MEDITATIONS VPON THE MYSTERIES OF OVR HOLIE FAITH,

WITH THE PRACTISE OF MENTAL PRAYER TOVCHING THE SAME.

A COMPOSED

In Spanish, by the Reuerend Father, Lewis of Puente, of the Societie of IESVS, natiue of Valladolid. And translated out of Spanish into English, by IOHN HEIGHAM.

THE FIRST TOME.

That which this First and Second Tome containe, is to be seene in the page ensuing.

THE WHOLE DISCOVRSE VERY PROFITABLE *for Preachers, and for all such as are Masters of perfection.*

AT S. OMERS,
ANNO DOMINI 1619.
With Permission of Superiors.

THE CONTENTS OF THIS WORKE.

THese *Meditations goe diuided into* six partes, *which be correspondent to the three wayes*, Purgatiue, Illuminatiue, & Vnitiue: *the first two parts for* Principiants *in Vertue*: *the other two for those that* Goe forward: *and the two last for the* Perfect. *And all six doe helpe for Preachers, and Masters of Perfection.*

The *first part*, of Sinnes, and Last things of man, with Meanes of praier to purifie the heart from vices.

The *second part*, of the Mysteries of the Incarnation, and Childhoode of IESVS Christ our Lord, vntill his Baptisme.

The *third part*, of the Principall mysteries of his life, Diuinitye, and Miracles, vnto the ende of his preaching.

The *fourth part*, of all the Mysteries of the Passion.

The *fift part*, of the Mysteries of the Resurrection, Apparitions, & Ascension, till the comming of the holie Ghost, & publishing of the Gospell.

The *sixt part*, of the Mysteries of the Diuinity, Trinity, and Perfections of God, and of the Benefits, naturall and supernaturall that proceede from him.

Accordinge to the order of the historye there goe inserted also meditatations of all the Life of our Ladye, and of some Saints, of whome the Gospell, and the booke of the Actes of the Apostles make mention.

TO

THE PRINCES HIGHNES, PRINCE CHARLES.

IT is an ancient and much frequented cuſtome (moſt Noble and moſt Gracious Prince) of ſchollars and men of learning, to dedicat and offer their workes to Kinges and Princes: for learning hath alwayes held this prerogatiue and preeminence, that euen the moſt higheſt Princes, haue iudged it a thinge both decent and honorable, that learned bookes should be dedicated vnto them, though the matter or ſubiect were verie humble. So Opianus emboldned him ſelfe, to direct a booke which treated of Fishing, to the Emperor Antonius; Iullius Pollux, another of Gramar, to Cõmodus Ceſar; Diophanes dedicated a book to King Diotarus, how to cultiuat, or labour landes: and the like haue others done, of no more loftie matter then by me related. This was practiſed for two cauſes: the one, for that the writers pretended hereby, to perpetuat and defend their workes, vnder the illuſtrious names of thoſe

notable men: and the Princes, to animat and lift vp with their fauor, thoſe worthie witts; So that with this example, ſo ancient and ſo frequent, I with ſome reaſon haue been ſo bould, as to dedicate this booke vnto your Highnes, although my labor herein, be nothing more then the bare tranſlation, becauſe I haue not done it for any of thoſe inferior reſpects, but for another far more high and more noble end.

For weighing that your are now arriued to competent yeares, & capable to receaue the wholſome doctrin of our holie Faith (which onlie is able to ſaue your ſoule) & iudging it high time to poure thereinto, that pretious and celeſtiall liquor, wherof it ought euermore to ſauor during life, I was greatlie deſirous to dedicate vnto you ſo worthy a worke, & ſo exceeding proper for that purpoſe, as this diuine Treatiſe is of Father PVENTES · moued hereunto, partlie with an ardent deſire of your ſaluation, grounded vpon the ſingular hope, which both my ſelfe, & other Catholiques haue, of your maruellous milde & gẽtle nature: and partlie for that gratious diſpoſition, which you haue ſo cleerlie manifeſted, to eſpouſe a Catholique Princeſſe of our Religion; which motiue alone made me nothing to doubt, but that a Spanish pearle coming from that contrie, would be vnto you a gratefull preſent.

Behould then (Right Noble Sir) that you haue at once offered vnto you, two of the rareſt pearles of all Spaine: the one, a Princeſſe of Spaine to enrich and adorne your temporall

porall houſe: the other, this pearle of Spaine to adorne the ſpirituall temple of your ſoule: both trulie pearles of ſuch infinit price, as deſerue to be preſented to no leſſe a Prince then your ſelfe are. God for his infinit mercie ſake, proſper the voyage of this my preſent, and inſpire you hart, daylie to ſpend ſome houres in the peruſall thereof: which if you ſhall, you will one day to your vnſpeakable comfort find, how far more profitable they will proue vnto you, then thoſe houres, which many young Princes ſpend, in Maskes, Muſick, Hunting, Dauncing, and in other like vaine and impertinent ſportes, baytes (alas) which eaſilie abuſe their tender age. O Sir, how happie ſhall you be, if you begin betimes to fix your mind vpon heauenlie thinges, eſpeciallie vpon the excellent virtues whichshined in the life of our bleſſed Lord, wherof in this diuine Treatiſe there is ſuch aboundant ſtore, and with King Salomon, of all the fading pleaſures of this life, to ſay. *Vanitas vanitatum, & omnia vanitas.* Vanitie of vanities, and all but vanities. Which that you may happilie performe, both for the good of your owne ſoule, and of many millions which may depend of yours, the vnworthie prayers of your Orator ſhall neuer be wanting during life.

Your Highnes humble

Orator

IOHN HEIGHAM.

THE PREFACE VNTO ALL DECEAVED PROTESTANTS.



THE war and contention about matters of Faith hauing now for theſe eightie yeares, diſturbed the quiet of the Catholique Church, and conſtrained a number of great Contemplatiues, to interrupt their ſweete and delectable ſtudie of heauenlie thinges, to entangle themſelues with that diſtaſtfull war of controuerſiall wrangles, all ſuch as haue been the cauſe of this diſguſtfull combat, haue to their coſt and confuſion found, that almightie God hath not omitted, to ſtir vp and awake, euen in our owne Iland, a great number of moſt diuine, victorious, and inuincible warriers, ſo many Fiſhers, Moores, Gardners, Watſons, Hardinges, Stapletons, Sanders, Briſtowes, Heſkins, Allens, Dormans, Raſtalls, Marſhalls, Reinolds, Martins, Parſons, Wrightes, Kelliſons, Smithes, Biſhops, Champnes, with ſundrie other moſt ſingular men; who, for iuſt reaſons, haue concealed their names, and I therfore omit to nominat. To all which graue and lerned men, the Proteſtant hereſie hath been greatilie iniurious, & of whom I perſwade my ſelfe, that it was ſore againſt their willes, euer to take pen in hand, or to ſpend one onlie houre, in the ſpeculation of theſe ſtudies: which houres, theſe Engliſh Eagles and high ſoaring ſoules, would much more gladlie haue emploied, in the Contemplation of heauenlie virtues, the true ſtudie, delight, and centre of a ſchollars ſoule. Nether yet to the learned alone hath this vpſtart hereſie been iniurious, but to vs likewiſe, who are of the laytie, who therfore (in ſome ſort) haue iuſt occaſion to right our wronges as well as they, hereſie being the bane, poiſon, and death of virtu in all ſortes of perſons. For, as lamentable experience doth daylie proue, no ſort of ſinne, vice, or iniquitie, neuer ſwelled ſo high in any other age, neuer ſailed with ſo ſwift a gale, neuer ſwaied ſo vncontroledlie, nor was euer practiſed ſo impudentlie, as ſince the entrance of this hereſie.

Cited in order as they wrote

And

And for as much as the graue and learned writters by me related, haue alreadie most plentifullie proued, that Protestant religion can not possiblie be true, because it quite destroieth *Faith*. I therfore haue vndertaken here to prooue (by another argument lesse discust) that Protestant religion can not possiblie be true, because it quite destroeth *Virtu*. And what I pray you may be said to the fuller confusion thereof, and to shewe the same to be de facto false, then demonstratiuely to prooue, that it is an enimie to virtu, nor can euer possiblie make a trulie virtuous man? But because the Christiã virtues are verie many, as Praier, Solitude, Watching, Fasting, Pouertie, Chastitie, Obedience, and the like (besides the virtues Theologicall, and Cardinall) and can not all be discussed in an Epistle, therfore I will here produce, one onlie for a proofe and patterne of the rest, which shall be *Prayer*: both becauseit is the subiect of this present Treatise, as also because it is a virtue belonging to euerie Christian; yea such an one, as wherby all other virtues and necessities, both of soule bodie, are solicited and obtained; wherin if Protestantes be found defectiue, how shall we iudge them furnished in others virtues? For such connexion hath this virtu with all virtues, that without the same no other virtu can be obtained or conserued.

Now some of the virtues (amoungst many others) which a Catholique practiseth to become a true Contemplatiue or man of Prayer are, Solitude, Watching, Fasting, Chastitie in single, and Contenency in maried persons: but Protestantes practise not these virtues, to become Contemplatiue or men of prayer: therfore no Protestant can become a true Contemplatiue or man of prayer. This also is verie euident for another reason becaufe Protestant religion, tendeth onlie to declare the substance of such thinges as it teacheth (especially in virtues) and such as belonge only to the vnderstanding and to bare and naked speculation, but not to the exercise, vse, and practise of what it speculateth: and therfore can not possible forme a perfect Christian in any virtue, and consequently in Contemplation; The reason is, becaufe perfection in any virtue, consisteth not in knowing the definition therof, or in the bare and simple speculation, but in the exercise, vse, and practise of the virtues speculated: for (as our spirituall masters say) virtues speculated and not practised, doe rather hurt then good, and rather hinder then further. To which purpose that admirable master of Contemplation, S. Augustine, writing vpon the 118. psalme, saith verie sententiouslie. *Some thinges there are which therfore we learne, that we may onlie know them: other some that we may also doe them*. And a little after repeating those wordes of the prophet. *Doceme facere voluntatem tuam:* he addeth. *Sic doce vt faciam, non solum vt sciam.* So teach me that I may doe, and not onlie know. But Protestant religion in the virtues a foresaid, so eminent in Christ himselfe,

Puente, l. de la

ſelfe, and his greateſt ſeruants, teache only to know them, but not practicallie to put them in execution or to doe them.

I can not therfore in my minde, better reſemble Proteſtant miniſters then to common Stage players. For euen as Stage players doe play the part of ſome prudent King, of ſome valiant Warrier, or of ſome chaſt Louer and the like, & yet haue not in themſelues, nether, the prudence of the one nor the valor of the other, nor the chaſtitie of the later, ſaue only a ſuperficiall, falſe, and counterfet ſhew of others virtues: euen ſo theſe men from their pulpits (as from their Stages) ſet forth to their audience, and act, as it were, in a counterfett ſhew, the part of Humble, Patient, Chaſte, Obedient, and Mortified men, but haue indeed no more theſe virtues inherent in themſelues, then the Players haue the true Prudence, Valor, Chaſtitie and other virtues, of thoſe Kinges, Warriers, and Chaſt perſons, whom they counterfet vpon their Scaffoulds; So that in verie truth, Proteſtant religion, is a meere Stageplay, which ſettth forth & acteth before their audience, the long Prayer, Faſting, Watching, Pouertie, Meeknes, Humilitie and other virtues of Chriſt our Lord, and of his Saintes in a farced ſermon but practiſe theſe virtues no more in themſelues, them Players doe.

Take for example, one only virtu in Chriſt himſelfe (the moſt perfect miror of all virtues) and behould how Rhetoricallie, and with how loud a tune, a Proteſtãt preacher wil ring forth the peale of his Pouertie vnto the people. As, that he was borne in a poore Stable, of a poore Mother, had a poore Carpenter to his foſter-Father, was wrapped in poore clouters redeemed in the Temple with a poore oblation, and finallie was ſo poore that as him ſelfe ſaid, he had not wheron to lay his head. Take for another example, that eminent Saint, and peerles Precurſor of the ſame Lord then whom neuer was there a greater borne amongſt the ſonnes of women, how I pray you will a miniſter vpon his Stage, diſplay the virtues of this Saint? How admirablie will he act and paint them forth from point to point? His Solitude in the deſert? his hayrie garments? His hard Gyrdle? His Locuſts and wyldhonie? His perpetuall Abſtinence? Pouertie? Chaſtitie, Lyinge on the grounde, and other auſterities? But after the Play is done, that is to ſay, after this goodlie exhortation is ended, looke, as the Player, ſo ſoone as he is off from the Stage, and hath diſ-attired himſelfe of of the robes which he had put on to play his part, is now no more the ſame man, but the Common Player or farcer which he was before: euen ſo theſe men are no ſooner off from their Stage, but they imediatlie diſ-attire themſelues of the borrowed virtues, of our Sauiour, and this Saint, which they onlie put on them, till the play was ended. For who to this day euer ſaw any Miniſter, that after he had made ſuch a plauſible ſermon, and ſo

ſingularly diſplaied to the people, the virtu of our Sauiour, & of this Sainte, deſcended from thence, to practiſe in himſelfe this holie Pouertie, abandon the world, his wife, his children, or his wealthie benefice? Enter into any deſert, or retired place? Weare a garment, or habit of hayre? Lye on the ground? Liue of Locuſts, or the like? Why then, are not theſe falſe farcers, plaine Stage-players, and theire preachinges nought elſe, but plaine playes? For to what purpoſe are theſe virtues ſo proclaymed to the people, if nether he who preacheth them, nor he which heareth them, reduce them to practiſe. This therfore plainlie diſcouereth, that in very truth their Pulpits are Stages, their Religion a Play, their preachers Players, and conſequentlie the hearers, on a companie of abuſed and deceaued ſoules.

This preſuppoſed concerning the generall practicall defect of all ſortes of virtu in Proteſtant religion, I will next proue, as I haue promiſed, the particular defect of the ſame religion to be ſuch, as that it is vnable euer to make a perfect Contemplatiue, or man of prayer: which is right eaſie to proue, by reaſon of the want they haue in their religion of theſe four virtues before recited, that is to ſay, Solitude, Watching, Faſting, and Chaſtitie, as being *partes integrales*, or ſo eſſentiall and proper as they are to holie prayer. And for as much as Proteſtants (who proue nothing at all by holie ſcripture) cry out for nothing ſo commonlie as to haue all thinges confirmed by holie ſcripture, I haue therfore brieflie run ouer the whole Bible, both new and ould, alleadging for practiſe and warrant of theſe virtues, ſuch euident teſtimonies and examples, that it muſt needes appeare vnto all (not blinded with paſsion) how diſſonant their religion is from holie ſcripture, and how conſonant and agreable our Catholique doctrin is, to the godlie vſe and practiſe therof. Where yet I admoniſh thee (Gentle Reader) by the way, that it is not my meaning at this preſent, to treate of theſe pointes as they are controuerſiall betwixt vs and Proteſtants, but onlie as they are moſt excellent aydes and meanes, helping and conducing to Contemplation: without the practiſe of which virtues, or at the leaſt of ſome of them (not excluding the helpes of heauen) it is impoſsible to become, a perfect Contemplatiue, or man of prayer.

Touching the firſt therfore, which is *Solitude*, it is a moſt ſingular and moſt excellent Chriſtian virtue, helping and aſsiſting to Contemplation, and attentiuelie to treate with almightie God in holie prayer. For proofe wherof, the verie firſt time of all wherin almightie God ſpake and appeared to his ſeruant Moyſes, (that great Contempaltiue of the ould Teſtament) was, when he with drew himſelfe (as the text obſerueth) *vnto the * inner partes of the * deſert*. So when God comaunded Aaron, to goe to Moyſes, he ſaid vnto him *Goe to Moyſes in the * deſert*. So when the Exod. 3. 1. Exod. 4. 27

ſame

ſame Lord ſent Moyſes and Aaron both together, commanding Pharao to diſmiſſe his people whom he held in bōdage, thus they deliuered their commiſsion. *This ſaith the Lord God of Iſraell. Diſmiſſe my people that they may ſacri-*
Exod. 5. 1. *fice to me in the * deſert.* So againe the ſame Moyſes ſpeaking once more in the behalfe of God to this obdurat kinge, ſaith. *The God of the Hebrues hath*
Exod. 5. 3. *called vs to goe * three dayes iorney into the * Wildernes, and to ſacrifice to the Lord our God.* So when almighty God afterwards ſent Moyſes to inflict vpon Pharao thoſe ten ſeuerall plagues for the hardnes of his hart, thus he ma-
Exo. 7. 16. keth the entrance of his embaſsie. *The Lord God of the Hebrues ſent me to thee, ſayinge. Diſmiße my people to ſacrifice vnto me in the * deſert.* So when Pharao ſaw himſelfe ſo ſoarelie afflicted of almighty God for detaining his people, and ſent for Moyſes and Aaron, ſayinge vnto them, *Goe and ſacrifice to your God in this land.* Moyſes anſwered, ſaying. *It can not be ſo done, but*
Exod. 7. 17 *We will goe * forth * three dayes iorney into the * Wildernes, and there wee will ſacrifice vnto the Lord our God:* which energicall wordes *goe * forth * three dayes iorney*, and * *Wildernes*, do notablie decipher and prefigure, the neceſsitie of ſolitude for holie prayer. So of the Contemplatiue Iſacke it is ſaid.
Gen 24. 63. *And he Was gone * forth to * meditate in the field, the day now being Well ſpent.*
Iud. 12. 7. So of Contemplatiue Iudith the ſacred ſcripture ſaith, that. *She Went * forth into the * valley of Bethulia, and * there prayed to our Lord the God of heauen.* So the prophett Elias, for the moſt part, was continuallie conuerſant in the
* 3. Reg. 18. 42. * mount Carmel, where in profound Contemplation he lay flat on the earth. So the prophet Eſay, fore-telling the coming of our Sauiour, and of that Solitarie Contemplatiue his precurſor, thus deſcribeth the ſame. *The*
Iſay. 40. 3. *voice of one crying in the * deſert, prepare the Way of our Lord: make ſtraight the pathes of our God in the * Wildernes.* So the prophet Oſe, deſcribing the place wherin almighty God doth ſolicit the loue of the deuout ſoule, ſaith.
Oſe 2. 14. *I Will allure hir, and Will leade hir into the * Wildernes, and I Will ſpeake to hir hart.* So that great Contemplatiue kinge and prophet, deciphering the longing deſire of the deuout ſoule after this Solitude, ſaith. *Who Will giue me*
Pſal. 54. 7 *Winges as of a Doue, and I Will * flie and reſt; Loe I haue gone * far, * flying*
Pſal. 101. *away, and I * abode in the * Wildernes.* So againe the ſame prophet ſaith. *I am become like a Pelican of the * Wildernes. I am become as a * night-Crow in the houſe. I haue * Watched, and become as a Sparrow * ſolitarie in the houſe * top.*

Now theſe three Contemplatiue and miſterious birdes, haue we daylie breeding in the Catholique Church. 1. The Pelican in the * wildernes, to wit, the religious Hermit, who vtterlie ſhunneth all humane ſocietie. 2. The * night-Crow in the houſe, to witt, the incloiſtred religious, who thoroughout the whole world, ariſe in the night to ſerue our Lord. 3. The

Solita

* Solitarie Sparrow in the houſe * top, to wit, the Contemplatiue ſecular of what degree ſoeuer he be, eſpeciallie Prelates and rulers of the Church. None of all which Contemplatiue birdes, haue euer been found in Proteſtant religion; For they haue no Pellicans in the deſert, no incloiſtred night-Crowes (vnles their carnall night-Crowes of another kinde) nor no Solitarie Sparrowes of ſecular perſons. Theſe with an infinit number of ſuch like places, could I produce out of the ould Teſtament, were not theſe as ſufficient as a thouſand.

Next therfore, I will likewiſe alleadge ſundrie places out of the new Teſtament, to prooue the practiſe of Solitude, that ſo Proteſtants may ſee, that their religion hath reſemblance with no Teſtament, nether new nor ould, in the practiſe of this virtu. Where it is to be noted, that thoſe great Contemplatiues, and ſacred ſecretaries of our Lord (the four Euangeliſts) in writing that high and eleuated hiſtorie of their maſters life, oftentimes, and as it were of ſet purpoſe, verie curiouſlie remarke, ſundrie Solitarie places which Chriſt our Lord (the ſole maſter of Contemplation) hanted and frequented to make his prayer (which verie ſeldome or neuer we reade that he made in any houſe) So S. mathew ſaith, that. *Hauing * dimiſſed the * multitude, he aſcended into the * mountaine * alone to pray.* So S. Marck ſaith. *And riſing vp verie * earlie, and going * forth, he Went into a * deſert place, and * there he praied.* So againe our firſt Euangeliſt ſaith. *IESVS hearing that Iohn the Baptiſt Was beheadded, he * retired from them by boate, into a * deſert place * apart.* So the Euangeliſt S. Luke diſplaying the great practiſe in Chriſt our Lord of this virtu of Solitude, ſaith. *And going * forth according to his * cuſtome, into * mount Oliuet, and keeling he praied.* So that diuine and abſorpted ſoule in Contemplation B. S. Iohn, ſaith of our ſoueraigne Lord. *When IESVS had ſaid theſe thinges, he Went * forth With his diſciples beyond the torrent of Cedron, Where Was a * garden, becauſe IESVS had * often reſorted thither* to wit, to pray. So S. Luke, ſpeaking of that true patterne of Heremiticall Contemplation, Iohn the Baptiſt, ſaith. *And the child greW*, and was in the * deſert, vntill the day of his * manifeſtation to Iſraell (at the leaſt fiue and twentie yeares or there abouts.) So againe of the ſame Contemplatiue S. Luke ſaith. *The Word of our Lord Was made vpon Iohn the ſonne of Zacharie, in the * deſert.* So the ſame Euangeliſt ſpeaking of that admirable Solitarie, B. Anne, the daughter of Phanuel, ſaith that hauing been maried to a huſband but ſeauen yeares, after his death, ſhe led a Contemplatiue and ſolitarie life in the Temple, vntill eightie and four yeares, out of which place (as the ſacred text particularlie noteth) ſhee * *departed not*. Wordes trulie of great efficacie, and very conuincing for the euident proofe of hir perpetuall Solitude and retirednes from all worldlie affaires, wholie to attend to prayer

Mat. 14. 23.
Mar. 1. 33
Mat. 14. 13.
Luc. 22. 39.
Ioh. 18. 1
Luc. 1. 80.
Luc. 3. 2.
Luc. 2. 36.

and Contemplation.

Thus much from the sacred scripture it selfe prooving the necessitie and conuenience of this virtu of Solitude, wherby to become a man of prayer and a true Contemplatiue. Wherein I craue the Christian Reader dilligentlie to note, how in all these places by me quoted, these two so singular virtues of Prayer and Solitude, like two inseparable companions goe, alwayes linked and conioined together; an infallible argument of the necessitie of the one, to concur and perfect the other. This premised, I next desire to know where the priuat and retired places are, which Protestants haue hanted for these eightie yeares? Where are their solitaire Sinayes? Where their deuout deserts? Where their woddes, or wildernesses? Where their Bethulian valles? Where their mount Oliuets, wherin they are * accustomed * alone to pray? Where their Temples out of which they * depart not? Where their gardens, wherinto they resort * often to pray? Where their Moyses? where their Aarons? Where their Iudithes? Where their Annes? Where their Pelicans of the wildernes? Where their religious night-Crowes? Where their solitarie and Contemplatiue Sparrowes? Neuer hitherto hath the world seene, no such Sinay, no such desert, no such valley, no such wildernes, no such mountaine, no such Temple, no such garden. No such Christ, no such Moyses, no such Aaron, no such Ilack, no such Iudith, no such Anne. No mountaine, no valley, no wood no wildernes in the whole world, hauing euer hitherto been pestered with any Protestant. Wherupon I conclude, that for the practicall defect of this virtu of Solitude (so eminent in the exercise of our religion) Protestant religion neuer hitherto hath made, nor can euer possiblie make, a perfect Contemplatiue or man of prayer.

Next I am to speake of Watching a virtu wonderfullie complying with contemplation. For all the Contemplatiue masters teache, that as a solitarie and conuenient place greatlie aydeth contemplation, so likewise they affirme that a conuenient time, is a great helpe and furtherance therunto. Wherfore hauing first treated of the virtu of Solitude (which importeth the place) I will next speake of the virtu of watching, which importeth the time; Because these two virtues in holie scripture (like as the former) goe so linked together and doe so sweetlie ensisterize one another, that the one as it were prepooterh the other, in order to prayer and contemplation. Concerning this virtu therfore, there want not in holie scripture, many notable figures & examples of our Christian vigills and watchinges in the night, in prayer and contemplation with almightie God.

Leuit. 6. 9 First therfore, in Leuiticus the sacred text saith. *This is the law of an Holocaust, it shall be burnt, vpon the Altar * all night vntill the morning, the fire shall be vpon*

be vpon the same Altar. So afterwards the same sacred historie saith. Day and night shall you tarrie in the Tabernacle, obseruing the * watches of our Lord, lest you die. So of Samuell that great Contemplatiue watcher of the ould Testament, the scripture saith. *And Samuell was strooken sad, and cried to our Lord all the * night.* So the prophet Eldras saith. *Let thine eares be open to heare the prayers of thy seruants, which I pray before thee * night and day, for the children of Israell.* So Salomon saith. *We ought to * preuent the sunne to bleße thee, and the * rising of light to adore thee.* So of that vigilant and victorious Iudith the sacred scripture saith. *She craued Licence of Holofernes to goe forth in the * night, and * before day, to pray and beseeche our Lord.* So that kinglie contemplatiue Dauid saith. *In the day our Lord hath commanded his mercie, and in the * night a song of him.* So againe the same prophet. *I meditated in the * night with my hart, and I was exercised, and I swept my spirit.* So againe the selfe same prophet. *In the * nightes lift vp your handes vnto the holie places, and bleße yee our Lord.* So shewing yet more euidentlie in what part of the night this great vigilist arole to prayer, the sacred text saith. *At * midnight I rose vp to confes to thee, for the iudgments of thy iustification.* So of holie Sara it is recounted that *shee continued three dayes, & three * nightes in deuout prayer.* Thele were the nightlie vigills, and watchinges, these were the times and houres of prayer, practised by the greatest contemplatiues of the ould Testament. Next I will produce some other examples concerning this virtu, from the deuout contemplatiues of the new Testament, to the end that all Protestants may plainlie see, that their religion resembleth no Testament at all, nether ould nor new, in the practise of this virtu.

To begin therfore with the patterne of all perfectio, in this virtu, our Lord and Sauiour IESVS, the Euangelist S. Luke writeth of him as follweth. *And it came to passe in those dayes, he went forth into the mountaine to pray and hee passed the whole * night in the prayer of God.* So to shew that the example of this virtu, was not left vs by our Lord for speculation onlie, but also for practise hearken attentiuelie to the councell which this master of al Contéplatiues giueth to his scholles, saying *Take heede * Watch & pray.* And againe. * *Watch yee therfore, for yee know not When the Lord of the house cometh, at euening, or at * midnight.* So againe. *That Which I say to you, I say to all * Watch.* So againe the same Lord saith. *Which of you shall haue a frend, and shall goe to him at * midnight.* So in the parable of the ten Virgins, & of the bridgome the same Lord saith. *And at * midnight there was a clamor made, behould the bridegrome cometh, goe yee forth to meete him* So lastlie the same Lord saith * *Watch therfore praying at all times.* So the same Euangelist, speaking of that great vigilist S. Anne, saith. *She departed not from the Temple, seruing * night and day.* So S. Paul who was so conuersant in watching

Leuit. 8. 35. 1. Reg. 54. 11. 2. Esd. 1. 6 Sap 16. 28. Iud. 12. 5. Psal. 41. 9 Psa. 67. 7. Psal. 133. 2. Ps. 118. 62. Tob. 3. 10. Lu. 16. 12. Mar. 13. 33. Mar. 13. 35 ibid 37. Luc. 1. 5. Mar. 4. 2. Mat. 25 6 Luc 2. 1. 8 Luc 2. 37.

and

and prayer, that he was taken vp therin into the third heauen, ſpeaking to
Act. 26.6. king Agrippa, ſaid. *Now for the hope of the promiſe, which was made of God to our fathers, doe I ſtand ſubiect to iudgment, the which our twelue tribes, ſeruing * night and day, hope to come vnto.* So the ſame Apoſtle elſe where ſaith. *Ther-*
1. Theſ. 5. 6. *fore let vs not ſleepe as alſo others, but let vs * watch.* So againe the ſame
2. Cor. 6. 4 Apoſtle, ſaith. *In all thinges let vs exibit our ſelues as* the miniſters of God, in * watchinges &c. So both of him and of Silas, the ſacred text ſaith. *At * mid-*
Act. 16. 25. *night Paul and Silas praying, did praiſe God.* So ſainct Paul, writing to his diſ-
1. Tim. 5. 5. ciple Timothie concerning widdowes, ſaith. *She that is a widow indeed, and deſolate, let hir hope in God, and continue in obſecrations and prayers * night and day.*

But to make this point the more apparant, and to ſhew how greatlie the practiſe of Watching and of nightlie vigills, haue been pleaſing to almightie God, it is worth the noting, how that many of the miſteries of our redemption, many miracles and particular fauours, yea moſt of the diuineſt viſions and apparitions, which euer almightie God imparted to men, he choſe the time of the night for to impart them. For example in the ould Teſtament, almightie God appeared to King Abimilech in the night (Gen. 20. 3.) To Iſaac, by night (Gen. 26. 24.) To Iacob by night (Gen. 46. 2.) So God deliuered the people of Iſraell, & ſlew the firſt borne of all their enimies, by night (Exod. 11. 29.) So God appeared to Balam, by night (num. 22. 20.) To Gedeon, by night (Iud. 6. 25. & 7. 9.) To Samuel, by night (Reg. 15. 16.) To Salomon, by night (2. Par. 17. 3. & 7. 12.) To Daniel, by night (Dan. 2. 19.) So in like maner in the new Teſtament, an Angell of our Lord appeared to Ioſeph, by night (Mat. 1. 20.) Our Lord himſelfe was borne, in the night. (Luc. 2. 6.) So an Angell appeared to the Shepheards in the night, to announce vnto them the newes of his natiuitie (Luc. 2. 8.) So in the fourth watch of the night, our Lord appeared to his Diſciples, walking miraculouſlie vpon the ſea. (Mat. 14. 25.) So an Angel deliuered the Apoſtles forth of priſon by night. (Act. 5. 19.) So an Angell deliuered Peeter forth of priſon by night (Act. 12. 7.) So ſainct Paul had a viſion by night (Act. 16. 8.) So the dores of the priſon were miraculouſlie ſet open to Paul and Silas by night (Act. 16. 26.) So our Lord himſelfe ſpake in the night to S. Paul (Act. 23. 11.) And laſtlie, an Angell of the ſame Lord, ſtood in the night by the ſame S. Paul. (Act. 27. 25.)

Thus much out of holie ſcripture it ſelfe to proue the practiſe of this virtu of nightlie vigills and watchinges in prayer with almightie God, practiſed as you ſee by our Lord Chriſt himſelfe, and by the greateſt Contemplatiues, both of the ould and new Teſtament, with ſundrie apparitions

sions & diuine visions imparted vnto them in fauour therof. Now demand I of Protestants, concerning the practise of this virtu, as before of the former. Where are their nightlie Holocausts, which burne all night and neuer goe forth? Where their Tabernaclers, who night & day abide therin, obseruing the watches of our Lord? Where their preuenters of the sunne, and rising of the light to blesse our Lord? Where their songes of the night, commanded to be song by God himselfe? Where their passers of the whole night in the praier of God? Where their watchers, who watch for the coming of their Lord at midnight? Where such as repaire at midnight, to craue of our Lord that spirituall loafe? Where such as serue in the Temple; night and day, without departing? Their twelue tribes, which serue God night and day? Their risers at midnight, to pray and praise almightie God? Their Contemplatiue watchers? Their watchers at all times? Their Intercederers without intermission? Finallie, the high fauours? The eleuated visions? And diuine apparitions they haue receued in the dead of the night for these eightie yeares? Neuer hitherto hath the world heard of any such nightlie vigills, no such Abimilech, no such Isaac, no such Iacob, no such Baam, no such Gedeon, no such Samuel, no such Salomon, no such Nathan, no such Daniell, no such Ioseph, no such Christ, no such Peeter, no such Paul, no such Silas, no vision, no diuine apparition ether of Christ himselfe or of any good Angell, hath euer hitherto appeared in the night to any protestant. Wherevpon I conclude, for the practicall defect of this virtu of Vigills, (so eminent in the exercise of our religion) Protestant religion neuer hitherto hath made, nor can euer posible make, a perfect Contemplatiue, or man of prayer.

Hauing spoken of the two former Virtues, Solitude and Watching, which respect the place and time fit for prayer, I will next speake of the virtu of Fasting, which respecteth the disposition of him that is to pray, because this virtu, is also maruailous requisit to dispose the soule to pray deuoutlie. For as the spirituall masters verie well doe say. He that wil haue his prayer to fly vp vnto God, let him make it two winges, Watching, and Fasting. So that great seruant of God Moyses, prepared his soule with the * fast of * fortie dayes and of fortie nightes, before he durst approach to speake with almightie God. So Elias, that he might see God in the mount Horeb * fasted fortie dayes. So Daniell prepared himselfe with twentie dayes fast, to receue the reuelations of our Lord. So Iosaphat, betaking him selfe wholie to beseeche our Lord for helpe in aduersitie, *proclaimed a * fast all Iuda.* So the children of Israell, that God might assist them against their enimies, came into the house of God, and wept before our Lord, and * *fasted that day vntill the euening*. So the prophett Ioell commanded the

Deut. 9 9. 10. 11. *3. Reg.* 19. 8. *Dan.* 10. 2. *Par.* 20. 3. *Iud.* 20. 26.

Ioel. 1. 14 the people saying. *Sanctifie yee a * fast, and cry yee to our Lord, A, a, a;* So the same prophett speaking in the person of almightie God, saith. *Conuert*
Ioel. 2. 12. *to me in all your hart, in * fasting and weeping.* So againe. *Sanctifie * a fast, call an assemblie.* So the king of Niniuie commanded, that both men and bea-
Ioel. 2. 15 stes should * fast, and that euerie one should cry vnto our Lord. So the
Ion. 3. 7. prophet Esdras, deploring the calamitie of his contrie, *fate, and wept, and*
Esd. 1. 4 *mourned * many dayes, and fasted and prayed before the face of the God of heauen.*
1 Esd. 8. So againe the same prophett saith. *I proclaymed a * fast, that wee might be af-*
flicted before the Lord our God, and might desire a right way for vs and for our chil-
Ibid. *dren.* So againe a litle after. *We * fasted and besought our God * hereby, and it*
*fell out * prosperiouslie* vnto vs. So queene Esther, praying for the life of hir
Est. 4. 5. whole nation, sent to Mardocheus, sayinge. *Goe and gather together all the*
*Iewes, whom thou shalt finde in Susan, and pray yee for me, * eate yee not, and*
*drink not in * three dayes, and * three nightes. and I with my hande-maides in like*
Ibid. v. 3. *maner will * fast.* So the same sacred historie declareth further. *In all townes*
*and places, there was great mourning with the Iewes * fasting, howling, and wee-*
Tob 12. *ping.* So the Angell of almightie God said to Tobie. *When thou didst pra-*
12. *with teares, and left thy * dinner, I offered thy prayers to our Lord.* And the same
Tob. 12. 8. sacred historie a little before saith. *Prayer is good with * fasting and almes, rathe*
then to lay vp treasures of gould. So when almightie God himselfe, reprehen
ded the people by the prophett Isay, for fasting corporallie without amen
Isa. 58. 4. ding their euill liues, he said. *Behould you * fast to debates and contentions, doe no*
fast as vntill this day, that your cry may be heard on high. Where we see (eue
by God himselfe) the vse commended, but the abuse reprehended. So o
Tob. 3. 10. Contemplatiue Sara, the sacred scripture saith, that *she ascended into an hig*
*chamber of hir house, and for * three dayes, and * three nightes, did not * eat*
*nor * drinke, but continued in prayers with teares, beseeching God.*

Next I will confirme the practise of this virtu with the like proofes o
the new Testament, as I haue done of the ould, to the end that Protestant
may cleerelie see, that their religion hath no resemblance with any Testa
ment, ether new or ould in the practise of this virtu of our Christian fasting
First to begin with that seuere and incomparable miror of Fasting, ou
Mat. 4. 1. soueraigne Lord and Sauiour IESVS, S. Mathew saith, that he * fast
in the desert * fortie dayes, and * fortie nightes: wherto S. Luke addeth
Luc. 4. 2. that he *did eate * nothing in those dayes.* Of whom we neuer reade expre
sely that he did eate any flesh in all his life vnles the Sacramentall flesh o
the ould law, which yet was eaten for deuotion, and not to pamper an
fill the bellie: wheras, of fish, of bread made of barley, and of drinkin
of water, many testimonies are not wanting. So the Euangelist sai
Luke, relating the prediction of the Angell of God concerning th

greatne

greatnes of the Baptist, saith. *He shall be great before our Lord, and * wyne, and * sicer he shall not drinke.* Where it is cleare, that he placeth the argument of the greatnes of this great Sainct, in the greatnes of his abstinence, for other miracles confirming his greatnes we reade of none. So the same Euangelist speaking of sainte Anne, whom he dignifieth with the title of propheteſſe, saith. *She departed not from the Temple by * fastinges, and prayers.* So the Disciples of sainct Iohn Baptist, brought vpp in the schoole of that rigorous master, askt the question of Christ, *Why doe we, and the Pharises * fast * often but thy Disciples doe not?* And Iesus answered that when he should be taken from them, then they should also * fast. So our Lord himselfe speaking of this virtu saith. *When you * fast, be not as hipocrites.* So againe a litle after. *But thou, when thou dooſt * fast.* So againe the same Lord to his Disciples, said. *This kinde can goe out by nothing, but by prayer * and fasting.* So saint Paul, being newlie conuerted to the faith of Christ, for * *three dayes, and * three nightes together, did nether * eate, nor * drinke.*

Luc. 1. 15.
Luc. 1. 36
Mat 9. 14
Mat. 6. 16.
Mat. 6. 17
Mar. 9. 29
Act. 9. 9.

Thus much out of diuine and sacred oracles themselues concerning the practise of this third virtu, practised as you see by our Sauiour him selfe, and by the great Contemplatiues of both Testaments. Wherby it appeareth euidentlie, that the virtu of fasting, ioyned with prayer, is a most excellent meanes, to raise the spiritt highlie in Contemplation of heauenlie things, wherof the great Contemplatiue Iacob was a notable figure, who, as saint Aug. gathereth, to obtaine spirituall grace, depriued him selfe of his corporall foode, by selling the same vnto his brother. Wherto if I should adde a number of godlie Christians of great abstinence, and who admirablie excelled in this virtu, I should neuer end. As, saint Paul the first herrit, saint Anthonie, saint Hilarion, Onuphrius, Amonius, Patroclus herrit, Amos Egiptian, Andrew and Thaddeus hermits, Artebius bishop of Amphilia, Serapion Abbot, Dorotheus Egiptian, Marie Magdalen, Marie Egiptian, Amata, Sara who liued in the time of Theodosius the elder, Sylua Virgin daughter of Ruffinus Prefect of Alexandria, and many more whose names are written in the booke of life.

S. Aug. in Psal. 136.

Now therfore demand I of Protestants concerning the practise of this third virtu, as before of the former. Where are their fasting Moyses, fortie dayes together without eating or drinking? Where their Elias, their Daniel, their Iosaphat, their Israelites, their Ioells, their Niniuites, their Esdras, their Esthers, their Tobies, their Saraes, and other so eminent for the virtu of fasting, as were these Saintes of the ould Testament? Where are their Baptists which neuer drinke nether wine nor sicer? Where the disciples of the same schoole which fast often? Where their Annes? Where their Paules, fasting three dayes and three nightes together, without eating any thinge?

***

Trulie

Trulie no record, no hiſtorie, no monument, no remembrance is there a
all of the practiſe of this virtu amoungſt Proteſtants, for theire faſt of Len
is nether ſpirituall, morall, naturall, nor yet eccleſiaſticall, but meerli
politicall, ſparing the creatures whilſt they are litle and greene, to th
end to auoide ſcarcetie and famine, and to fill their bellies afterwards th
better cheape. For theſe mortified men, for matter of faſting, be as deuou
as Tarlton the player, who riding by the way, and ſeeing a village in the
contrie all on fire, asked a contrie fellow how the village was called. Wh
anſwering that the village was called Lent. Hould thee (quoth he) I wil
giue thee ſixpence, to runne a pace before the fire goe forth, and to put i
alſo fridayes & ſaterdayes: for euen ſo willingly doe theſe men faſt, that the
wiſh all faſting dayes ſet one fire. Cōcluding as before, that for the practica
defect of this virtu of faſting, Proteſtant religion neuer hitherto hath made,
nor can euer poſsible make, a perfect Contemplatiue, or man of prayer.

Laſtly I am to ſpeake of the fourth virtu, to wit, Chaſtitie in ſingle
or Continencie in maried parſons, a virtu trulie wonderouſlie enſiſte-
ring Contemplation, and rendering a man maruellous fit to ſpeake with
God in holie prayer; The practiſe of this Angelicall virtu, was required i
the ould Teſtament of all ſuch as would approache to almightie God, o
handle any ſacred thinge, ſuch as Prayer is. So Moyſes being to goe into
Egipt to performe an embaſsie encharged him by God himſelfe, ſent back
Exod. 4. 20 his wife and his children vnto their owne howſe. So hauing been long ab-
ſent from his wife, and admitting hir againe into his companie, yet did he
Exo. 18. 6. abſtaine from hir bodelie companie, to the end he might rendre himſelf
more fit for diuine Contemplation. And for the ſame cauſe, when for hi
Num. 12. long refraying from hir companie Aarō & Marie murmured againſt Moyſes
as being iniurious vntohis wife, God himſelfe was angrie againſt Aron an
Marie, and ſtrooke hir with leproſie becauſe of hir murmuring: wherby it
plainlie appeareth, how gratefull this Continencie of Moyſes was to al-
mightie God. This ſequeſtration of men from their wines to attend to the
Contemplation of heauenlie thinges, this great fauorit of God, not onlie
practiſed in himſelfe, but alſo ſtreightlie commanded the ſame to the ſonne
Leuit. 8. of Aaron, ſaying, *Out of the doore of the Tabernacle you ſhall not goe * forth for-*
33. *ſeauen dayes.* So the ſame Moyſes, admoniſhing the people to prepare them-
Exo. 19. ſelues to heare the voice of almightie God, ſaid vnto them. *Be readie againſt*
15. *the third day, and come not * neere your * Wines.* So Abimelech the prieſt, not
ſuffering Dauid, nor thoſe that were with him, to eate of the loaues of Pro-
poſition, vnles they firſt vnderſtood they had * conteyned thēſelues ſome-
time from their * wiues, Dauid anſwered. *Trulie if the matter be concerning *
1. Reg. 21. 5. *Women, We haue * refrained our ſelues, from * yeſterday, and the * day before, and*

*the **

the * vessels of the seruants were holie. So out of Paralepomenō, & out of saint Luke is collected, that the priests of the ould Testament (accustomed to serue in the Temple by turnes) al the time that they ministred in the Tabernacle, they absented themselues from the companie of their wiues, as also from all resort to their owne howses. So the Angell Raphaell councelled Tobias being to espouse his wife. *Thou, When thou shalt take hir, entring into the chamber, for * three dayes be * continent from hir, and thou shalt giue thy selfe to * nothing but to prayers with hir.* So likewise Ecclesiasticus councelleth saying. *Haue mercie on thyne owne soule, pleasing God, and * reframe, and comfort thy hart in his holines.* Let this suffice for the testimonies drawen from the ould Testament, concerning the practise of this virtu, as well in priests, as in other people, when they were to conuerse with God in holie prayer. 1. Par. 24. & Luc. 1. Tob. 16. 18. Eccl. 30. 24.

Next I will confirme the practise of this virtu by sundrie passages of the new, that here also they may see thēselues quite destitute of al scripture either ould or new, concerning the practise of this Angelicall virtu. In commendation wherof, as being a life more apt and commodious for Contemplation, S. Luke saith of S. Anne the widdow, that she liued with hir husband, seauen yeares from hir virginitie, and she was a widdow, vntill * eightie four yeares, who departed not from the Temple &c. that is to say, all which yeares she liued in Contenencie, and spent hir time in prayer and in the seruice of God. So S. Paul reciting sundrie virtues, counteth * *Continencie*, and * *Chastitie*, for two of the fruites of the holie Ghost. So againe the same Apostle willeth. *That prayers be made, that We may leade a quiet and peaceable life, in all pietie and * Chastitie.* So againe the same great frind and patron of Chastitie. *In all thinges let vs exibit our selues* as the ministers of God &c. *in Watchinges, in fastinges, in Chastitie.* So writing to the same Corinthians, he saith. *He that is * Without a * Wife, is care full for the thinges that pertaine to our Lord, how he may please God, but he that is With a Wife, is carefull for the thinges that pertaine to the World how he may please his Wife, and is deuided.* So againe writing to Timothie he saith. *Labour thou as a good soldier of Christ IESVS; no man being a soldier to God, entangleth himselfe With * secular busines:* but mariage matters to be such, no man yet euer douted. And for a small proofe of the practise and necessitie of this virtu for holie prayer, hearken to the wordes of this Apostle speaking vnto al married people. *Defraud not one another, except perhaps by * consent for * a time, that you you may giue your selues to prayer.* Last of all the greatest seruants of almightie God, to apply themselues the more freelie to prayer and Contemplation, haue led Chast and single life; Such were saint Iohn Baptist, saint Iohn Euangelist, Timothie, Titus, Euodius & Clement in the new Testament, and Elias, IESVS of Naue, Melchisedech, Elizeus, and Heremie, all warranted for Luc. 2. 36. Gal. 5. 22. 1. Tim. 2. 2. 2. Cor. 6. 4 1. Co. 7. 32 2. Tim. 2. 4 1. Cor. 7. 5

Epist. 6 ad Pama. h. such by S. Ignatius. Besides all the notable fathers both of the Greeke and Latin Church since Christ our Lord. Such were saint Athanasius, saint Basill, saint Gregorie, Nazianzen, saint Chrisostom, saint Cyprian, saint Hilarie, saint Ambrose, saint Ierom, saint Augustine, saint Leo, saint Gregorie the great, besides an infinit number of holie women whose names are eternized in the booke of life, and of whom is verefied that of the wiseman saying. *O how beautifull is the * chast generation with glorie! for the memorie thereof is immortall, because it is knowen with God and with men.* Sap. 1. 1.

Now demand I of Protestants concerning the practise of this fourth virtu, as I did before of the former, where are their Continent Moyses? Their Continent Isralites? Their Continent Dauids? Their Continent Saraes? Their Continent Annes, and finallie, their Consenters, voluntarilie to defraud themselues of their lawfull pleasures for a time, to atttend vnto prayer? *Rara auis in terris, nigroquè simillima cigno*. Concluding therfore as before, that for the practicall defect of this virtu of Continencie, Protestant religion nether agreeth with the ould Testament, nor yet with the new, nether with the practise of the primitiue Church, nor yet of other ensuing ages; for defect wherof, it neuer hitherto hath made, nor euer possible can make, a perfect Contemplatiue, or man of prayer.

Now that thou mayest see (Gentle Reader) in on litle looking glasse, the admirable practise of these four virtues in our Catholique religion, because my reading is so litle, and my store of bookes so few, I will set before thee, one onlie towne of the low contries wherin I liue, to wit, saint Omers, wherin are contained the number ensuing, who haue retired themselues from worldlie affaires, to attend to the particular practise of these virtues, and consequentlie to aspire to the perfection of Contemplation.

Capucins 22. First of Capucins, twentie two in numbre; These Contemplatiue soules, haue for their place of Solitude, euerie one his priuat Celle. They rise perpetuallie about midnight to prayer, besides four seuerall times a day, wherin they assemble themselues to pray. They fast two lents in euerie yeare, besides all the particular fastes, which are verie many. And vow perpetuall Chastitie, besides Pouertie, Obedience, going barefoote, and othet austerities, which I omit, as being from my purpose at this present. Of these manie are great diuines, great preachers, and men of great partes, both for learning and virtu, who haue left and forsaken great worldlie fortunes, to serue almightie God in this estate of life, and to become men of prayer and true Contemplatiues.

Gray Freres 51. Of Grey Freres (so called, because their habit is of an earthen Grey) fiftie one. These likewise haue for place of Solitude, euerie on his priuat Celle. They rise perpetuallie about midnight to prayer, besides four seuerall

times

times wherin they dailie assemble themselues to pray. They fast two Lents in euery yeare, besides the particular fasts of the vniuersall Church. And vow perpetuall Chastitie, besides the other aforsaid vowes common to all religious. Of which also, as of the former, there want not men of great learning, great preachers, and of great zeale, austeritie, and sanctitie of life; labouring in this kinde to become men of prayer, & true Contemplatiues.

Of Dominicans, fiftie. These also haue for their place of Solitude, euerie one his priuat Celle. They rise perpetuallie about midnight to pray, obseruing also the other houres of prayer, as doe the former. Fast as the former, vow perpetuall Chastitie, besides the ordinarie vowes of other religious. Amongst which also there are men of great learning, great preachers, and of great zeale, austeritie, and sanctitie of life, who also labour in this kinde to become men of prayer, and true Contemplatiues. *Dominicans 50.*

Of Benedictin Monkes, sixtie four. These haue for their place of Solitude, euerie one his priuat Celle (their house being one of the goodliest buildinges in all christendome). They rise perpetuallie about midnight to pray, obseruing also the houres of other religious. Fast as the former. And haue the vow of Chastitie, together with the ordinarie vowes of other religious. Amongst which also, there are men of great learning, zeale, and sanctitie of life, who labour to become men of prayer, and true Contemplatiues. *Benedictines 64.*

Of the Societie of IESVS (of the same nation besides externes) fortie eight. These haue for Solitude, euery one his priuat oratorie, or place of recollection. They rise at four a clock in the morning to prayer, besides their other houres and ordinarie office. Obserue the fasts prescribed by the Church. And haue the vow of perpetuall Chastitie, with the ordinarie vowes of other religious. Amongst these there are manie great diuines, great preachers, men of great zeale, and of exemplar sanctitie in themselues, and which labour to procure the same also, more then any other religious in their neighbors, labouring in their rule of life, to become men of prayer, and true Contemplatiues. *Iesuists 48*

Of Canons eightie. These rise at four a clock in the morning to prayer. Obserue the fastes commanded by the Church. And vow perpetuall Chastitie as the others doe. Amõgst which also there want not men of great learning, zeale, and sanctitie of life, which aspire in their kind, to become men of prayer, and true Contemplatiues. And thus much concerning the men, who are in number three hundred and fifteene soules in one onlie litle towne, who practicallie, and by possession, exercise the four virtues by me recited, besides very many pastors, sub-pastors, secular priests, and secular persons, who some more, some lesse, practise the aforesaid virtues to become Contem- *Canons 80*

Of men 315. in the whole.

Contemplatiues, or men of prayer.

Poore Clares 5. Next I will ſpeake of many very perfect and verie holie women, who in the ſelfe ſame towne practiſe theſe virtues as well as men, in great eminencie and perfection. And firſt, of poore Clariſts, fiftie. Theſe haue for place of Solitude, euery one hir priuat Cell, riſe perpetualie about midnight to prayer, beſides four ſeueral times wherin thy daily aſſemble themſelues to pray. Faſt two Lents in euerie yeare, beſides the other faſts of all the yeare, and neuer eate fleſh during life. Are perpetuallie encloſed. And vow perpetuall Chaſtitie, Pouertie, Obedience as other religious doe. All of them ſoules, of great auſteritie of life and mortification, and of ſingular ſanctitie and perfection, leading in earthlie bodies, the life of Angells, labouring to become women of prayer and true Contemplatiues.

Clares vrbaniſts 20 Of Clares vrbaniſts, twentie. Theſe haue for place of Solitude, euerie one their priuat Cell, wherin they liue perpetuallie encloſed as doe the former, Riſe perpetuallie about midnight to prayer, as doe the former, beſide four ſeuerall times a day wherin they aſſemble themſelues in prayer. Obſerue two Lents, and faſt from fleſh three dayes in euery weeke thoroughout the yeare, beſides the ordinarie faſtes of the whole Church, which as I ſaid before are very many And vow perpetual Chaſtitie, with the other vowes common to all religious perſons. Women alſo of very auſtere and examplar life, and of great ſanctitie and perfection, labouring likewiſe in this kinde of life, to attaine to the top of Contemplation.

Gray ſiſters 28. Of Gray ſiſters, twentie eight. Theſe for place of Solitude, haue euery one their priuat Cell. Riſe perpetuallie about midnight to prayer, beſides four ſeuerall times wherin they daylie aſſemble themſelues to pray. Obſerue two Lents in euery yeare, beſides the faſts before recited. And vow perpetuall Chaſtitie, with the ordinarie vowes of all religious. All women of verie holie and examplar life, aſpiring alſo in their kinde, to the perfection of Contemplation.

Black ſiſters 40. Of black ſiſters (ſo called by reaſon of their habit) fortie. Theſe likewiſe for Solitude, haue euery one their priuat Cell. Riſe perpetuallie about midnight to prayer, beſides four ſeuerall times in the day wherin they aſſemble themſelues to pray. Obſerue two Lents in euery yeare, beſides the generall faſts of the whole Church. And vow perpetuall pouertie, Chaſtitie, and Obedience like other religious; All deuout and godlie women, of great ſanctitie and perfection, which according to their rule of life, aſpire after the perfection of Contemplation.

Siſters of the Sun. 26. Of the ſiſters of the Couent of the Sunne, twentie ſix. Theſe for Solitude, haue euery one their priuat Cell, like the other religious. Riſe perpetuallie about midnight like others religious, and obſerue the houres of

prayer

prayer as others doe. Fast two Lents, and obserue the fasts commanded as the former. Vow perpetuall Chastitie, with the other vowes vsuall to other religious. Women exercised in practise of many godlie virtues, and aspiring in their course of life to the perfection of Contemplation.

Of the Couent of sainct Marie Magdalen, called penitents, eighteene. These are perpetuallie enclosed: arise to prayer at four in the morning winter and somner, obseruing the howres of prayers in the day as others doe. Fast two Lents, besides the fastes of the whole yeare. And vow perpetuall Pouertie, Chastitie, and obedience as others doe. Women of a verie godlie and examplar life, aspiring also in their kinde, to the perfection of Contemplation. *Penitents. 18.*

Of the Couent of sainct Iohn, fifteene. These haue for Solitude euerie one their priuat Cell. Arise to prayer at four in the morning, winter and somner, obseruing the houres of prayers as other doe. Fast two Lents, and obserue the fasts commanded as the former, vow perpetuall Chastitie, with the other vowes comon to the former. Keepe in their house thirtie two sick and diseased persons, besides the practise of other religious virtues, all aspiring in their kinde of life after the perfection of Contemplation. *Dominicã sisters. 15.*

Of the Couent of sainct Marguerit, thirtie foure. These haue for Solitude, euerie one hir priuat Cell. Rise to prayer at four in the morning thoroughout the yeare, reciting in the day the houres which other religious doe. Fast two Lents, besides the fasts of the whole yere. Vow perpetuall Chastitie, with the former vowes of other religious. Leading a verie saintlie and examplar life, aspiring in this kind to the perfection of Contemplation. *Dominicã sisters 34.*

Of the Conuent of our Ladie of sainct Brule, thirteene. These haue for Solitude, euery one hir priuat Cell. Rise to prayer at four in the morning thoroughout the yeare. Say the Canonicall houres of other religious. Fast two Lents, besides the other fasts of the whole yeare. Vow perpetuall pouertie, Chastitie, and Obedience as other doe. Serue and assist fortie sick and diseaded persons besides the practise of other Christian virtues, all aspiring in this kind of life to the perfection of Contemplation. So that of women, as well as of men, there are to the number of two hindred fortie four soules, who by profession of life, practise these virtues, of Solitude, Watching, Fasting, and Chastitie (by me specified in this Preface) with singular example and edification to all good people where they liue. *Franciscã sisters 13.* *Of womẽ 244. in the whole.*

Now if in one only cittie, there be so many hundreds which exercise these virtues a forsaid, to become people of prayer, and true Contemplatiues, what may be said of the infinit number that doe inhabit in the whole kingdome? wherin there are so many citties which so far exceede this litle cittie in his dimensions, and so many thousands, yea millions of religious persons

perſons, both men and woemen, incloſed in Monaſteries and religious Cloiſters, as well without the citties, as within, all which haue retired themſelues into holie Solitude, and from the noiſe and diſturbance of the world, the better to attend to prayer and Contemplation. But how much more may be ſaid of ſo infinit millions, as are deſperſed in all Catholique contries in the whole world? Surelie, if a good tree (as the ghoſpell ſaith) be to be knowen by his fruit: and if watching, faſting, and the like, be good fruites, then our Religion is this good tree, which hath produced to almightie God, ſuch plentie and aboundance of theſe good fruites. Yea, one litle twigge, as you ſee, of this mightie tree (which extendeth hir branches ouer the vniuerſall world) that is to ſay, one litle cittie onlie which I haue inſtanced, yeeldeth and produceth more fruit vnto him, euen of this preſent yeares bearing, then the barren tree of Proteſtant Religion hath euer done, ſince firſt it tooke rooting in the world.

This Religion therfore of ours, is that Religion (moſt worthie the embracing) which bringeth hir embracers to ſuch perfection. This is that Religion, which not only contenteth hir ſelfe with the bare or ſpeculatiue knowledg of Chriſtian virtues, but actuallie doth reduce them to practiſe, both in hir ſelfe and in hir followers. This is that Religion, which contenteth nor hir ſelfe, to knowe that there is a God, a heauen, a hell, Sacraments, Sacrifices, Councells, Commandements, a faith, a ghoſpell, and the like, but which exerciſeth practicallie, the virtues commanded and counſelled therin, as, to pray, watch, faſt, to vow chaſtitie, pouertie, obedience, and finallie to practiſe many ſortes of mortifications, to ſubdue and conquer their ſinfull paſsions. Wheras in Proteſtant religion, a man hath then aſpired to the higheſt perfection thereof, when his vnderſtanding hath attained, to the bare and ſimple knowledg that ſuch thinges are, neuer mouing the will to deſcend practicallie, to the exerciſe of the thinges, which the vnderſtanding hath attained. Contrarie wherto, a Catholique thinketh, that he nether knoweth, nor hath any virtu, but that which he putteth in execution, and actuallie reduceth to practiſe.

Hauing therfore ſpoken of theſe four virtues, practiſed by our vowed and religious people, whereby to attaine to be men of prayer and true Contemplatiues, to conclude this diſcourſe, I will now ſpeake of the ſame virtues, practiſed by our maried, and ſecular perſons, wherby to attaine to the perfection of holy prayer, and particularly of thoſe, which enter into the Spirituall Exercile, a practiſe trulie of wonderfull profit to all ſecular perſons in our religion, and which hath no vſe or practiſe at all in Proteſtant Religion: and conſequentlie deſtitute of a moſt excellent meanes, euer to perfect any ſecular parſon in the virtu of prayer and Contemplation.

The

The originall of this deuout exercise, is vndoutedlie grounded, vpon hat wholsome councell of the Apostle saint Paul vnto maried parsons in is first Epistle to the Corinthians (cap. 7. v. 5.) that right glorious and borious Apostle, who saith of himselfe. *I am made all thinges vnto all, that may gayne all.* And whom of right we may trulie call, the Apostle and fa-er of secular parsons, for the singular care which he had of our condition, oue the other Apostles. Wherin he layeth downe an excellent helpe and cument, how to perfect maried parsons, in the virtu of Contemplation, uising them by mutuall cōsent, to abstaine themselues one from another, at so they may apply themselues to holie prayer.

Wherfore according to the councell of this great Apostle, sundrie secu- and maried parsons, retire themselues one from another, and enter into is Spirituall Exercise: wherin they enclose and shut vp themselues so retlie, that for the space of a month or two, they nether see, nor speake, ith any worldlie parson, nor with any other, saue only their spirituall ide, nether medle or entangle themselues with any kinde of worldlie usines.

In this place, the secular and maried man, findeth himselfe, wonderfull iet, and free from all the cares and encumbrances of wife, children, and milie, and from the head-breaking and molestation of housholld affaires. this place, he reposeth and taketh breath from all worldlie busines, and rticularlie from carnall embruments, to repaire the forces of the spirit: d, like a true Christian, to consider the end of his Creation, and wherfore came into the world: which was not, onlie to wallow himselfe in flesh d blood, or so to adict himselfe to the pleasures thereof, as vtterly to for-t that he hath a soule. In this place, he wholie applieth himselfe to be-me a man of prayer, and a true Contemplatiue (in his kinde) practising e aforesaid virtues, of Solitude, Watching, Fasting, and Continencie, ith examination of his conscience, confession of his sinnnes, bitterlie la-enting them, purpose of amendment, satisfaction of iniuries, mortification passions, with fedfast resolution of perseuering in virtu for the time to me. Finallie, in this place, with great tranquilitie and serenitie of soule, setteth before himselfe, his death, the day of iudgment, the paines of ll, the ioyes of heauen, all which endes of man, he seriouslie behouldeth Contemplation.

O how well at ease, and how contented, doth the soule of a secular man, maine in this retired Solitude! What touches, what trances, and what in-rnall feelinges and visitations, doth his soule receaue in this retirement! e sweetnes whereof is so surpassing great, that sometimes euen he him-lfe who receaueth the same, wholie wanteth all tongue or vtterance to tell

it to others. Which thinge, the very effectes themſelues doe witnes to be true, in that ſome maried parſons, hauing made prooſe thereof (after long proofe of other groſſer pleaſures) haue with mutuall conſent, ſeparated themſelues one from another, quite renounced their worldlie wealth, and perpetually depriued themſelues of their mariage pleaſures, to ſpend the remainder of their liues, in the practiſe of theſe virtues, whereby to attaine to be men of prayer, and true Contemplatiues. O ſweet, ô noble, & delightfull Solitude, which art able to make ſuch a wonderfull mutation in a worldly man! *Guſtate & videte quam ſuauis eſt Dominus*. Taſt therfore and ſee (ô ſecular ſoule) how ſweete our Lord is in this holie Solitude.

Thus (gentle Reader) haue I ſet before thee, in one litle looking glaſſe, the pious practiſe, both of our Religious, & of our ſecular parſons, to aſpire eache one in his degree and vocation, to the perfection of Contemplation. For if euery man who manageth matters of importance, hath his place of recollection. If euery Councell, their councell chamber. If euery company their hall. If euery ſchollar, his ſtudie. If euery ſtewart, marchant, or receiuer, hath his priuat cloſet or counting houſe, to the end that being ſole, he may with a more quiet and ſilent eie, ſee the better into his buſines, how then cometh it to paſſe, that this ſo important a buſines of our ſaluation (ſuch as is to conuerſe in prayer and Contemplation, with almightie God) is debarred of that priuiledge, which our ſelues graunt, to euery other well ordered action? Far be it, that a Chriſtian, ſhould make more account of pelfe, then of prayer: of earthlie conſultation, then of heauenlie Contemplation: or become more circumſpect in fleſhlie, then ſpirituall prudence.

What good Chriſtian then is there, who hearing this, and pondering with all the practicall neceſsitie of theſe aforeſaid virtues, whereby to become men of prayer, and true Contemplatiues, that is not forth-with moued and enflamed, with the loue of theſe laudable virtues: yea, and to begin preſently to repleniſh againe our Engliſh woodes, our rockes, our dennes, and our deſert places, with deuout Contemplatiues; conſidering that Proteſtant Religion, for the ſole defect of this virtu of Solitude, and of its fellow virtues by me propoſed, haue neuer hitherto perfected, one particular parſon, in the grace of Contemplation.

That thou therfore (deare Chriſtian ſoule) mayeſt the better effect this exercise thy ſelfe (I doe beſeeche thee) in the practiſe of theſe virtues, by me propoſed vnto thee in this Preface, and thou ſhalt not fayle, to become a man of prayer, and a true Contemplatiue. To effect this, exerciſe thy ſelfe both day and night, in the peruſall of this pious Treatiſe, compoſed for the ſame purpoſe, by that great Contemplatiue F. Lewis de la Puente, and for the ſelfe ſame purpoſe, with great labour and expences, turned by me

of the Spanish, into our English tongue: and with a litle paines, and euerance herein, thou shalt be sure to become, a man of prayer and a Contemplatiue. To effect this, I will humblie implore in thy behalfe, helpe of heauen (from whence euery good and perfect gift descendeth) make both thee and me, men of prayer, & true Cōtemplatiues. Finallie, ffect this, for the loue and zeale which I beare to my natiue soyle, if y fingar on my hand, and euery haire on my head, were a seuerall Heig-, I would (by Gods assistance) expose them all to a million of mar-omes, to see these virtues in publique practise in my contrie of England: hout the practise wherof, neuer can any one be made, a man of prayer, true Contemplatiue. This if I might be so happie as to liue to see, I uld ioyfullie singe with holy Simeon, his *Nunc dimittis*, saying. Now nisse thy seruant (ô Lord) according to thy word in peace, because ne eyes haue seen thy saluation. Which he indeed should see, who uld see renewed, the pious practise of Contemplation: which hauing n with holie Simeon, and ended my dittie, I would desire after such a nt, with that holie Patriarche imediatly to depart and dye.

APPROBATIO PRAEFATIONIS.

DErlegi diligenter hunc Tractatum à Domino IOANNE HEIGHAM compositum, & inueni illum doctum & pium, numque consolationis, & nihil continere contra fidem aut bo-s mores, ideoque dignum qui edatur in lucem, die 22. De-mbris, Anno 1618.

F. Leander de S. Martin, Sacræ Theol. Doctor, & Professor Regius Linguæ Sanctæ in Academia Duacena, Ordinis S. Benedicti.

APPROBATIONES.

PErlecta Meditationum translatione R. P. DE PONT ex Hispanico in Anglicanum idioma facta per I IOANNEM HEIGHAM, mihi satis constat translatione per prædictum Ioannem factam, nihil continere à sty Hispanico alienum. 20. Iulij 1619.

Robertus Bedfordus Societatis IES *Sacerdos Theologus.*

Perlectis libris Meditationum R. P. LVDOVICI D PONTE in linguam Anglicanam versis per D. IOANNEM HEIGHA Anglum, inuenio per omnia autographo conuenire, Authorisq mentem fideliter ac feliciter explicare, Datum Audomari in Colle gio Anglorum 3. Iulij 1619.

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Christophorus Morlet Presbyter, I. V. Licent. Archidiaconus, Canonicus & Officialis in Ecclesia Audomar nec non Librorum Censor.

THE INTRODVCTION TO THESE MEDITATIONS. WHEREIN IS SET DOVNE A SVMMARYE OF SVCH THINGES AS ARE *comprehended in the Practise, and exercize of Mentall praier.*



O high, and soueraigne is the exercise of Mentall praier, wherein wee meditate vpon the mysteries of our holy Faith, and conuerse familiarly with almightie God, that the principall master therof, can bee no other but the holy Ghost himselfe who (as *S. Iohn* saith) is the Vnction from whom we receaue all things: *1. Ioan. 2. 27.* by whose inspiration the holy Fathers learned it, and left vs in writing many aduises, and documents of much importance, how to exercize it with proffit, following the motion of that principall master whom they followed. In imitation of whom, making my proffit of their doctrine, and experience, I will heere make a summary of the principall things which mentall prayer comprehendeth, which shalbee briefe, cleare, and distinct, that all may vnderstand it, and reduce it to practise, omitting larger declarations, and discourses of what I shall say, to that which other Doctors haue written thereof.

Neuertheless for the manifestation of the truth, and authority of what I am to say, aswell in this summary, as in the meditations of this booke, I will alledge in the margent, the fountaines from whence I haue drawne the same, which are three. The first is the sacred *Scripture*, the principall Fountaine of this Spirituall Science, wherein is contained life euerlasting, *Ioan. 5. 39.* and the most excellent meanes that are to attaine to haue a taste thereof in this life, and full possession therof in the life to come. The second fountaine is, the holy Fathers who were the masters of mysticall diuinitie, making choise of the most auncient, and most illuminated therein by almightie God, such as were *S. Dyonisius, S. Basile, S. Augustine, S. Chrysostome, Cassian, S. Gregorie, S. Bernard,* and such others; And with them I will likewise take for my Guide our Father, & founder B. Ignatius of glorious memorie, following the order, and forme which he left vs in his booke, which *2.*

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THE INTRODVCTION TO THESE MEDITATIONS. WHEREIN IS SET DOVNE A SVMMARYE OF SVCH THINGES AS ARE *comprehended in the Practise, and exercize of Mentall praier.*



O high, and soueraigne is the exercise of Mentall praier, wherein wee meditate vpon the mysteries of our holy Faith, and conuerse familiarly with almightie God, that the principall master therof, can bee no other but the holy Ghost himselfe who (as *S. Iohn* saith) is the Vnction from whom we receaue all things: by whose inspiration the holy Fathers learned it, and left vs in writing many aduises, and documents of much importance, how to exercize it with proffit, following the motion of that principall master whom they followed. In imitation of whom, making my proffit of their doctrine, and experience, I will heere make a summary of the principall things which mentall prayer comprehendeth, which shalbee briefe, cleare, and distinct, that all may vnderstand it, and reduce it to practise, omitting larger declarations, and discourses of what I shall say, to that which other Doctors haue written thereof. *1. Ioan. 2. 27.*

Neuertheless for the manifestation of the truth, and authority of what I am to say, aswell in this summary, as in the meditations of this booke, I will alledge in the margent, the fountaines from whence I haue drawne the same, which are three. The first is the sacred *Scripture*, the principall fountaine of this Spirituall Science, wherein is contained life euerlasting, and the most excellent meanes that are to attaine to haue a taste thereof in this life, and full possession therof in the life to come. The second fountaine is, the holy Fathers who were the masters of mysticall diuinitie, making choise of the most auncient, and most illuminated therein by almightie God, such as were *S. Dyonisius, S. Basile, S. Augustine, S. Chrysostome, Cassian, S. Gregorie, S. Bernard,* and such others; And with them I will likewise take for my Guide our Father, & founder B. Ignatius of glorious memorie, following the order, and forme which he left vs in his booke, which *Ioan. 5. 39.* *2.*

hee made of *Spirituall Exercises*, the authoritie whereof is verie greate, aſwell for that we beleeue, (and not without great foundation) that hee wrotte it by ſpeciall reuelation, and inſpiration of almightie God, as the holie Spirit interiourlie dictated vnto him, and taught him theſe Exerciſes: as alſo for that it was approoued by Pope Paulus tertius in a Bull graunted the yeare 1548. which goeth in the beginning of the ſaide Booke, whoſe approbation experience hath confirmed with meruailous effects, which our Lord God hath wrought, and daily worketh in thoſe, which exerciſe his meditations; as is largely proſecuted by Father Pedro de Ribadeneyra in the hiſtorie, which hee wrote of the life of this excellent man.

Lib. 1. c. 8.

I will heere adde onlie concerning his aforeſaid booke, that the kingdome of heauen, which is comprehended in the doctrine thereof, is like (as is alſo the diuine Scripture, from whence hee extracted it) to a graine of muſtarde-ſeede, which being the leaſte of all ſeedes, groweth vp to ſuch greateneſſe, that it becommeth as it were a tree, vpon whoſe branches the foules of the aire doe repoſe: for if wee behoulde but the out-ſide, and apparence of this booke, it is litle, and breife, and written in a plaine, and ſimple ſtile: but if wee regarde what the ſame containeth within, it is effectuall in vertue, ardent in affections, lofty in ſenſe, large in diſcourſe, and ample in the ſeuerall manners of prayer, and contemplation; in ſuch ſort that vpon the branches thereof, they maye finde reſt, and ſpirituall foode, who like the foules of the aire ſoare aloft in contemplation, hauing (as S. Paule ſaith) their conuerſation and trafficke in heauen. And this ſhalbee clearely made manifeſt by that, which wee ſhall point at in this briefe Introduction, and ſhall more amply diſcourſe of in the ſixe partes of this booke; which are as it were ſixe branches of the tree of theſe ſoueraigne Exerciſes, whoſe ſhadowe ſhall be, the refuge of ſuch as are tempted, and afflicted; the leaues thereof ſhall be, the health of ſuch as are ſoule-ſicke; the odoriferous flowers thereof, ſhall comfort ſuch as are young beginners in vertue; the ſweete fruites thereof, ſhall fortifye ſuch as are Proficients, and doe goe forward therein; and the round cup thereof, ſhalbee the reſting place of ſuch as are Perfect. For all ſhall finde meditations, and formes of praying, accommodated to their eſtates, as ſoone after ſhallbe ſeene.

Matth. 13. 32.

Ad Philip. 3. 20.

Cāt. 2. 3.

Apoc. 22. 2.

Cant. 2. 5.

And that it may appeare how the pietie, and ſouueraignity of myſtical theologie, is founded vpon the rigorous veritie of ſcholaſticall diuinitie, the third fountaine of what I ſhall ſaye, ſhalbee the Schole-Doctors, of whom I will onely alledge the Angelicall Doctor S. Tho-

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mas, for that hee alone is fullie auaileable for ten thousand witnesses, whose doctrine is sounde, secure, and well approued, and with the verities of scholasticall diuinitie hee pointeth at the profoundest conceiptes, and highest sense of mysticall theologie, for both of them are sisters, and in both of them this glorious Doctor is passing excellent, as was his master S. Augustine, and his companion S. Bonauenture, of whose doctrine I shall likewise make vse. And because that, not with standing I haue had so good guides, yet as a man I may erre in what I shall write, my will is that all whatsoeuer, shallbee subiect to the correction of our holy mother the Catholique Church, which is the foundation, and piller of Truthe, from the which whensoeuer, either thorough ignoraunce, or negligence I shall departe, I forthwith reuoke whatsoeuer I shall haue saide.

What Mentall Praier is. §. 1.

MEntall Praier (whereof wee heere treate) is a worke of the three interiour faculties of the soule, *Memory*, *vnderstanding*, and *Will*, exercising, by Gods assistance, their actes about those mysteries and truthes, which our holy Catholique faith teacheth; and speaking within our selues to God our Lord, conuersing familiarly with him, begging of him his guiftes, and negotiating all whatsoeuer is necessary for our saluation, and perfection: in such sort that the substance of Mentall praier, consisteth principally in these foure thinges.

Ex P. Ignatio in 1. exercitio primæ hebdomadæ Ex D. Tho. 2.2 q. 83. art. 1. & q. 180. art. 1. & 3. & 4. & 3. p. q. 31.

1. The first is, with the memory to be mindefull of God our Lorde, with whom wee are to speake, and to negociate; and to be mindefull also, of the mysterie that is to bee meditated, passing briefely thorough the memorie, with cleareness, & distinction, that which is to be the matter of the meditation, as it is taught by faith, & as it is deuided into seuerall pointes in the forme that hereafter wee shall set downe. And that this memorye, or recordation bee not drye, it is good to ioyne therevnto the actions of faith, beleeuing with the greatest liuelyness that we can, the verities of that mysterie, because God, who is all Truth hath reuealed them, making of Faith a Ladder to mount vp to perfect knowledge, seeing that (as *Isaias* saith) *vnlesse you beleeue, you shall not vnderstand.*

Cap. 7. iuxta 70. D. Hier. ibid.

2. The second thing is, with the vnderstanding to make seuerall discourses, and considerations about that mysterie, inquyring, and searching out the Verities comprehended therein, with all the causes, proprieties, esse-

ctes, and circumstances that it hath, pondering them very particularly. In such sort that the Vnderstanding may forme a true, proper, and entire conceipt of the thing that it meditateth, and may remaine conuinced, and perswaded to receiue, and to embrace those truthes that it hath meditated, to propund them to the Will, and to moue it therby to exercize its Actions.

3. The third is, with the freedom of our will to draw forth sundry Affectiõs, or vertuous Actes, conformable to that which the Vnderstanding hath meditated, some in order to himselfe, others in order to God our Lord: as are Hatred of our selues; Sorrowe for our Sinnes; Cõfusion of our owne misery: Loue of God; trust in his mercye; prayses of God; thankesgiuing for benefits receiued; desire to obtaine true vertues; effectuall purposes to doe good workes, and to change, and amende our life; resignation of our selues to the Will of God, offering to doe, and to suffer whatsoeuer God shall ordaine and dispose, and other such like: the which wee call Affections, for that they are to bee donne with the Affection, and liking of the Will, moued by what the Vnderstanding hath demonstrated vnto it: and in these consisteth that which wee call substantiall deuotion, from the which ariseth the spirituall peace, and alacrity of the soule. And to them (as saith *S. Thomas*) is principally ordained meditation, and contemplation, and those other actes of the Vnderstanding, which are exercized in Mentall Praier; for which cause *S. Iohn Damascene* saith therof, that it is, *Ascensus mentis in Deum, an Ascending of our Spirit to God*, ioyning vs with him by actuall knowledg, and loue.

2.2.q.82. art. 3. & q. 180. ars. 7. ad 1. Lib. 3. de fide orthodoxa, c. 24.

4. The fourth thing is, to make Petitions to God our Lord, entertayning speeche and conference with him, by way of asking of him what the will hath desired, and the vnderstanding hath speculated, & whatsoeuer else that we haue neede of; wherein consisteth that which wee properly call Praier, which is an humble, confident and feruent Petition of such things as are conuenient for vs, and which we desire to obtaine of almightie God.

These petitions, and colloquies are to bee directed sometimes to the eternall Father; other times to his onely begotten Sonne Christ IESVS; and other times to the whole most blessed Trinitye, alledging to them titles and reasons, that may moue them to graunt vs what wee demaund.

Ex. D. Th. 2.2. q. 83. art. 17.

These titles may bee taken from three partes; some from the part of God, as hee is God, to witte asking him something for his Goodnesse; for the loue that hee beareth vs; for the desire hee hath of our good; for that hee commandeth vs to aske him; for the glorye of his holy name; that hee may be praysed by all his Creatures; and finally, there may bee made as it were a Lytanie of his perfections, and Attributes, saying vnto him; Graunt mee,

o Lord

Lord, what I require of thee, for thyne owne ſake; for thy Charitye; for
y mercye; for thy Liberallitye; for thy Wiſdome; for thyne Omnipotencye;
r thyne Immenſitie, for thyne Eternity, &c.

Other Titles there are on the parte of Chriſt IESVS our Lord, true
od, and man, to witte; by his Incarnation, and Natiuitye: by his Cir-
mciſion, and Preſentation in the Temple: by his flying into Egipt: by
faſtings: by his Hunger, Colde, and Nakedneſſe: and by all the Labour,
d Trauell of his Preaching. Againe, by the Dolours, ignominies, and
orments of his Paſſion, and Deathe; alledging his Sweating of Blood;
Impriſonnement; his Scourging; Thornes; Nailes; Gall, Vineger; with
e reſt: Sometimes ſpeaking to the eternall Father, beſeeching him to heare
ee for the Loue of his Sonne; for the Seruices hee did him; and the Paines
at for his loue hee endured. Other times ſpeaking to the Sonne of God:
ledging vnto him the loue that hee bare vs, the Office that hee holdeth
our Redeemer, and Aduocate; and the greate Price that wee coſt him.
ther times ſpeaking to the holy Ghoſt, begging of him the like, for the
oue that hee beareth to Chriſt IESVS our Lord, and for his merites.
nd heere likewiſe we may make another Litanye, of the Vertues of our
edeemer, alledging his humilitye of Hart; his Pouertye of Spirite; his
eekeneſſe; his Obedience; his Patience, his Mercye, and his Charitye, with
l the reſt.

Other Titles there are on the part of our Neceſsitye, and Miſerye, alled-
ng before our Lord, like *Dauid*, that wee were conceiued in Sinne, that *Pſal. 50.*
ee haue diſordered paſsions, ſtrong enemies, very greate occaſions, and *7.*
ungers, and that without him wee are able to doe nothing. That we are
s Creatures made according to his owne Image, and Likeneſſe, and that *Pſal. 118.*
r this cauſe the deuill perſecuteth vs to deſtroye vs, and that therefore it *73.*
ppertayneth to him to protect vs. And in concluſion wee may make ano-
er Catalogue of our owne Sinnes, and Miſeries, counting them before
od, and exaggerating them very much with Sorrowe of our Harte; for
e more we ſhall exaggerate them, the more we prouoke Gods mercye
remedie them.

Beſide this, men that are perfect, may in ſome caſe alledge with Humili- *4. Reg.*
, their fore-paſſed ſeruices in Imitation of holy king *Ezechias*, who asked *20, 3.*
God the prolonging of his Life, alledging vnto him, that hee had wal-
d before him with a perfect Hart. And the like did Chriſt our Lorde, *Ioan. 17.*
hen after the Sermon of the ſupper, hee praied to his Father, as ſhallbe *4.*
ene in his proper place.

Theſe three kindes of Titles may be mingled one with another, after
he forme that Dauid ſaide; *for thy name o Lord thou ſhalte be propitious to* *Pſ. 24. 11.*

my sinne, for it is much.

Lib. de verbis Domini. Sermone 5. & 29. Ad Philip. 4. 6. 1. Ad Tim. 2. 1. Ex D. Th. 2. 2. q. 83. art. 17.

These, and other such like reasons may bee alledged in prayer, rather to moue our owne Heart to aske with feruour deuotion, and confidence, then to moue God to heare vs. For our Lord much more desireth to heare vs, and to giue vs the good spirit that wee aske, then wee to receiue it, seeing (as S. Augustine saith) God would not haue commanded vs to aske of him, if hee had not a will, and a desire to giue vs what we aske; and asking of him in the manner aforesaid, we fulfill all that which the Apostle commaundeth vs when hee saieth, that our petitions should present themselues before God, not alone, but accompanied with three meruailous actions, that is to say, with praier, which may raise our spirit, and the affections thereof to the presence of God: with obsecrations which may alledge respects, to bee hearde; and with thankesgiuing for benefits receiued, which may dispose vs to receiue those which wee aske afresh.

Lib. de Spiritu, & anima cap. 70. qui ei tribuitur

These are the principall things which mental Praier comprehendeth, whose order *S. Augustine* declareth saying: *Meditatio parit scientiam, scientia cumpunctionem, compunctio deuotionem, deuotio vero perficit orationem.* Frequent meditation engendreth science, and knowledge of a mans selfe, and of God: knowledge engendreth affections of compunction for our sinnes, and miseries: compunction awaketh affections of deuotion towardes God for his greateneſse and mercies: and deuotion perfecteth praier, making our spirit to ioyne it selfe louingly to almightie God, and to aske of him things decent and fitting, and in such manner as is conuenient.

It resteth that we explicate and declare the manner how euery one of these things is to bee donne, beginning with that which is most proper, and essentiall to praier.

How wee are to speake vnto God in Mentall praier. §. 2.

BY what hath bene said, it appeareth that the essence or nature of mentall prayer, properly consisteth in speaking within our selues to God our Lord, for two principall endes.

1. The first is, to praise him, and blesse him for what hee is: and to giue him thankes for the benefits, and rewardes hee bestoweth vpon vs, exercizing that soueraigne maner of praier which S. Paule counselleth vs, saying: *Bee filled with the holy spirit speaking to your selues in Psalmes, & Hymnes, and spirituall Canticles, chaunting, and singing in your heartes to our Lorde, giuing thankes alwaies for all things, in the name of our Lord* IESVS *Christ, to God and the father by him.* In the which wordes the holy Apostle pointeth at foure diuine affections, wherewith wee may speake in our hartes to God our Lord for the ende aforesaid, that is to say, Psal-

Ad Eph. 5. 19. Ad Coloss. 3. 16. Ex D. Th. lectio 7. in ad. Ephes. 5.

nes, Hymnes, ſpirituall Canticles, and Thankeſgiuing.

Interiour Pſalmes, are actions of the loue of God, with effectuall de-
res, and determinations to ſerue, and obey him, offering our ſelues to
eepe moſt perfectly his commandements, & counſailes. This is that mu-
cke which Dauid calleth the Pſalter of ten ſtrings: for as hee that plaieth *Pſ. 32. 2.*
n the Pſalter, or Harpe, handleth all the ten ſtrings thereof, ſometimes
me of them, ſometimes otherſome, and ſometimes all of them togi-
er; ſo in praier making this muſicke to God, wee are to haue feruent
eſires to exerciſe the vertues of obedience, humility, patience, and the
ſt, now one, then another, and ſometimes alltogither: as likewiſe
edfaſt purpoſe to keepe Gods Commaundements, and his Counſells,
ying hand now vpon one, then vppon another, and ſometimes vppon
togither.

Hymnes are affections of the praiſes of God, reckoning vp all the ex-
llencies, and perfections that hee hath, and the workes that hee hath
onne, for the which hee is worthily to bee praiſed, and glorified of all
eatures. Sometimes I may ſay with the Seraphins, *Holy, Holy, Holy, Lord* *Iſai. 6. 3.*
od of Hoſtes, or in ſteede of this worde *Holy*, I may put in other like words,
ying: *Good, Merciſull, Iuſt, Wiſe*, and *Powerſull* art thou my Lord, and
oſt worthy to haue thy ſanctity, and thy Greateneſſe preached by the *Apoc. 5. 12.*
eraphins. Sometimes, with the elders in the Apocalips, I will ſay; *Wor-*
by art thou, o Lambe of God who didſt dye for vs, to receiue power, and diuinitye,
nd Wiſdome, and ſtrenght, and honour, and Glory, and benediction for euer and
uer. Amen. And otherſome times with the three Children of Babilon, *Dan. 3.*
hat were in the fornace, I will inuite all creatures to praiſe, and glo- *57.*
fy God. And with Dauid I will prouoke myne owne ſoule, and all the fa- *Pſ. 10. 1.*
lties thereof to bleſſe our Lord.

Spirituall Canticles, are affections of ſpirituall ioy, & alacritie, rejoicing
at God is who hee is: & for the infinite good that he hath in himſelfe; for
e glory giuen to him by the Saintes in heauen; for the ſeruices dõne him
y the iuſt vpon the earth: rejoicing within our ſelues for the hope of eter-
all good, and for the poſſeſsion which the bleſſed doe enjoy, ſaying that
f the Apocalips; *Alleluya, becauſe our Lord God the omnipotent hath raigned.* *Apoc. 19.*
et vs bee glad, and reioice, and giue glory to him, becauſe the mariage of the Lam- *6.*
e is come, and his Wife hath prepared her ſelfe.

Thankeſgiuings, are actions of thankefulneſſe for the benefits wee haue
eceiued of our Lorde, recounting them all very often, and praiſing him for
uery one of them: and I am not onely to giue him thankes for the bene-
ts I my ſelfe haue receiued, but alſo for thoſe which hee hath dõne to the
ngells in heauen, & to al the men vpon earth, & to the inſenſible creatures

that

that knowe not how to thanke him; yea, and for those hee hath donne to the deuills themselues, and to the damned, that haue no will to be thankfull vnto him.

With these 4. Affections wee may speake to our Lord in Praier, to the end to glorifie him, procuring (as *S. Paul* sayeth) the holy Spirit to bee the beginning of our Interiour speeches, the midle, or Mediatour, to bee Christe IESVS our Sauiour; and the end, and person to whom they bee directed, to bee the Father euerlasting, albeeit (as hath beene said) they may likewise bee directed to all the three Persons.

2. The second end why wee are to speake vnto God our Lord, is to require of him new celestiall guiftes, and graces, ordained to our owne saluation, and perfection, and to his Glory. These Petitions, and Colloquies, may bee made in many formes, according to the diuerse disposition of him that prayeth, and speaketh to God.

Sometimes wee are to speake vnto him as a sonne speaketh vnto his Father, asking of him all such things as a good sonne may, and ought to aske of a good Father, with the spirit of Loue, and confidence. And in this sort we speake vnto God in that praier of our *Pater noster*, where Christ our Lord declareth what things weeare to aske, as wee shall see in the Meditation which shallbee made vpon that praier, in the third part.

Sometimes wee are to speake vnto God, as a poore wretch doth to a riche and mercifull man, begging of him an almes. With this Spirit prayed
Psal. 24. 16. & 39. 18. Dauid very often, calling himselfe a poore wretch, and a begger, begging a spirituall almes of God, who (as S. Paule saith) *is riche towards all that inuocate him.*

Ad Rom. 10. 12. Sometimes we may speake to God, as a sicke man speaketh to a Phisition, declaring vnto him his infirmities, and desiring remedie therof: or as a man that hath a processe, or as one that is guiltye speaketh to a Iudge when he informeth him of his right & requireth a fauorable sentence, or pardon of his crime. And in this case our Colloquye must bee accompanied with affection of humiliation, of sorrowe for sinne, of purposes of satisfaction, and amendement. Of the which wee shall see hereafter many examples, in the meditations vpon the Miracles, and Parables of our Sauiour Christ.

Finally other sometimes wee may speake vnto God, with that Spirit that a scholler speaketh vnto his master, requyring of him light, and Instruction in such things as wee knowe not. Or as one friend speaketh vnto another, when hee talketh with him of some waighty affaire, asking him counsaile, direction, and aide. And if confidence, and loue shall [illegible]

farre

farre imbolden vs, our ſoule may ſpeake vnto God, as the bride ſpeaketh to her ſpouſe in ſeuerall Colloquyes, wherewith the booke of Canticles is repleniſhed.

In all theſe ſortes wee may ſpeake to our Lord in praier, clothing our ſelues with the aforeſaide affections, ſometimes with one, and ſometimes with another, for all are fitting vnto vs to treat with our God, who is our phiſition, our iudge, our friende, and the ſpouſe of our ſoules. True it is, that the greateſt certainty in theſe petitions, and colloquyes, dependeth principally vpon the holy Spirit, who (as S. Paule ſaith) *requeſteth for vs With groninges vnſpeakeable*: for with his inſpiration hee teacheth vs, and mooueth vs to aske, ordering our petitions, and ſtiring vp thoſe affections wherewith they are to bee made. To which purpoſe S. Bernard ſaid, that Deuotion is the tongue of the ſoule, which whoſoeuer hath, is very skillfull in talking, and reaſoning with the eternall Worde. But this notwithſtanding, wee for our part, muſt aide our ſelues, and learne to treate, and conferre with almightie God, obſeruing the manner, and the affection wherewith men ſpeake one to another in the caſes rehearſed.

Ad Roma. 8. 26.

Serm 45. in Cantica.

Whereunto I adde, that albeit praier is properly a ſpeeche, and collloquy with our Lord, wee may not witſtanding ſpeake therein to our ſelues, & haue conference with our owne ſoule. Sometimes, our ſelues (as S. Paule ſaieth) exhorting our ſelues, and reuiuing our ſelues in the affections, and petitions rehearſed. Other times reprehending our ſelues for our faultes, & for our want of zeale, and beeing aſhamed of our ſelues that wee ſerue almightie God ſo negligentlie.

Ad Coloſ. 3. 16.

In this ſorte Dauid ſpake many times to his ſoule, ſaying: O my ſoule, why art thou ſorowfull? and why art thou troubled? hope in God, for ſtill haue time to praiſe him, and to confeſſe, that hee is my Sauiour and my God; ſubiect thy ſelfe to God, o my ſoule, for vpon him dependeth my patience. From theſe colloquyes wee muſt next proceede to ſpeake to God himſelfe, as did the prodigall ſonne, when hee ſpake to himſelfe ſaying: *How many of my Fathers hirelings haue aboundance of breade, and I heere perish for famine! I will ariſe, and will goe to my Father, and ſay vnto him; Father, I haue ſinned, againſt heauen, and before thee, I am not now worthy to be called thy ſonne, make mee*, if ſo it pleaſe thee, *as one of thy hirelings.*

Pſ. 41. 12. & 42. 5. P. 61. 6.

Luke 15.

Finally wee may likewiſe in prayer, ſpeake to our Bleſſed Lady the Virgin, to the Angells, and Saintes for the ſame forſaid two endes; ether to praiſe, and bleſſe them for their ſanctitie, and vertues, and for the benefits which they doe vs, or to requyre them to aide, and fauour vs in the affaires of our ſaluation. For the which wee may likewiſe alledge vn-

to them, some of those respects which wee laid downe in the precedent §. and other speciall ones beseeming eche of them. To the most sacred Virgin may bee alledged, that shee is our mother, and the aduocat ice of sinners; and that for our remedie her Sonne gaue her this office in charge: alledging also the Loue that shee beareth him, and her desire that all should loue, & serue him, beseeching her to doe for vs the office of a mother, & an aduocatrice, & to demonstrate vnto vs, that her loue, & desire, in obtaining for vs what wee requeſt, that wee may the better serue him whom shee so dearely loueth. Also to our Angell Gardian may be alledged, that hee comply with the office hee houldeth, to present our prayers vnto God, and to procure a good dispatche of them: and that his honour is interessed in our beeing good, and hauing a happy issue o' our pretention of heauen: and that seeing the Deuill sleepeth not to tempt vs, that hee sleepe not, but bee watchfull to defende vs. After this sorte wee may speake to the rest of the Saincts, that shall offer themselues in the matter of meditation, or to whom wee are deuoted, rather to stirre vp deuotion in our selues, then to moue them thereby: for as they loue vs, and desire our saluation, so they are very much inclined to solicite the same.

Of the Vertues that accompany Mentall praier, and of their excellencies. §. 3.

BY what hath beene deliuered in the two precedent paragraphes, it followeth how excellent a thing Mentall praier is, wherein are exercized so many, and so heroycall actes of the most principal vertues that are in Christian life. For the which S. Iohn Chrysostome said with very greate reason, that as when a Queene entreth into a citty, there ente' with her in her company many Ladyes, and Noblemen of the court beside her gar de, and innumerable people that followe her: so when praier entreth into the soule, there enter with her, all the vertues accompanying the spirit of prayer. Some vertues goe before preparing the way, and disposing the soule to pray as it ought, as are Faith, Humilitie Reuerence, and Puritie of Intention, and others which hereafter wee shall speake of, according to that saying of the Wiseman, *Before praier prepare thy soule, and bee not as a man that tempteth God.* Other vertues goe side by side with her, as are Charitye, Religion, Deuotion, and Wisedome, and those other guiftes of the holy Ghost which illuminate the vnderstanding, and ayde meruailously to prayer, as in the 27. meditation of the fifth part of this woorke shall be seene. Innumerable other vertues followe after her, as are feruent desires, and purposes of all that is good in matter of Obedience,

Lib. 1. de orando Deo ad fi. num.

Eccles. 18. 23.

dience, and Patience, of Temperance, Modestye, Chastitye, and the rest. And aswell the one, as the other interlace themselues with praier, and among themselues exercize diuerse actes, that are an ornament, and decking the one of the other; for Humilitye ioyneth her selfe with Confidence, and Charitye: Charitye with Religion, and Thākesgiuing: Religion with Obedience, and Resignation: and thus with a celestiall and diuine consort they make a harmonie of many voices. Whereupon many holy Fathers say; That praier maketh men like Angells, not onely for that it is a worke of the superiour faculties, wherein men are like them, but for that it communicateth vnto men an Angelicall life full of puritye, and sanctitie. By Prayer (when it is perfect) they participat the ardent loue of the Seraphins; the fullnesse of knowledge of the Cherubins; the peace, and quietnesse of the Thrones; the rule ouer themselues, of the Dominations; the power against Diuells, of the powers; the magnanimity for meruailous thinges, of the Vertues; the discretion in gouernement, of the Principallities; the fortitude in difficult and hard things, of the Archangells; and the obedience in all things of Angells; and finally the wisdome, chastitie, and cleaneneſſe, of the Celestial Spirites. For there can bee nothing (saith S. Chrysostome) more wise, nor more just, nor more holy, then a man that speaketh to God as it is meete for him, from whom hee receiueth most abundantly those guiftes, and graces, wherein consisteth true wisdome, and perfect iustice, and sanctitye. The reason herof is, because as our Lord is very courteous, and gentle, and inspireth vs to pray, hee speaketh to vs when wee speake to him; and conuerseth familiarly with those, that enter into their heart to treat, and conuerse with him; and the conuersation and speache of God is not of wordes alone, but of workes; for (as S. Bernard saieth) *Locutio verbi, est infusio doni.* For God to speake, is to communicate guiftes infusing his graces, and vertues vpon them to whom hee speaketh, filling them with that spirituall joy that cannot bee expressed, and with that peace that passeth all vnderstanding. And hereupon said Dauid, I will heare what our Lord God will speake in me; because hee will speake peace vpon his people and vpon his Saintes, and vpon them that are conuerted to the heart.

D. Chrys. lib. 1. de orando Deo. Homil. in Psal. 4. Nilus c. 113. de oratione Climacus gradu 28.

Serm. 45. in Cantica.

1 Petr. 1. 8. Ad Phil. 4. 7. Ps. 48. 9.

Hereupon it is that in praier wee are in such sorte to speake vnto God, that wee bee attentiue to hearken, and to heare what hee speaketh vnto vs by his inspirations, to obey them, and to dispose our selues to receiue those guiftes which thereby hee pretendeth to communicate vnto vs; as wee shall see in the second parte in the 26. meditation.

By what hath beene said appeareth the excellencye, and necessitye of mentall praier, of the which Cassianus saith, that it hath such a connexi-

Collat. 9. c. 1.

on with all vertues, that neither they can bee perfectly obtained, nor conserued without praier, nor perfect praier bee obtained without them, for it is (saith hee) the ende of all, and to it are directed all the labours, and trauells wee take to gaine them. Forasmuch as praier, whereof wee here treate, in its perfect degree embraceth vnion with God, by the meanes of actuall knowledge, and loue, with greate ioy, in possessing him. From whence it ariseth that God (as S. Iohn Climacus sayeth) in praier payeth in readye mony a hũdreth times the double of that which is left, or endured for his cause, beside greate pledges of the last rewarde that is to bee giuen in the life euerlasting. Many things I might say of this soueraigne vertue, which I omitte, becaus this booke is written for those that desire to exercise it, in respect of the great estimation they holde of it. And in the Prologues, and Introductions to euery one of the six partes of this booke, some thing shall bee spoken to discouer the excellencye of this soueraigne exercise, and the good that proceedeth of the same.

Gradu. 28.

Of the matter of Mentall praier, fit for Meditation. §. 4.

THe Matter of Mentall prayer wherein the three Faculties of the soule (especially the vnderstanding) are to exercize their actes, is all that which God hath reuealed in the diuine Scripture, especially the principall mysteries of our faith, which therein are most expressed, and recommended.

Ex D. Dionys. c. 3. de Eccles. Hier. & cap. 5. P. Ignat. in annot: annotatio. 10.

These mysteries may bee reduced in generall to three Orders, accommodated to the diuerses Estates of those that meditate: among the which some are sinners that desire to get out of their sinnes; or young Principiants or beginners, that desire to mortifye the vices, and passions of their former life: and these walke in the way which wee call the Purgatiue way, whose ende is, to purifye the soule of al all these vices, and to obtaine cleannesse of Hart. Others passe more forward, and become Proficients in vertue, and these walke in that way which wee call the Illuminatiue way, of which the ende is, to enlighten the soule with the splendour and brightenes of many verities and vertues, and to obtaine great augmentation and increase thereof. Others are allready Perfect and very much exercized, and these walke in that way which we call Vnitiue, whereof the the ende is, to vnite and joyne our spirit to almightie God, in the vnion of perfect Loue.

Iacob 4. 8. Ps. 33. 6.

1. Cor. 6. 18.

Eache one of these Persons, is to haue matter of Meditation, accommodated and agreing to his estate, and pretence, from the which hee may easily drawe forth the affections, and purposes that his necessity requireth.

And

And albeit this matter may bee reduced to three orders of myſteries, and verities, accommodated to thoſe three eſtates, and wayes which haue bene ſet downe, yet for the greater perſpicuitye and cleereneſſe, we doe reduce it in this booke to ſixe partes, aſſigning two, to thoſe that are Principiants or beginners; two, to thoſe that are Proficients; and other two, to thoſe that are moſt Perfect, in this forme enſuing.

Sinners which deſire truely to bee conuerted, and to turne vnto God, and to change their life, are to take for the matter of their meditation their owne ſinnes, and all ſuch things as may aide them to knowe the number, and enormitie of them, or that may cauſe a dereſtation of them, and ſorrowe for hauing committed them. And foraſmuch as feare is vſually the beginning of Iuſtification, whatſoeuer awaketh this feare, is matter of meditation accommodated to them; ſuch are the laſt things of man, as Deathe, Iudgement, particular, and vniuerſall, Hell, and ſuch other like things, which ſhall bee put in the firſt parte, with certeine formes of praier, accomodated for the examination of the conſcience, for confeſſion, and communicating, and for the obtaining of perfect Iuſtification, which is the ende of the Purgatiue waye.

Such as are already juſtified, and deſire to horde vp vertues, and to increaſe in them, are to take for the proper matter of their meditation, the miſteries of the humanitie of our Lord IESVS Chriſte, whilſt hee liued in this mortall Life; for that his life and doctrine, his paſsion, and deathe, was a moſt perfect paterne of all vertue, for all ſortes of them that are iuſt; albeit in a different manner: for (as S. Auguſtine ſaith, and after him S. Thomas) charity when it is already engendred, and is borne by the meanes of penances, hath thoſe three eſtates which haue bene mentioned, of ſpirituall childhood, of augmentation or increaſe, and of perfection. *Tract. 5. ſuper 1. canonic. Ioan. D. Th. 2. 2. q. 24. art. 9.*

The newly iuſtified, which are the Principiants or beginners, and as it were infants newly begotten in the beeing of grace, are to take for the matter of their meditation, the myſteries of the Incarnation, and Childehood of our Sauiour IESVS Chriſt, of the which wee treate in the ſecond parte: and in thoſe meditations they ſhall finde ſufficient motiues, aſwell to proſecute and continue on the iourney of the purgatiue waye, mortifying, and purifying themſelues from thoſe vices and paſsions, which haue remained in them as dregges of their former life; as alſo to begin the iourney of the illuminatiue waye, hording vp vertues contrary to their vices, and accommodated to their eſtate.

Such as are Proficients, and goe onward increaſing in vertue, haue two wayes to this; the one by doing, and the other by ſuffering: I meane, either by exercizing diuerſe workes of vertue, of their owne election, which ap-

pertaine to the actiue and contemplatiue life; or by ſuffering with greate troubles, perſecutions, and afflictions inflicted vpon them by the hande of another. And this way, though it bee the ſharper, is the moſt effectuall to increaſe in vertues, and to attaine to their perfection.

In Pſ. 4. In theſe two wayes our Sauiour Chriſt walked with great excellencye, of whom S. Auguſtine ſaith, that his exerciſes among men were; *Mira facere, & mala pati*: *To doe meruailous things, and to ſuffer painefull things*: and all for our inſtruction, of which wee treate in the meditations of the third, and fourth parte. For in the third wee will ſet downe the myſteries of what hee did, and ſayed the three yeares of his preaching, from his Baptiſme vnto his laſt entraunce into Hieruſalem; And in the fourth, the myſteries of his paſsion, and death. And albeit both myſteries teache vs to doe, and to ſuffer, yet the one is moſt reſplendant and ſhyning in the firſt, and the other in the laſt, which are the moſt prowerfull to mooue vs to all kinde of vertue, with greater excellencie and perfection.

Finally thoſe which arriue to the eſtate of perfection, walking in the Vnitiue waye, haue two other pathes to attaine to the perfect vnion of loue. The firſt is, by contemplating the glorious life of our Sauiour Chriſt, and the wonderfull workes that hee did after his Reſurrection, ſending vpon his Diſciples the holy Ghoſt, which is the Spirit of loue: and of theſe myſteries treateth the fifth part. The other way is, by contemplating the myſteries of the diuinitye, and Trinity of God, his perfections, and benefits, whereof the ſixt part entreateth. And theſe two laſt partes are moſt

Pſal. 103. 18. proper to ſuch, as are perfect, according to the ſaying of *Dauid* in the 103. Pſalme. *The high mountaines for harts, the rocke a refuge for Irchins*; giuing to

Collat. 10. cap. 13. vnderſtand in a myſticall ſenſe, (as Caſsianus noteth) that perfect men, who like ſtags runne lightly in the waye of heauen, feede themſelues with the conſideration of the myſteries of the diuinitye, and glorye of Chriſte, figured by the high mountaines: but men full of prickles like Irchins, with the prickles of their ſinnes, and imperfections, or afflicted with trauells, take for remedye the conſideration of their earthe, and duſt, and the myſteries of the humanitie, and humilitie of Chriſt IESVS our Lord, figured by the Rocke, in whoſe woundes they repoſe, and with whoſe doctrine, and examples they ſuſtaine, and proffit themſelues.

By what hath beene ſaied it enſueth, that theſe meditations of theſe ſixe partes, are as the ſixe wings of the Seraphins which God hath vpon

Iſai. 6. 2. earth, like vnto thoſe which the Prophet Iſay ſaw; with the which they depart from what is terrene, and earhlie, and flye to that which is celeſtiall and heauenlie: where, after they haue purified, illuſtrated, and perfected themſelues, they flye likewiſe to purifye, illuſtrate, & perfect others,

deſiring

desiring to haue all burne with the loue with which they burne: for that these meditations are ayding to all these endes, and in all of them ought all men to bee exercised, yea euen those that haue most proffited, but with a different ende and manner: And the reason is, because as in the three degrees of Soules, to witte; the Vegetatiue proper to plantes; the Sensitiue proper to brute beastes; and the Reasonable proper to Men, the superiour, besides his owne workes, doth likewise the woorkes of the inferiour, though after a more excellent manner: so also (as S. Thomas sayeth) in the three estates of people that dedicate themselues to prayer, and to the seruice of God, those which are Proficients, are to exercise themselues in the meditations, and workes of the Principiants; and the Perfect in those of them both; but after a more perfect manner, drawing out of them the fruit which they pretende with more aduantage, that is, more perfect mortification of themselues, and a more excellent manner of imitating our Sauiour Christ in his vertues. 2. 2. q. 24. ar. 9. *maximè ad* 3.

Besides this, experience teacheth, that when a greate spirite or affection of any vertue whatsoeuer, is predominant in a sowle, vpon what thing soeuer it meditateth, it taketh occasion to feede, and augment it. If the spirit of humilitye predominate, whither hee meditate vpon hell, or vpon heauen; whither hee thinke vpon his owne miseries, or vpon the diuine excellencies, hee will drawe out of all, affections of humilitye. And if in his hart the spirit of loue doe predominate, though hee meditate vpon iudgement, and hell, hee conuerteth all into the affections of loue. So likewise Principiants, Proficients, and those that are Perfect, vpon whatsoeuer they meditate, they may drawe forth those affections, and purposes, that are fitting to their state, and necessitye.

From whence it is, that albeit by the ordinary Law wee are to obserue the order propounded, yet neede wee not to bee so tied to it, that it shall not bee lawfull to change it: nay rather sometimes it is conuenient, for some cannot applye themselues to considerations of feare, who yet are easily moued with meditations of loue; and other contrarily. Some finde deuotion, and proffit considering the misteries of the childehood of our Sauiour Christ: others in considering the mysteries of his Passion: Some in one mysterie, and some in another: and it is not good to force them ouermuch, nor to drawe them from their consideration, to passe them to another, wherein they shall not finde what they desired. And for this cause our Lord hath prouided the matter of meditation to bee so copious, and ample, that euery one may finde somewhat that is fitting to his purpose.

Of Entrance into praier. §. 5.

IT is the counsell of the holy Ghost, before praier to prepare the soule, for to goe without preparation, is as it were to tempt God, pretending the ende, and fruit of praier, without vsing the meanes ordained to obtaine the same. It is therefore necessary before wee enter into praier, to carrye the matter foreseene which wee are to meditate vpon: for ordinarilie meditation cannot bee attentiue, nor recollected, if the matter bee not first prepared, well digested, and diuided into pointes after that manner, that wee heere shall prescribe. And yet for all this it hindereth not, if our Lord by speciall Inspiration shall moue vs to thinke vpon some other thing, but that wee may occupye our selues therein, omitting till some other time that, which before wee had premeditated, because diuine impulsion or mouing, is the principall cause of this worke, which wee are to followe: but with this aduertissement, that it proceede not from lightnesse of minde, nor instabilitie of hart, to flit forth of one matter into another without sufficient cause. This beeing presupposed, before wee begin meditation, we are to doe these things followings.

Eccles.18. 23.

1. First wee are to lift vp our hart, and the faculties of our soule to God our Lord, beholding him as hee is there present with an interiour, attentiue, reuerend, and louing aspect: for that if a man bee to speake with a Prince, it is necessary that hee goe to his palace, or to the place where hee is, and present himselfe before him, for with one that is absent wee cannot speake: and seeing God is present in heauen, and in earth, and in euery place, assisting all, and behoulding all, when I am to praye, and to speake vnto him, I neede not goe seeke him, in any other place, but to quicken my faith, & to behold how he is there present, perswading my selfe, that when I pray I am not alone, but that there is also with mee the most holy Trinitie, Father, Sonne, and Holy Ghost, to whom I speake, who seeth mee, and heareth mee, and is accustomed to aunswer within my hart with inspirations, and illuminations, communicating the light of truth to the Vnderstanding, and feruent affections of deuotion to the Will, and infusing guiftes, and vertues, and other graces into the soule, as before hath beene said.

Sometimes I may behoulde God as hee is round about mee incompassing mee, on euery side, and my selfe within him, as the fishes are within the sea. Othertimes I may beholde him as hee is within mee by Essence, Presence and Power, knowing what I doe, and ayding mee to doe it. And in this manner is fullfiled the saying of our Lorde Christe: *When thou shalt pray, enter into thy chamber,* that is into thy hart, *and hauing shutt the dore* of

Matt.6.6.

thy

thy senses, *pray to thy* Heauenly *Father in secret, and thy Father which is there and seeth in secret, will repay thee*, that is, will giue thee what thou askest. *Ex D. Hilario can 5. in Matth.*

This truth of the presence of God within mee, and round about mee, whersoeuer I am praying, I am much to quicken, that it may moue me to reuerence, and confidence, and to due attention. And if with this consideration I shall perceiue my selfe moued to these and other like affections of deuotion, I may well detaine my selfe to enjoy this morcell, that God giueth mee, for the time it will last, for this already is a praier, and a very good one. But the ordinary shallbee to detaine my selfe in this cogitation a Pater noster while, albeit in all the time of my meditation I must not loose out of sight the presence of God; according to that of Dauid: *The meditation of my heart is in thy sight alwaies:* but in the time of my Petitions, and Colloquyes, I must renewe it with more feruour: *powring out*, (as Dauid saith) *our praier in the sight of our Lord.* *Amb. lib. 6. de sacra. c. 3.* *Aug conc. 2. in Psal. 33.* *Ps. 18. 15.* *Ps. 141. 3.*

This donne, secondly I am to make a great, and profounde reuerence to the maiestie of God, bending before him the knees of my hart, and of my bodye, once twice, & three times, as they doe that enter in to the presence of kings: I am to adore him in spirit, acknowledging him for my God & my Lord, the Father of immense Maiestie, and the king most worthy of infinite reuerence; and with my bodye to humble my selfe, euen to the fastening my mouth to the grounde, yea and to prostrate my selfe, as did our Lorde IESVS Christe in the praier of the Garden, of whom S. Paule saith, that hee was heard by the eternall Father, for the greate reuerence hee bare him: giuing vs to vnderstand how much it importeth to reuerence God in Prayer, to the end that hee may heare vs. *2. Para. vlt. flecto genu cordis mei.* *Ad Hebr. 5. 7.*

3. This humiliation beeing made, I will kneele downe in the place appointed for praier, and forthwith it is good to blesse my selfe, with inward feeling of the wordes that then are spoken; desiring of God by that signe, to deliuer mee from those enemies, that vse to molest vs in praier, saying with this affection: *Per signum crucis de inimicis nostris, libera nos Deus noster*, and then presently I will adde, *In nomine Patris, & Filij, & spiritus Sancti*, as one that intendeth to beginne his praer not in his owne vertues, but in the vertues of the most blessed Trinitye. Some are wont presently to say the generall confession, to beginne with humiliation, and to comply with the saying of the Wiseman: that the iust man in the beginning of prayer, is an accuser of himselfe. Others vse to begin with thankesgiuing, following the order that S. Basile prescribeth; whereof wee will speake in the first part, in the meditation of the examination of the Conscience. *Ex Prou. 18. 17. iuxta 70.*

But although euery one may begin with that which ſhalbee moſt helpfull to his deuotion, yet that which generally is conuenient for all, is, to begin with a ſhort prayer, preparatorie as it were, to that which wee pretende: wherein we may beſeeche our Lord to directe that worke to his honour, and glory, and to giue grace neceſſary to performe it, as hee requireth. This breife prayer I am to make ſpeaking to God our Lord, whom I behould preſent, ſaying vnto him with great earneſtneſſe and affection of harte:

Colloquie. *I offer vnto thee, o Lord, Whatſoeuer I ſhall heere thinke, ſpeake, or treate, to the ende that all may bee ordained purely to thy honour, and glorye; and I beſeeche thee by What thou art, to aſsiſt mee in this hower, to the ende that I may aſſuredly pray in ſuch manner, as thou requireſt, for the glorye of they moſt holy name, and for the proffit of my ſoule. Amen.*

This manner of praier may bee directed to the three diuine perſons in this forme. Sometimes to the eternall Father, ſaying vnto him. Soueraigne Father I offer vnto thee this my praier vnited, and incorporated with that of thyne onely begotten Sonne Chriſt IESVS my Lord, for whoſe ſake I beſeeche thee to ayde mee to pray in ſuch manner as hee praied, that my praier (as his was) may bee acceptable vnto thee.

Other times it may bee directed, to the Sonne of God, ſaying vnto him,
Luc. 11. as did the Apoſtles; My Redeemer, and maſter teache mee to praye, and ayde mee to pray with attention, puritye, and feruour like to that which thow hadſt, when thow didſt praie to thy Father, that my prayer (as thine was) may bee acceptable vnto him.

Other times to the holy Ghoſte, ſaying vnto him that of the Apoſtle S.
Rom 8.26. Paule; moſt holy Spirit, I am an ignorant, and wretched ſinner, I knowe not what to praye for, nor how to aske it as behooueth mee, thou my God aske within mee, moouing mee to askewith gronings vnſpeakable, that my praier may bee well receiued, proceeding from ſo noble a beginning as thou art, to whom bee honour, and glorye worlde without ende. Amen.

C. 3. de diuinis nominibus. In this ſort is fulfilled, that which S. Dyoniſius ſayeth; that euery Theologicall or diuine Acte (which is it that beholdeth God, and treateth of him, and with him) ought to beginne with praier, inuocating and calling vpon the fauour of the moſt holy Trinitie, which is preſent in euery place, deliuering vp our ſelues vnto the ſame with pure petitions, with a ſetled vnderſtanding, and with an affection well diſpoſed, for the vnion which wee pretende in this holy exerciſe.

Of

Of the manner of meditating, and discourſing in praier, and how wee are to reſiſt Diſtractions that then doe combatte vs. §. 6.

THe worke of the Vnderſtanding, which wee call Meditation, is one of the moſt difficult and hard that is in mentall praier. For though it bee eaſie to meditate vpon diuerſe thinges, running from one to another without order, or methode, yet it is very difficult to meditate vpon one thing alone with attention, hauing the memory, and vnderſtanding fixed vpon God, without beeing diſtracted, and diuerted to other things. Yea the greateſt Sainctes were wont to bee herewith ſometimes moleſted, and they complaine thereof. Iob ſaid of himſelfe: *My cogitations are diſſipated tormenting my heart, they haue turned night into day,* becauſe they depriue mee of the quietneſſe of recollection, wherein I was wont to ſpend the night. And Dauid cryed to God ſaying: My heart hath forſaken mee, and is departed my houſe, bee good vnto mee o Lord, and deliuer mee from this trouble. *Iob.c.17. 11. 12.* *Pſ 39.13*

This very hurt wee all haue experience of, and it is wont to proceede from diuerſe rootes, and beginninges. 1. From the Diuell to hinder vs from the fruite of praier. 2. From our owne imagination which is free, vntamed, inſtable, and ill gouerned. 3. From ſome Affections vnmortified, which drawe our thoughtes after them: for where the treaſure is, there is alſo the heart. 4. From cares which ſting, and diuide the heart into a thouſand partes. 5. From weakeneſſe, and coldeneſſe thorough not enforcing, nor applying our ſelues to this ſo noble exerciſe. 6. From Ignoraunce, thorough not knowing how to diſcourſe, nor meditate, nor how to ſearche out the hidden verities, nor to ponder them, in ſuch ſort as they may moue the Will, and ſtirre vp affections of deuotion. This ignoraunce, by the fauour of heauen, ſhall bee remedied with that forme, and method, which heere I ſhall preſcribe. *Matt. 6. 21.*

1. In meditation we are to actuate our ſelues very well in the veritie of the myſterie which faithe teacheth vs, labouring to beleeue, and to vnderſtand it, truely as it paſſed, and as it is reuealed. 2. Wee are to iniquire the true cauſes and rootes, from whence proceeded the matter that wee meditate, excluding the cauſes that are falſe, and apparent. 3. By diſcourſing wee are to ſearch out the true endes, wherefore it was ordained, excluding all others that are contrarye. 4. We are to inquire the effects proceeding from the matter, that is, the good, or hurt that it bringeth with it. And 5. certaine properties, and circumſtances that accompagnie it: as ſhallbee clearly vnderſtood by this example.

If I would meditate, vpon the myſteries of the Incarnation. 1. I muſt well conſider, and vnderſtand what our faithe teacheth: that is to ſay; That the Sonne of God joyned to himſelfe in Vnitie of Perſon our humane nature, in ſuch ſorte that God is truely man, and man is God. 2. I am to enquyre out the things before propounded, pondering how the cauſes, and rootes of this worke, were not our merites, but onelie the bountye, and mercye of almightie God: and the endes were the redemption of the worlde, and the manifeſtation of his diuine Goodneſſe, and Charitye. 3. I will conſider the proffit that thereby came vnto vs, to wit, pardon of ſinnes, deſtruction of death, entraunce into heauen, and ſuch other like: And then the loſſe wee had ſuſtained, if this worke had not beene donne, remaining all enemies of God, ſlaues of the diuell, and damned to hell. 4. The circumſtances of this worke touching Place, and Time, and Manner: and what properties of bodye and ſoule, almightie God tooke, when hee was incarnate.

In eache of theſe things the vnderſtanding is to make a pawſe, detaining it ſelfe in euery one ſo long as it ſhall finde deuotion, and ſpirituall guſt, without caring to paſſe to another, mouing the will to diuerſe affections of loue, and confidence, as hath beene ſaied, making petitions, and colloquies with our Lord, according to what hath beene meditated, and deſired. And when our vnderſtanding hath pondered well one of theſe things, it may paſſe to another with the like quietneſſe, and calmeneſſe of minde, and ſo proceede in the reſt. Of all this wee ſhall ſee manifeſt examples in the enſuing meditations, eſpecially in the firſt, which ſhall bee a patterne for the reſt.

I onely aduertiſe, that when the holy Spirit with ſpeciall inſpiration moueth vs to pray, all is eaſie, and ſweet: for that hee recollecteth the memory, reuiueth the diſcourſes, raineth ſhowers of meditations, inkindleth the affections, accordeth the petitions, ordereth the colloquyes, and maketh perfect the whole worke of praier, our ſelues cooperating without trouble. But when this ſpeciall ſuccour is wanting, it is neceſſary that wee our ſelues, vſing our freewil with the aſiſtaunce of grace, which neuer faileth vs, apply our faculties to the exerciſe of their actes in the forme aforeſaide, whereby wee prouoke the holy ſpirit to ayde vs, with the ſpeciall ſuccour of his inſpirations. For ſpiritual men which treate of praier, ſhould not bee like ſhips of high building, that cannot ſaile without winde; but rather like Gallies that nauigate both with the winde, and with the oare: & when they faile of the proſperous winde of diuine inſpiration, they are to nauigate with the oare, of their faculties, aided by the diuine fauour, though it bee not to ſenſible. And this kinde of praier is wonte to be ſometimes

moſt

most profitable (though it be not so pleasing) for the much that it meriteth, fighting against distractions, and dryness of hart. And if we persever rowing, and praying, at his time Christ our Lord will come to visit vs, with whose visitation this tempest shall cease: as it happened in like case to the holy Apostles, as wee shall see hereafter. *Matt. 14. 25. Mar. 6. 48.*

The weapons to fight against these distractions of hart, and drouth of spirit, are principally foure. 1. The first is, profound Humilitye, acknowledging our weakenesse, and myserie, and beeing ashamed of our selues to stand before God with such distraction, and accusing our selues of our offences passed, and present, for the which wee are chastized therein. For whosoeuer in this manner humbleth himselfe in prayer, shalbee therein exalted. *Lucæ. 14. 11.*

2. The second is, Fortitude of minde, making a manly resolution not aduisedly to amitte any cogitation, that may separate vs from that whereof wee pray, though it bee of a matter that ministreh to vs much pleasure, or seemeth of very much importance: for at that time none importeth so much as to attend to my praier, and to God, before whom I am to pray: and when vnwittingly I finde my selfe diuerted, I will turne againe to tye the thrid of the good cogitation, and discourse begun: and if a thousand times I shall bee diuerted, I will turne a thousand times to the same, without loosing my courage, or confidence, remembring that Abraham persevering to chase away the importunate brides that approached to the Sacrifice, came to sleepe a mysterious sleepe, wherein God discouered vnto him great secrets, and passed like fier thorough the midst of the sacrifice, in testimonye that hee accepted it: So labouring with perseuerance to chase away importunate cogitations, that disquiet mee in the sacrifice of praier, I shall come with Gods fauour, to sleepe the quiet sleepe of contemplation, wherein hee may illuminate my soule with his light, that I may knowe him, and inflame it with the fier of his loue, that I may loue him. *Genes. 15. 11. D. Greg. lib. 16. mor. c. 19.*

3. The third weapon is praier ir selfe, beseeching our Lorde to builde in our soule a citty of Hierusalem, that may become a vision of Peace, recollecting my thoughtes, and wandring affections, that they may inhabite therein, and busy themselues quietly in prayer. The like will I beseeche the holy Angels, who assist those that pray. And in this maner I will imploye all my force: for praier is so powerfull that it can obtaine of God all things, and it selfe with them; vsing in the middest of these disturbations some breife praiers to this purpose. Sometimes I will say with Dauid: My hart hath forsaken mee, it may please thee o Lord to deliuer mee from the violence I suffer, and haue respect to helpe mee. Other times, I will say with the same royall Prophet; My soule as earthe without water to thee, heare *Ps. 146. 2. Ps. 39. 13. Ps. 142. 6.*

Matt. 8. 25. mee quickly, o Lord, my Spirite hath fainted. Other ſometimes I will crye out with the Apoſtles in the middeſt of the tẽpeſt ſaying. Saue mee, o Lord, for I periſhe. Or like the blinde whoſe praier was hindred by the preſſe of the people, I will lift vp my voice ſaying; Sonne of Dauid haue mercie vpon mee. And if I perſeuer crying though it bee with drouth, and violence, our Lord IESVS Chriſt will not faile to haue compaſsion on mee, as hee had on this blinde man, which wee ſhall ponder in its place.

Luce. 18. 38.

4. The laſt weapon muſt bee a greate Confidence in God our Lorde, perſwading our ſelues, that ſeeing hee commaundeth vs to pray, hee will giue vs grace, and help for the ſame, whereby wee may bee able to reſiſt the diuell, to bridle our imagination, to repreſſe our paſsions, to moderate our cares, and to caſt from vs our lukewarmeneſſe, that they may not hinder vs in the exerciſe of praier. But with this confidence wee muſt ioyne diligence, procuring (as Caſsianus ſayeth) before praier to remoue all ſuch occaſions as wee would not, ſhould diſtract vs thee ein, imitating in this the ſubtletie of our aduerſarye, who (as S. Nilus the Abbot ſayeth) ordaineth all his temptations, wherewith in the daytime hee tempteth ſpirituall perſons, to hinder them from praier, and the fruite thereof. Hee tempteth them with gluttonie to make them in praier, heauye, and ſleepye. Hee tempteth them with impatience to diſquiet them: with curioſitye of the ſenſes to diſtract them: with multitude of buſineſſe to diſturbe them: and with pride, and ingratitude to make them drye. And ſeeing wee ought to bee no leſſe prouident, and carefull of our good, then the diuell is of our euill, it is greate reaſon ſo to order our workes, and buſineſſe of the daye, that they may all helpe to further well our praier. And ſo with this in ſome ſort wee ſhall fulfill what Chriſt our Sauiour ſaide: *It behoueth alwayes to praye, and not to bee wearye*: for hee alwaies prayeth, that ſpendeth his whole time in praier, or in preparing himſelfe thereunto. With this confidence I am to enter into mentall praier, ſaying to the diuells, that of the Pſalme: *Depart from mee yee malignant, and I will ſearch the commaundements of my God*. And to my powers, cogitations, and affections I will ſay that of another Pſalme: *Come let vs adore and fall downe and weepe before our Lord that made vs, becauſe he is the Lord our God, and wee the people of his paſture, and the sheepe of his hand.*

Collat. 9. c. 2. & collat. 10. c. 13. Cap. 48. 49. 50.

Luc. 18. 1.

Pſal. 118. 115.

Pſ. 94. 6.

Of the manner how wee may aide our ſelues with the imagination, and the tongue, and the reſt of the faculties for mentall prayer. §. 7.

ALbeit mentall praier, as hath beene ſaied, is the worke of the three ſupreme faculties of the ſoule, in reſpect of that part which is pure ſpirit, and is called *Mens*, from whence this praier alſo is called Mentall, yet not withſtanding, the other faculties of the ſoule which are more inferiour, doe ayde to the exerciſe of the ſame.

1. Among theſe, the firſt is the imaginatiue: the which when it is vntamed, and diſordered, as it notably hindreth praier; ſo alſo it aydeth much, when it can with facilitye forme within it ſelfe certaine figures, or images of ſuch things as are to bee meditated, as if it were preſent. According to this, it were good before wee begin meditation, to procure with the imagination to forme within our ſelues ſome figure, or image of the things wee intende to meditate with the greateſt viuacity, and propriety that wee are able. If I am to thinke vpon hell, I will imagine ſome place like an obſcure, ſtraight, and horrible dungeon full of fier, and the ſoules therin burning in the middeſt of thoſe flames. And if I am to meditate in the birth of Chriſt, I will forme the figure of ſome open place without ſhelter, and a childe wrapped in ſwadling cloutes, layed in a manger: and ſo in the reſt.

But heere wee are to aduertiſe, that this bee donne without breaking the heade: for whoſoeuer findeth much difficultye in forming ſuch figures, it were better to leaue them, and vſe onely the ſpirituall faculties in the manner aforeſaide. And contrarily thoſe that are very imaginatiue, are to bee very well aduiſed, becauſe their vehement imaginations may bee vnto them an occaſion of many illuſions, ſuppoſing their imagination to bee reuelation, and that the image which they forme within themſelues, is the ſame thing which they imagine: And ſo thorough their indiſcretion they vſe to breake their heade, and conuert to their hinderaunce that, which taken with moderation, might haue beene to their proffit.

2. The tongue likewiſe may helpe in praier, for (as S. Thomas ſaieth) mentall praier, and vocall which is donne with exteriour wordes, are not contrary, but ſiſters, that helpe one another. Mentall praier vſeth ſometimes to breake out into vocall, ſpeaking to our Lord exteriour wordes ariſing frō the interiour feruour, & deuotion: and vocall praier vſeth to quicken the ſoule to make it more attentiue to mentall. For when therein wee perceiue our ſelues to bee diſtracted, or dry, it is a good remedy to ſpeake ſome wordes

2 1. q. 83. art. 12.

Pſ. 15. 9.

that

Ex D. Aug. epiſt. 121. ad Probam. cap. 9. Proceſſu. 7 religio nis cap. 3.

that may awaken, and recollect vs, either ſpeaking to our Lord, or to our ſelues: for as the body aideth the ſoule, ſo the workes of the bodye are accuſtomed to ayde thoſe of the ſoule; and the exteriour worde, and that which the tongue ſpeaketh, vſeth to touch the hart. (This as S. Bonauenture aduertiſeth) may bee practized in two manners. The one is, euery one compoſing the wordes as his neceſsity, or deuotion ſhall dictate vnto him, not ſtanding vpon this, whither they bee well, or ill odered: for our Lord regardeth rather the agreement of the hart, & the feruour of the affections, then of the wordes, and hee is better appeaſed with the rude ſpeaches of the ſtammering childe, and penitent ſinner, then with the well compoſed wordes of a learned man that is prowde.

The other manner is, ſaying ſome praier made by another, as are thoſe of the Church, or of ſome Sainct, appropriating them to himſelfe, and ſpeaking them with ſuch feeling, and affection, as if hee himſelfe were compoſing them; after that manner which in the 9. §. wee ſhall preſcribe.

3. As for our corporall ſenſes, there can bee no certaine rule giuen: for ſome finde themſelues beſt, holding their eyes ſhut; others helpe themſelues with opening them, looking vp to heauen, or beholding ſome image. Some are troubled with the hearing of any thing: others are inflamed with hearing ſome ſong, or Muſicke of the Church: ſome feele deuotion with ſtriking themſelues often on the breſt, as S. Hierome did in imitation of the Publican: Others with much bending of the knee, as did Simeon of the Pillar, who praied bowing the knee with his heade euen to the grounde, and then raiſing vp himſelfe, and repeating thus innumerables times.

The like wee may ſay of other motions, & comportments of the bodye, as to ſtretch the armes in forme of a Croſſe, to lye proſtrate on the grounde, to ſtande fixed in one place, to walke in ſome part, or to ſit in ſome lowly ſeate: in all which wee muſt make choiſe of that, which helpeth moſt to the quietneſſe, and deuotion of the hart, hauing conſideration of the weakneſſe of him that prayeth, and of the edification of ſuch as are preſent, if the place bee publike: for in ſuch caſe that ſetling of the bodye, is to bee vſed, that may not bee offenſiue to the ſtanders by.

Of the examination of praier, and of the fruites that may bee drawne from thence. §. 8.

PRayer being ended, it is exceeding proffitable to examine what hath paſſed vs therein: and albeit this examination ought to bee made after any worke, or exercize whatſoeuer of vocall praier, whither it bee diuine offices, the Roſarye, or the Maſſe; yet particu-

cularly it ought to bee donne after retired mentall praier, wherein a man hath ſpent one, or more houres.

1. Firſt, I am to examine whither I haue obſerued the aduertiſements of thoſe things that are precedent to praier: as whither I premeditated the the matter of the meditation; whither I put my ſelfe well in the preſence of God: whither I offered vnto him this action in ſpiritt, and what puritye of intention I had therein, with ſuch other like: being very ſorrowful for any defect that I ſhall finde, and purpoſing from that time forwarde to amende it.

2. Secondly, I am to examine whither I were attentiue, or diſtracted: whither deuout, or drye: whither I contented myſelfe with diſcourſing onely (for that were no praier, but ſtudie) or whither I had good affections, and purpoſes: whither I begged of God, and ſpake vnto him in my colloquies with reuerence, and confidence, or without it. And if I finde that it hath gonne well with mee in all, I will giue thankes to God for it, attributing this good ſucceſſe, not to my diligence, but to his grace, and mercye. But if I finde that it hath gonne ill with mee, I will examine the cauſe whither it were any fault of mine, or any paſsion, or diſordered affection, or any negligence, or remiſſeneſſe: and being ſorrie for my fault, I will purpoſe to amende it, with determination to mortify my ſelfe, and to remoue away the cauſe of this harme.

3. Thirdly, I am to examine the motions, and inſpirations, or illuminations, and ſpiritual taſte that I haue felt, marking well what effectes they haue wrought in mee, to knowe whither they ſpring from a good ſpiritt, or not, and to gaine experience that may helpe mee to knowe the variety of ſpirits. To which ende it will help much, to knowe the rules that are preſcribed for this, of which wee ſhall ſet downe many in the diſcourſe of theſe meditations.

4. Fourthly, I am to examine the reſolutions that I made in praier, to ſee when, and how I am to put them in execution: and generally, I am to examine what fruite I drawe from praier, and conuerſation with God: for if my praier bee a tree without fruite, it will bee curſed like the figtree, and preſently wither: but if it beare fruite, it ſhall bee bleſſed, and growe vp like a tree planted nigh to the ſtreames of waters: The fruites of praier are theſe; To reforme manners, to withdraw vs from ſinnes bee they neuer ſo light, to auoyde the occaſions of them, and of all imperfection; to ſubdue paſsions, to curbe the ſenſes, to mortifye ſiniſter inclinations, to vanquiſh the repugnancies, and difficulties that I finde in vertues: to fight valiauntly againſt temptations: to animate myſelfe to ſuffer much affliction with alacritye: to incourage myſelfe to fulfill readily the will of

Matt. 21. 19.

Pſal. 1. 3.

God declared in his holy lawe, in the euangelical counſells, and in the rules, and orders of myne eſtate, and office. To procure alſo the augmentation or increaſe of vertues, imitating thoſe of Chriſt IESVS our Lord, eſpecially his charitie, and humilitye, his obedience, and patience in afflictions: his loue of the Croſſe, and of contempt, and of chaſtizing the fleſhe. And particulary euery one is to procure to haue that vertue, that hee hath moſt neede of, according to the quallitye of his eſtate, whither it bee modeſtye, or chaſtitye, or fortitude, or any other of the theologall, or morall vertues, with a moſt effectuall reſolution and purpoſe, as ſhall be ſet downe in the 29. meditation of the firſt part. And when I ſhall make an examination of praier, I muſt make good triall, whither I haue drawne out any of theſe fruites in the manner aforeſaide.

Of the ſeuerall formes of Praying in diuerſe Matters, accommodated to different perſons and times. §. 9.

THe taſt of man is ſo diſguſted in ſpirituall exerciſes, that it eaſily begetteth tediouſneſſe, and loathing, if his meate bee giuen him dreſſed allwaies after one faſhion, though it bee neuer ſo precious, as the Iſraelites were cloyed with mãna though it were exceeding ſweete, becauſe it was alwaies the ſame. For this cauſe the Sainctes, and ſpirituall maſters, haue inuented diuerſe formes of praier, accommodating praier in ſundry manners, with this variety, to take away the wearineſſe wee might haue in the exerciſe thereof, when the ſpirit of God goeth not allwayes renewing the delight of the ſame, making vs, (as Dauid ſaith) alwaies to ſing vnto our Lord a new ſong.

Num. 21. 5.

Pſal 91. 1. & 97. 1.

Herein the ſeraphical Doctor S. Bonauenture was very excellent, in his very many, and large treatiſes that hee made of theſe matters: and no leſſe was our glorious Father Ignatius, couching in his litle booke, not onely variety of matter for meditation, but alſo ſeuerall formes of praying, for the examination of the conſcience, for the the application of the interiour ſenſes of the ſoule, and for diuerſe ſimilitudes, and parables: & eſpecially hee taught three very proffitable formes of praier, accõmodated to thoſe which walke in the three wayes aboue-ſaide, purgatiue, illuminatiue, and vnitiue, although they are all three of greate profit for them all.

1. The firſt forme of praying, is vpon the cõmandements of God: vpon the ſeuen capitall ſinnes, commonly called the ſeuen deadely ſinnes: vpon the three faculties of the ſoule, and vpon the fiue ſenſes, taking all this for matter of meditation, and praier. This forme is proper to thoſe that walke in the purgatiue way, labouring to cleanſe themſelues of their ſinnes. And

ſo wee

ſo wee will declare this forme in the firſt part, making ſpeciall meditations of all theſe things, with the reſt that appertaine to the manner of praying, examination of conſcience, and preparing a mans ſelfe for confeſsion, and communion, whereby is purchaſed the puritye of ſoule.

2. The ſecond forme of praying, is vpon wordes, taking for matter of meditation ſome pſalme of Dauid; or ſome ſermon, or ſentence of our Sauiour Chriſt; or ſome praier, or hymne of the Church, ruminating euery worde by it ſelfe, and drawing forth the ſpirit, and affection that is therin. For as the wordes of holy Scripture were dictated by the holy Spirit, ſo they haue all ſome miſterye worthy of ponderation. And as the Church is gouerned by the ſame holy Spirit, ſo it ſpeaketh not a worde, but it containeth much ſpirit.

The forme of meditating theſe, is to conſider who ſpeaketh that word; to whom it is ſpoken, or directed: to what end: with what manner, and ſpirit it was ſpoken: and what is the ſignification thereof: that is to ſay, what it is that it commaundeth, or counſelleth, threateneth, or promiſeth, or what it is that is required, or pretended therein, drawing out of all affections, agreeing with what hath beene formerlie pondered.

For in another ſort are thoſe wordes to bee meditated which God ſpeaketh to man, then thoſe which man ſpeaketh to God: The firſt, as a man that heareth God, who is his maſter, lawgiuer, counſellor, protector, and rewarder; hearing him with deſire to learne what hee teacheth, to execute what hee commaundeth, to follow what hee counſelleth, to feare what hee threatneth, to hope for what hee promiſeth, and to loue him for what he ſayeth.

The ſecond are to bee ruminated with that ſpirit, with which hee that ordained them ſpake them, and according to the end whereunto they are directed. The which is manifeſtly ſeene in the pſalmes of Dauid: for ſome hee made with a ſpirit of praiſing God, and thanking him for the benefits which hee had donne to his ſoule, and to his people: Some with a ſpirit of contrition, to aske him pardon of his ſinnes: and other ſome with a ſpirit of affliction, ioyned with greate confidence to implore his ayde in tribulations. And therefore to ruminate them, or to ſay them with proffit, wee muſt clothe ourſelues (as Caſsian aduertiſeth) with the ſame ſpirit wherwith they were ſpoken, as if wee ourſelues had made them to the ſame end. *Collat 10. cap. 10.*

And euen experience teacheth vs, that hee that feeleth himſelfe cheerefull for the benefits receiued from God, reciteth with deuotion the pſalmes of ioy, as are: *Benedic anima mea Domino: & omnia quæ intra me ſunt nomini ſancto eius, &c. Laudate Dominum de cœlis, &c.* And at ſuch time hee findeth not ſo much juice in the pſalme of *Miſerere mei Deus.*

And contrarily, hee that is afflicted with his ſinnes, ſayeth with deuotion the Pſalme of *Miſerere mei*, and applyeth not himſelfe then to the Pſalmes of Ioye. Which wee are to conſider, that we may chooſe for matter of meditation thoſe wordes, and praiers, which accord with that ſpiritt which wee feele, and with the end that wee pretende.

This ſecond forme of praying, is moſt proper to thoſe that walke in the Illuminatiue way, pretending the knowledge and vnderſtanding of the verities of faithe, ſo to encreaſe in ſpirit; and of this we wil ſet downe the practiſe in the ſecond, and third part, meditating in this ſort vpon the ſalutation of the Angell: vpon the Canticle of the Virgin; vpon the praier of the *Pater noſter*; and vpon certaine ſentences, and praiers of our Lord Chriſt; vpon whoſe wordes wee will alwaies meditate with more attention, becauſe as the Spouſe ſaide, *His Lippes are diſtilling the firſt Mirrhe,* that is, they teach moſt excellent vertue, the firſt, and moſt ſurpaſsing of all other: and (as S. Peter ſaid.) His wordes are the wordes of eternall life; and our Lord himſelfe ſaieth. That his wordes were ſpiritt, and life. And therefore whoſoeuer meditateth them, as is fitting, hee ſhall drawe forth aboundance of ſpiritt, and moſt pure life of grace, by the which hee may bee worthy of life euerlaſting.

Cant. 5. 13
Ioan. 6. 68.
Ibidem. 63.

3. The third forme of praying, is, by way of aſpirations, and affections, which anſwere to the reſpirations of the bodye, procuring that betweene reſpiration, and reſpiration, there may breathe out from the inward part of our ſoule, ſome holy affection, or ſome groning of the ſpiritt, or ſome ſhort praier of thoſe which wee call Iaculatorye, ſpending the whole time, that is betweene one reſpiration and another, in the pondering, or vnderſtanding, and ſpirituall taſte of what wee deſire, or aske, or of the thing for the which wee grone, and ſigh vnto God. This forme is moſt accommodated to thoſe that walke in the vnitiue waye, aſpiring, and thirſting for actual vnion with almightie God, and with this deſire they labour to pray with the greateſt continuation, and frequencye that they can: for praier is as neceſſarye for the perfect ſpirituall life of the ſoule, as reſpiration is for the life of the bodye, according to that of Dauid which ſayeth: *I opened my mouth, and drew breath, becauſe I deſired thy commaundements:* And in teſtimonie heereof, as often as they open their mouth to breathe, ſo often would they praye. And now ſeeing this is not poſsible thorough our imbecillitye, they take at certaine times ſome ſpace for this exercize, frequenting in this ſort the iaculatory praiers, whereof wee will preſentlie ſpeake, caſting them vp to heauen like dartes or arrowes, which are ſhot from the hart as from a Bow with vehement affection of loue.

Pſal. 118. 131.

Of

Of Contemplation, and of the manner how some may vse Mentall Praier Without varietie of Discourse. §. 10.

BY what hitherto hath beene said, the ordinary formes that
1. are to bee vsed in Mentall praier are declared, which are accommodated to all sortes of persons that desire to treate with almightie God, though all proceede not after one manner. For some in their praier haue more discourse, and lesse affection: others contrarily content themselues with litle discourse, and busye themselues most in affections. And others haue neede of no more but a single sight of the truth, and therewith they are moued to all the actes of deuotion that haue beene rehearsed; and these enioy that which wee call contemplation: which (as S. Thomas saieth) is a single viewe of the eternall veritye, without variety of discourses, penetrating it with the light of heauen, with great affections of admiration, and loue; vnto the which ordinarily no man arriueth, but by much exercize of meditation, and discourse. In such manner as a woman when shee intendeth to marrye with a man, spendeth many dayes in asking, and certifying her selfe what hee is, inquiring of his linage, wealth, condition, health, affabilitye, discretion, vertue, and other parts, discoursing, and thinking much vpon them, and finding him to bee to her liking, shee is content to loue him, and take him for her husband: but afterwardes when she hath knowen him, & taken him for her husbād, shee needeth make no new discourses, but with only seeing him, or remembring him, or hearing his name, she loueth him, and desireth to giue him content, and to bee allwayes in his companye. The like passeth with a scoller that would make choise of some new master: or with a seruaunt that intendeth to take a new Lorde; or with one freinde that desireth to make a newe, and strict league of freindshipp with another.

Ex D. Tho. 2. 2. q. 180. art. 3.

2. Euen in like sort principiants in vertu, and in the exercise of praier, had neede to spend much time in meditations, and discourses, inquiring what, and who God is: who Christ our Sauiour is, what be his perfectiōs, vertues, and his meruailous workes, mouing themselues with these considerations to loue him, and to take him for their master, for their Lord, for their freind, and spouse of their soules. But after they are much exercited, and practized herein, it hapneth oftentimes that a single viewe, or remembraunce of God without new discourses, is enough to inflame them in his loue, and in the other affections aforesaid. Yea, there are some, that with only hearing the name of IESVS, or Father, or but hearing the name of Mortall sinne, Hell, or Heauen, penetrate in a moment what is

comprehended therein with greate affections of loue, or sorrow. True it is, that as our vnderstanding layeth not much holde on things that it perceiueth not with the senses, it easily looseth the estimation of spirituall, and diuine things, and forgetteth them, and so hath neede often to renew those meditations, and discourses which it made at the first, for otherwise it will finde it selfe much distracted, and drye, vnlesse it bee when as our Lord by speciall fauour, will without them giue light, and knowledge enough, to inkindle the affection of loue, by communicating the grace of contemplation.

3. By what hath beene said, I inferre for the comfort of some persons that are desirous to vse mentall praier, and yet for want of health, or some other cause, dare not discourse, nor diue to the bottome of that which is inclosed within the mysteries of our faith, that they dispaire not of the principall contained in this soueraigne exercise, for to such, God vseth to graunt vnder the title of their necessitie, or infirmitye what hee giueth vnto others vnder the title of many seruices, and large meditatiõs wherein they haue beene exercized. For as hee is so liberall, and easily contented, hee asketh of no man more, then what according to his portion hee can giue him, supplying that which wanteth, with his diuine illustrations. Such persons ought therefore to bee aduertized, that the end of all the meditations, and discouses that shalbee put in the six partes of this booke, is to attaine to three notions, or knowledges. One of himselfe, and of his innumerable necessities, and miseries of bodye and soule: The other of Christ IESVS our Lord, true God, and man, and of his excellent vertues, especially those which were resplendent in his Natiuitye, Passion, and Death. And the third of almightie God Three, and One, and of his infinite perfection and benefits, as well naturall, as supernaturall that procede from him. These three knowledges goe linked one with another, entring, & issuing from one to another, ascending from himselfe, and from Christ to God, and descending from God to Christ, and to himselfe: and from them (saithe S. Thomas) springeth that deuotion, which comprehendeth three sortes of affections correspondent to them in the will.

The epilogue of Mentall Praier.

Ioan. 10.

2.2 *q.* 82. *art.* 8,

4. Some affections be with himselfe, confounding himselfe for his sinnes, and want of zeale, beeing exceeding sorrowfull for them, purposing amendment, and humbling himselfe, for that in steede of fruit, hee hath brought forth nothing but sinne. Others be with Christ our Lord, compassionating his afflictions, rejoicing in his vertues, desiring therein to imitate him, and requiring his grace to that end. Others be with God our Lord, admiring at his greateneesse, praising him therefore, giuing him thankes for the benefits hee hath donne vs, and offering ourselues very really

really to serue him for the same, mingling herewithall petitions of celestial graces, and guiftes, for himselfe, and for the whole Church, and for other his neighbours, particularizing those things whereof hee hath greatest necessity.

5. This presupposed, any person whatsoeuer desirous to vse mentall praier, how weake soeuer hee bee, may put himselfe in the presence of the liuing God, whom hee hath neere him, and within him, and renewing the notice which hee hath by faith of the three things aforesaid, may quietly exercise the affections correspondent vnto then. Sometimes confessing to God, all his miseries one by one, with affections of dolour, & humiliatiõ, and desiring remedye of them. Sometimes calling to memorye the vertues resplendent in some misterye of Christ our Lord, his humilitye, obediẽce, and patience, with affections and desires to imitate them. Other times recounting the benefits that hee hath receiued of God, with affections of thankesgiuing: or remembring the infinite perfections of God, his bountie, mercie, and prouidence, with affections of praier, and ioye. And these affections by Gods fauour will bee drawne forth without any difficultie: for the mysteries, and verities of our faith are like vnto flint-stones, which in touching them with the steele of any single consideration, cast out sparkles of loue, which if the soule like tinder bee well disposed to receiue, they presently raise vp flames of great feeling, and affection. To doe this with more facillitye, it will helpe much to haue first read some one of the meditations which ensue, labouring alwaies to recollect in the memorye, some of the most notable verities of our faith, which may bee as it were the baite of these feelings, saying with the Bride; *A bundle of Myrrhe my beloued is to mee, he shall abide betweene my brestes:* giuing vs to vnderstand, that shee had recollected many verities of those mysteries which belong to her beloued, which shee set before her, regarding them simply with the eyes of the spirit, and embracing them with the inkindled affections of the hart, and applying them to herselfe with effectual purposes of imitatiõ. *Cant.* 1. 13.

6. Of these wee are to take sometimes one, and sometimes another for the foundation of Mentall praier, as did our Sauiour Christ recollecting himselfe to pray in the garden of Gethsemanni, who tooke three times for the theame, and foundation of his praier, these breife wordes: *My Father if it bee possible, let this chalice passe from me, neuertheless not as I will, but as thou.* And in the pondering, and sense of these wordes, hee spent a greate space, as in its place wee shall see hereafter. *Mat.* 26. 39.

Of

Of the extraordinarye formes of Mentall praier, and in wat diuerse manners God communicateth himselfe therein. §. 11.

Epist. 105. prope medium.

1. BY those things that haue beene said concerning praier, it manifestly appeareth (as S. Augustine saith) that it is the guift of the holy Spirit promised by God our Lord to his Church, when hee said, I will powre downe vpon the house of Dauid, and vpon the inhabitantes of Hierusalem, *Spiritum gratiæ, & precum*, the Spiritt of grace, and of praier, without which Spiritt none prayeth assuredly: for (as S. Paule saith) wee of ourselues are not able to haue a holy thought, neither knowe wee how to pray as wee ought, if the Spirit of God doe not teache vs, & moue vs thereunto. For the which he hath diuerse wayes, guiding some one way, and some another, so that it should bee an intollerable errour to imagine, that all are to goe by the same way that I am guided: for the Spirit of God, *est vnicus, & multiplex, is one only, and manyfolde*; one only in the substance, and principall end which it pretendeth, & manifolde in the meanes, and wayes it taketh to obtaine it.

Zachar. 12. 10. 2. Cor. 2. 5. Ad Rom. 8. 26.

Sapient. 7. 22.

Vide D. Tho. 2. 2. q 174. art, 1. ad 3. Ex D. Isid. & art. 3. & q. 155. art. 1. & 2. ad 1. & 2.

2. These wayes in generall are two: one ordinary which comprehendeth all the formes of praier that hitherto wee haue treated of: the other extraordinary, which comprehendeth other formes of praier more supernaturall, and speciall, which wee call praier of quietnesse, or silence, with suspension, extasis, or rauishments, and with imaginary figures of truthes which are discouered, or with only an intellectuall light of them: with reuelations, and interiour speeches, and with other innumerable meanes that almightie God hath to communicate himselfe to soules, wherof no certaine rule can bee giuen, for that they haue no other rule, but the teaching, and direction of the soueraigne master, who teaceth it to whom hee will, and how hee will. For such sorts of praier are not to bee pretended nor procured by our selues vpon paine of beeing proude, & presumptuous and in that case vnworthy of them: nay rather of our part wee are to refuse them with humilitye, because of the daunger wee may incurre, of being deluded by sathan, transfigured into an Angell of light. But when God shall communicate them, they are to bee receiued with humilitye, and thankesgiuing, and with great warines, and prudence, following certaine aduertisements which wee shall giue in this booke, especially in the third part, meditating the miracle wherin Christ was helde for a Phantasme. And in the fifth part meditating the apparitions, & reuelations that Christ our Lord made to his Apostles, and Disciples: wherein wee will set downe the signes, and effectes that are wrought in the soule by the visitation of God

God, and the comming of the holy ſpirit, and to what height of life hee exalteth men by the meanes of his ſeuen guiftes, and celeſtiall inſpirations, which is the thinge that wee all ought to deſire, and pretende.

3. But that wee may haue ſome light of theſe extraordinary, and meruailous meanes that God hath to cheare ſoules, and to communicate himſelfe vnto them in mentall praier, I will point at ſome of them, wherein alſo are touched certaine things that paſſe ordinarily in all, and it is good to knowe them, for they will helpe to vnderſtand an ordinarye forme of praier by application of the ſences, whereof wee are hereafter to treate.

4. For declaration whereof I aduertiſe: that as the bodye hath his fiue exteriour ſenſes wherewith hee perceiueth the viſible, and delectable things of this life, and taketh experience of them: ſo the ſpirit with his faculties of vnderſtanding, and will, hath fiue interiour actes proportionable to theſe ſences, which wee call Seeing, Hearing, Smelling, Taſting, and Touching ſpiritually, with the which hee perceiueth the inuiſible, and delectable things of almightie God, and taketh experience of them: from which ſpringeth the experimentall knowledge of God, which incomparably exceedeth all the knowledges, that proceede of our diſcourſes; as the ſweetneſſes of Hony is much better knowne by taſting a litle of it, then by making greate diſcourſes to knowe it. And ſo by theſe experiences, miſticall Theologie is obtained, which is the ſauoury wiſdome, and ſcience of God, in ſuch ſort that S. Dioniſius ſaith of diuine Hierotheus, that hee had knowledge of diuine things, not only by the doctrine of the Apoſtles, nor only by his induſtrye, and diſcourſe, but by affection, and experience of them, the which is obtained by meanes of the fiue interiour ſenſes, of which the ſaied Scripture maketh much mention, and the holy Fathers, eſpecially S. Auguſtine, S. Gregory, S. Bernard and others, whoſe ſayings S. Bonauenture copiouſly alledgeth in his treatinge of the ſeuen wayes to eternitye, in the ſixt way; frō whō I will borrowe ſome what of that which I here ſhall deliuer, preſuppoſing that (as the glorious S. Bernard ſaith) *In huiuſmodi non capit intelligentia, niſi quantum experientia attingit.* In many of theſe things the vnderſtanding attaineth no more, then that which experience perceiueth. And therefore I will goe alſo pointing, as it were, to that which belongeth to all.

Ex Caſſian collat. 12. cap. 13. Ex Gerſon 3 p. tract. de miſtica. Theologia, c. 2 de diuinis nominibus. Aug. lib. 10 confeſ. & lib de ſpiritu, & anima. c. 9. Bern. lib. de digni. & natura amoris diuini c. 6. & ſequentibus.

5. Firſt, God our Lord communicateth himſelfe ſometimes by a ſpirituall preſence with his illuminations, communicating to the vnderſtanding a manner of light ſo eleuated, that by it like another Moiſes, it beholdeth and regardeth the inuiſible, as if it were viſible. And albeit it reſt with the vertue of faith, yet it reſteth ſo illuſtrated, and perfected concerning the

Serm. 22. in Cant. Ad Hebr. 11. 27.

mysteries thereof, that it appeareth another light.

6. This sight, vseth to goe accompanyed with a kinde of spirituall alacritie, which is called Iubilie, leaping as it were with pleasure, and ioye for the strangenesse of the diuine greatenesses that it hath seene, according to that which is written in Iob, I will make praier to God, and will appease him, and I shall see his face with iubilie. *Iob. 33. 26.*

7. To this manner of contemplation, or interiour beholding, our Lord himselfe inuiteth vs, saying: Vnbusy your selues & see for I am God: which is to say, cease from sinnes, and disoccupye your selues from terrene businesses, and attend carefully, to the consideration of my workes, and you shall come to see with great light, that I onely am God, glorious among the nations, and exalted ouer the whole earth. Somewhat hereof our Lord communicateth very ordinarily to his seruantes by certaine sodaine illustrations, which like lightenings, discouer vnto them some verity of our holy faith, after a manner very different from what they perceiued before, which allbeeit they passe sodainely, yet they leaue the hart very much inflamed with manifolde affections of the loue of God, or sorrowe for sinnes, according as the veritie requireth, which with that light they haue contemplated. *Ps. 45. 11.* *Ps. 76. 3. & 96. 11.*

8. With these same illuminations our Lord God also toucheth sinners to conuert them, discouering vnto them on a sodaine, the greatenesse of their sinnes, the daunger of their damnation, and other like verities to moue, & affectionate them to chaunge their liues: which wee shall speake largely of in the fift part, in the twentie ninth meditation, of the conuersion of S. Paul.

9. The second manner of our Lordes communicating himselfe vnto vs, is by a spirituall hearing, speaking within our soule by his inspirations certaine interiour, liuely, & effectuall wordes, & sometimes euen as distinct as those, which are heard with our bodily eares, with the which hee teacheth some veritie, or discouereth his will with such efficacie, that it affecteth the fullfilling thereof. And sometimes (as the Spouse saieth of herselfe) the soule is mollified, waxeth tender, and melteth in the loue of almightie God. And that which helde the hart sad, dismayed, frozen, and hardened touching spirituall matters, with one of these interiour wordes, in a moment maketh it ioyfull, confident, inkindled, and softned for whatsoeuer God will doe with it. *Cantic. 5. 6.*

10. And albeeit these interiour speakings vse to come after such an extraordinary manner, that it is onely knowen to him that heareth them; yet after another ordinary manner they passe thorough all, and are called inspirations: for (as the glorious Doctor S. Augustine saith) The interiour speaking

king of God our Lord, is a ſecret inſpiration, by the which inuiſibly hee diſcouereth to the ſoule his will, or his truth. With this hee ſpeaketh to the iuſt, and to ſinners; but oftneſt to thoſe that are very ſpirituall, whom hee teacheth, correcteth, reprehendeth, or exhorteth, comforteth, and moueth to the workes of vertue, and perfection. And therefore Dauid, as one well experimented in feeling theſe inſpirations, and diuine impulſions, ſaide: *I will heare what our Lord God will ſpeake in mee*; deſiring that he would ſpeake vnto him, and ſhewing himſelfe prepared to complye with whatſoeuer hee ſhould ſay. *Lib. de triplici habitaculo.* *Pſ. 84. 9.*

11. Theſe two manners of praier, or contemplation by ſpirituall ſeeing, and hearing holy Iob touched, when hee ſaid to God; With the *hearing of the eare I haue heard thee, but now my eye ſeeth thee*: wherein hee giueth to vnderſtand (as S. Gregorie noteth) that it is a more noble manner of knowing God, by an interiour beholding, then by the hearing: for the hearing hath more obſcuritye in the darkeneſſe of faith; and the ſight more petſpicuitye, beholding God more neere, and as it were more preſent: albeeit other times in the ſcripture, ſupreame contemplation is declared by meanes of hearing, as in the introduction of the third parte wee ſhall hereafter ſee. *Iob 42. 6.* *Lib. 35. moral. c. 4.*

12. The third manner of Gods communicating himſelfe interiourly, is, by a ſpirituall ſmelling, infuſing into the ſoule, an odour, and fragrancye, of ſpirituall things, ſo ſweete, that it conforteth the hart, and reuiueth it to pretende, and ſeeke them, running (as it is ſaid in the booke of Canticles) after the odour of his ſweeteſt ointements. And the glorious Euangeliſt. S. Iohn, as one well experienced in this inward cõuerſation with almightie God, was wont to ſay; *Odor tuus, Domine, excitauit in nobis concupiſcentias aternas*; *Thy odour o Lord hath raiſed in vs eternall deſires, and affections.* Odour hee calleth a very ſpirituall ſenſibillity of eternall things which wee ſee not, and yet beleeue, and hope to obtaine, from which proceede feruent actes of hope, with inkindled deſires to pretend them, and greate animoſitie, and courage to vſe all poſsibles meanes to obtaine them, with a greate alacritie, which the Apoſtle S. Paule calleth, *Reioycing in hope.* For as Houndes by the ſent follow the chaſſe with greate ſwiftneſſe, and pleaſure, not ſtaying till they come to the place where (if they can) they lay holde theron: ſo ſoules that in praier receiue this ſent, and odour of the diuinitie of God our Lord: & of his moſt ſacred humanity, of his charity, & bounty, and his other vertues, runne with greate feruour, and diligence in the pretention of thoſe eternall thinges which they haue ſented, not ſtaying till they poſſeſſe them in ſuch manner as they may in this life, with hope to poſſeſſe them intirelye in the other. Of the which wee haue ſome token in *Cantic. 1. 4.* *Ex D. Bonauen ſup. d. ſtinct. 6.* *Ad Rom. 12. 12.* *Note.*

ſuch perſons as God calleth to a religious life, and giueth then any ſence and odour of the ſweeteneſſe, ſecurity, and ſanctitye that they ſhall finde therein, for the which they tread vnder foote a thouſand difficulties, and reſt not till they obtaine what they deſire. And for this very cauſe ſayeth S. Paule, that the juſt are the good odour of Chriſt our Lord. For that their notable examples, doe comfort, and mooue vs to followe them, and to imitate Chriſt, from whom they principally doe proceede.

2. Corin. 2. 15.

13. The fourth manner of God our Lordes communicating himſelfe, is by a ſpirituall taſte, communicating to the ſoule ſuch feruour, and ſweeteneſſe in ſpirituall thinges, that thoſe of the fleſh ſeeme vnſauorye vnto him. And as Dauid ſayeth, the fleſhe it ſelfe togither with the ſpirit, reioiceth in the liuing God, and in all his workes: and by the experience of this ſweeteneſſe, and of the meruailous effectes thereof, commeth to knowe the greateneſſe of God, the excellencye of his lawe, of his vertues, and celeſtiall rewardes. Whereupon Dauid ſaid, *Taſte yee, and ſee that our Lord is ſweete*; that is to ſay; If you taſte what God is, and the workes that hee doth within you, by this taſte you ſhall knowe how ſweete hee is, how good, how wiſe, how potent, how liberall, and how mercifull. And after the ſame manner may wee ſay; Taſte and ſee, how ſweete is his yoke, and his lawe, how ſweete is obedience, and humilitye, patience, temperance, chaſtitie, and Charitie. For euery vertue hath his proper ſweeteneſſe: whereupon the ſame Dauid ſayed: *how greate is the multitude of thy ſweeteneſſe, o Lord, which thou haſt hid for them that feare thee?* He calleth it great, and manifoulde, to ſignifye, that as in meate there is varietie of ſauours, ſo God hath in his myſteries, and vertues, much varietie, and greateneſſe of conſolations. For yt Manna beeing but one meate, had the ſauour of all meates to cheriſhe the juſt with its corporall ſweeteneſſe, with how much more eminencie hath God the ſweeteneſſe of all things, for the conſolation of thoſe that conuerſe with him by the meanes of praier? For to ſome hee geeueth it meditating his perfections: to ſome meditating his benefits: and to others meditating his holy lawe, which Dauid ſaid was more ſweete vnto him them hony, and the hony combe. But this ſweeteneſſe is hidden for thoſe that feare God, and reuerence him, for they only taſte it with moſt aboundanee, yea, and hauing taſted it, they haue (ſaith Caſsianus) no tongue to declare it, for it farre ſurpaſſeth all whatſoeuer that our ſenſe attaineth vnto.

Pſ. 33. 9.

Pſ. 30. 20.

Sap. 16. 20.

Pſ. 18. 11. & 118. 103.

Collat. 12. c. 12.

14. True it is, that God giueth parte heereof to Principiants, yea, and to ſinners to weane them from the milke of their terrene conſolations: but much more abundantly hee giueth it to thoſe, who for his loue haue mortified themſelues in depriuing themſelues thereof.

15. The

15. The fift manner of Gods communicating himselfe, is by a spirituall Touching, touching with his amourous inspirations the inwardest of the part, and our Lord himselfe ioyning himselfe to the soule with such genleneſſe, and affection, as canot bee expressed but by those similitudes whereof the booke of Canticles maketh mention, which I omitte, least our grosseneſſe should bee dazeled with so much tenderneſſe: but yet all est in this saying of the Apostle S. Paule; That *He that cleaueth to God is made one spirit* with him, for God interiourly imbraceth him with the armes of haritie, and chearisheth him, giuing him inward testimonyes of his preence, of the loue that hee beareth him, and of the care that hee hath of im, with great tokens of peace, and very familiar friendship. And whoeuer perceiueth himselfe so fauored, imbraceth with in him God himselfe with the armes of loue, saying that of the Bride; *I helde him, neither will I let im goe.* And heere are exercised those tender colloquies, those petitions with gronings vnspeakeable, & those actes called anagogicall, high eleuated matter of spirit, which our Lord graunteth of his singular grace to whom ee pleaseth: but these are not to bee pretended, but receiued when they allbee giuen; as already hath beene said.

Osculetur me osculo oris sui. Ad tractum eius commota sunt viscera mea. Dextera eius amplexabitur me. 1. Cor. 6. 17. Cantic. 3. 4.

16. These are the extraordinary manners of our Lordes communicaig himseife by the interiour senses of the soule. It belongeth to our acunt only, by Gods grace to mortifye very well the fiue corporall senses, at God may open vnto vs the spirituall: for (as S. Gregory saieth) yf the teriour sense be shut, forthwith the interiour sense is open. And contrarily s S. Augustine saieth) the interiour sense sleepeth, if the exteriour be gien ouer to his pleasures.

Ex D. Bonauentura sup. d. distinct. 4. Lib. de spiritu, & anima. c. 9.

17. Besides this, wee may vse another meanes more easye, to applye e interiour senses of our soule vpon the mysteries of our holy faith; the actize whereof shall bee seene in the second part, in the twentie-sixth editation: with the which let vs so dispose our selues, that our Lord, if it e his good pleasure, may communicate vnto vs that part which shallbee onuenient for vs of what hath beene said.

f the ordinarie, and extraordinarie time, that is to bee imployed in mentall praier, and of iaculatorie prayers. §. 12.

THe time that is to bee spent in mental praier is of two sortes: the one ordinary for euery day, so long as life, & health shall endure: the other extraordinary, recollecting our selues at certaine times for the space of a weeke, or two, or more, spending them all in

theſe meditations, and exerciſes, which may bee donne for diuerſe endes, and vpon diuerſe occaſions.

1. Firſt when on is heauy loaden with ſinnes, and deſireth to make a true Confeſsion, and perfect conuerſion, it is an admirable meanes to withdrawe a mans ſelfe for ſome eight dayes, or more, to ſome retired place, ſpending all that time in thinking vpon his ſinnes, and in meditations that may mooue to ſorrowe for them, & to make a very perfect renouation and chaunge of life

2. Secondly, when any one deſireth to learne this myſticall ſcience of the ſpirit to knowe how to pray mentally, how to conuerſe with almightie God, and to gaine heerein ſome vſe, and experience; It is good to dedicate a moneth, or two to this exercile, vntill hee prooue well induſtriated. For allbeit that the principall maſter of this ſcience is God him ſelfe, yet it is alſo a helpe to haue a viſible tutour that may direct him; and to take time to learne, and practize what hee ſhall teache.

3. The third occaſion is, when one deſires to take ſome eſtate of life, & doubteth which were fitteſt for him to chooſe for his ſaluation, and perfection: or when hee deſireth to begin any greate enterpriſe in the ſeruice of God, and ſtandes in doubt of our Lordes will, and pleaſure therein; or if he be aſſured thereof, deſireth to enter with good footing, and to prepare him ſelfe with praier, negotiating for Gods fauour to haue good ſucceſſe therein. In ſuch caſes, it is very conuenient to take ſome time of retiredneſſe; as Chriſt our Lord before hee began to preach, retired himſelfe forty dayes into the deſert. *Math. 4. 2.*

4. The fourth occaſion is, when thoſe that vſe this mentall praier, perceiue themſelues key-colde, diſtracted, and dry therein, and withall finde themſelues very ſlacke in matters of diuine ſeruice. In theſe caſes, the moſt effectuall meanes to renewe themſelues, and to re-enter into their former feruour, is to dedicate eight dayes to theſe meditations, ſpending therein the greateſt part of the day: and becauſe this ſlackeneſſe ordinarilye entreth by litle, and litle into all, it is good once euery yeare to recollect a mans ſelfe ſome eight dayes to this end.

5. Finally albeeit a man finde no ſlackeneſſe, yet it is good now and then, to giue himſelfe a ſacietie, & fullneſſe of God, ſo to increaſe in his loue, and to excell the more in his ſeruice as many Sainctes were accuſtomed to doe, who by this meanes attained to very high degrees of ſanctity.

6. As for the ordinary time, there can no generall rule bee giuen for all: for this time muſt bee meaſured with the health, and habilitie, with the ſtate, and office, and with the neceſſary obligations, and occupations of euery man. But all this conſidered, the more time that may bee imployed in this

this exercise, without beeing wanting to the things aboue-said, the better it is. Ordinarily, it were meete for a man to retire himselfe an houre in the morning, or night, seeing not without cause our Sauiour Christe spent an houre in that retired praier which hee made in the Garden of Gethsemani, as wee may collect out of the reprehension hee gaue S. Peter, saying. *Could you not watch one houre with mee?* But hee that by reason of his businesses cannot bee an hower, let him bee halfe an hower; and if hee cannot halfe an hower, yet let him imploy (if hee please) but a quatter of an hower in that mentall praier, which wee call examination of the conscience, in that manner that wee shall hereafter prescribe: and let him allow some longer time to praier, vpon holy dayes, because they were instituted to attend to the seruice of almightie God. *Math. 26. 40.*

7. Concerning this ordinary time, wee must bee very considerate, that after a man hath set downe his time that hee intendeth to imploy daylie in praier, bee it in respect of the rule of his estate (as some Religious doe) or by speciall deuotion, or direction of his ghostly Father, hee must bee very constant in spending that whole time intirely in his holy exercise, without letting slippe one only daye, or loosing one onely Credo time of the hower decreed: for the Diuell with great solicitude inuenteth a thousand deuises, sometimes of corporall occasions, and sometimes of cares, and businesse vnder the pretext of pietie, to make vs to interrupt our praier; for omitting it one day through any other sinister end, a man comes to omitt it afterwardes another, and another daye, and at lenght to omitt it altogither. Wherevpon S. Chrysostome sayeth, That a iust man should holde it for a thing more sorrowfull then deathe it selfe, to bee depriued of praier; imitating heerein the holy Prophet Daniel, who was accustomed to pray three times a Day; and albeeit the king of Persia commaunded, that no man vpon paine of his life should pray to God in thirty dayes, yet hee would not omitt his accustomed prayer: *Ne tantillum quidem temporis sustinuit ab orando cessare*; He did not so much, as for a very litle time cease to praye to almightie God: for hee vnderstood, that his spirituall life depended vpon praier, and for feare of the death of the bodye, hee would not indanger the life of his soule, which (saith Chrysostome) is as deade when it wanteth praier, as the bodye is dead, when it is abandoned by the soule. And as Daniel although by occasion of praying, hee put himselfe in daunger of death, (for hee was cast into the Lyons den) yet in effect hee died not: for God deliuered him from that daunger, shutting the mouthes of the Lyons, because hee opened his mouth to pray. So also wee may beleeue that for accõplishing the taske of our praier, wee shall loose neither life, nor health, nor contẽt, nor the happy dispatch of other businesses; nay rather by the meanes of praier, *Lib. 1. de orãdo Deo.* *Daniel. 6. 10.* *Note.*

praier, we ſo diſpoſe our ſelues that almightie God may take them to his charge, and performe with his omnipotencie, and wiſdome, what wee our ſelues are not able to doe by reaſon of our imbecillitye, and ignoraunce. And if at any time for true want of health, or for other lawfull, or vrgent cauſe, wee ſhallbee forced to interrupt our praier; the impediment beeing paſt, wee are fortwith to retourne to our exerciſe, that the interruption which began thorough pure neceſsitie, bee not proſecuted by ſloath and trepiditie.

8. Laſtly, that no man may exempt himſelfe from this ſo high, and ſoueraigne an exerciſe, I adde, that all in generall, aſwell thoſe which haue a ſet time of retired praier (if they will conſerue their deuotion) as alſo thoſe that haue not this time, to ſupplye this defect, ought to exercize themſelues often times euery day in the briefe actes of mentall, or vocall praier, which wee call iaculatory praiers, whereof wee haue made mention, in the ninth, §. in the which (as S. Auguſtine reporteth) the Fathers in the deſerts exercized themſelues very often, euery day, briefely putting themſelues in minde of almightie God, and of his benefits or elſe of their owne ſinnes, and ſhooting forthwith like at dart, a feruent affection vp to heauen, or ſome briefe petition for ſome vertue, ſaying as it might bee thus: *O Lord, that I neuer had offended thee: O my God, that I may loue thee! O that I may obey thee! Giue me o Lord, puritye of ſoule, humilitye of hart, & pouertye of ſpirit. Pardon my ſinnes (o my Redeemer) becauſe they are exceeding greuous.*

Epiſt. 121. ad Probã c. 10 Chriſoſt. hom. 79. ad pop.

9. This manner of praier beeing ſhort, is eaſy to all, and may bee made with very great attention, and zeale, as Caſsianus aduertiſeth vs. And for this cauſe they vſe to bee very effectuall to obtaine of our Lord what wee require: for (as S. Baſile ſaith.) It is more auaileable to pray a litle, and well, with attention, then to pray much after another manner, for God is not ouercome with the multiplicitie of our praiers, but with the waight, and feruour of them.

Lib. 2. de inſtit. cap. 10 & coll. 9. cap. 35. In conſti. Monaſt. c. 2.

10. The breuity of theſe praiers is to bee recompenſed with their frequency, labouring by meanes thereof to fulfill in ſome ſort, that which our Sauiour Chriſte ſaide: *It behoueth alwaies to pray, and not to bee weary*: that is, not to faile neither in the time aſsigned for praier, nor in the feruour thereof, nor in confidence, nor in the (poſsible) frequency thereof; multiplying theſe iaculatory praiers, which (as Dauid ſaith) are the reliques of thole holy cogitations that wee had in the morning, making to our ſelues a feaſt, and preſeruing our deuotion all the daye.

Luc. 18. 1.

Pſ 75. 11.

11. S. Chriſoſtome ſaieth, that at the leaſt wee ought euery howre to offer vnto God one of theſe praiers: *Vt orandi curſus, curſum diei æquet*, That the courſe of praier, may equallie goe with the courſe of the day; ſo that when the

Lib. 1 de orando Deo ad finem.

the clocke ſtrikes the houre, it may ſerue vs as an Alarum vnto praier. But thoſe that are very feruent, procure much more frequency, imitating the holy Monkes of Egipt, of whom Caſsianus ſaith that whē they laboured, all that day they alſo prayed. *Preces & orationes per ſingula momenta miſcentes*; Mingling with their handy workes, praiers and affections euery moment of the day: and by this ſhort cut they arriued in litle time to much ſanctity, and attained to great merites. Nether is it much, that wee ſhould bee very eager of this holy exercize, for (as S. Bonauenture ſaieth) at all times, and at all howers wee may gaine by praier that, which is of much more value then the whole worlde. And wee ſee manifeſtly that ſo it is: for if a man ſhould waſt the whole day in framing interiour actes of blaſphemies, vengances, hatreds of God, and purpoſes of other great and enormous ſinnes, in the ende of the day hee ſhall haue merited moſt terrible torments. So contrarily, if hee ſpende it in the interiour actes of this mental praier, frequenting good deſires, and determinations to pleaſe almightie God, with petitions of vertues, in the end of the day hee ſhall finde himſelfe enriched with incredible gaine of celeſtiall giftes, and of an euerlaſting rewarde: for God is no leſſe liberall in rewarding, then hee is rigourous in chaſtizing.

Lib. 3. c. 2. & lib. 2. c. 14.

Opuſc de perfect. vitæ c. 2.

12. We will put many of theſe Iaculatorye praiers in the meditations of this booke, eſpecially in the third part, pondering ſome ſhort praiers that were made to Chriſt our Lord by ſome Leprous, and Blinde men, by the woman of Chanaan, the ſiſters of Lazarus, and ſuch other like.

Certaine Aduertiſements concerning the Meditations enſuing. §. 13.

FOr the better vſe of the meditations enſuing I aduertiſe, that there may bee diuerſe endes in the reading of them, as there were in the writing of them.

1. The firſt end is, to imploy ſome litle tyme in that moſt noble, and proffitable exerciſe which wee call ſpirituall reading, wherein (as the holy Fathers ſay) God ſpeaketh to the hart the ſame that is in the booke, illuſtrating the vnderſtanding with the light of the verities written therein, and inkindling the will with the fier of other ſuch like affections. And for this cauſe, in ſome meditations I inlarge myſelfe ſomewhat, mixing certaine aduiſes, and rules of perfection, concerning the vices, or vertues whereof therein I treate, that they which reade them to this end, may learne alſo this ſcience of the ſpirit. But they muſt reade them with attention, and repoſe, ruminating, and pondering what they reade with inward feeling thereof, ſo that with their reading they joyne ſome māner

Aug. ſer. 22. ad frat. D. Iſid. lib. 3. de ſummo bono. c. 8. D. Bern. ſer. 10 ad ſororem.

of Meditation, first beseeching our Lord to illuminate them, and to speake vnto their hartes the wordes of that booke, saying with Samuel; *Speake Lord for thy seruant heareth.*

1. Reg. 3. 10.

2. The second principall end of reading these meditations, is to recollect matter of praier, and Contemplation retyered and alone by himselfe with our Lord. For (as S. Bernard saieth) Reading disposeth, and aydeth to meditation, which without it, or some thing equiualent, vseth to bee straying, wandering, and distracted. And in such cases they are only to reade those pointes that serue them to meditate in their hower assigned. And because some times, some point is large, comprehending some three or foure considerations, whose number is noted in the margent; it shalbee good to diuide such a point into many, and breifely to gather for the meditation, two, or three verities of those considerations, to ruminate them more at leasure. And if any one desire to haue more copious matter of meditation, hee may make of two pointes one.

In scala claustralium,

3. Yet it is to bee noted, that although wee prescribe in them the practize of mentall praier, exercizing affections, petitions, and colloquies, yet tye wee no man to those wordes wherein they are deliuered, but hee himselfe may inuent them, as our Lord shall dictate the same vnto him, & the light of the veritie which hee considereth, and his owne feeling of deuotion, the which (as allready hath beene saide) is the tongue of the soule: and whosoeuer hath it, knoweth very well how to speake with almighty God, and without it, is as it were mute and dumbe: and then it is good to make vse of those colloquies heere set downe, making them as if they were his owne.

§. 2. *D. Bern. ser. 45. in Cantic.*

4. The third end of reading these meditations, may bee, to practize them with others; for it belongeth to spirituall masters, and confessors to giue and prescribe such like pointes of meditations to their disciples, and penitents, industriating them in this manner of praier, when they are capable thereof: but they are not to giue all alike to all, but to select those meditations, pointes, and considerations that are most accommodated to the estate, and capacitye of him that receiueth them.

5. And besides this, they may also helpe themselues herewithall for their owne sermõs, or spirituall speeches, which are vsed to be made in cõmon to such as liue in religion, or out of the same, with desire to obtaine that perfection that is proper to their estate.

6. For all these endes I haue procured, that the Meditations should goe confirmed and accompanyed with places and sentences of holie Scripture, which were writtẽ for the same endes. So that heere are declared in a manner all the foure Euangelistes; the greater part of the Actes of the Apostles:

the

the beginning of Geneſis, & many other places of the olde, and new Teſtament. And becauſe many of them, may haue diuerſe ſenſes, I haue procured to make choiſe of the moſt receiued, according to the expoſition of the Saintes, from whom I haue collected theſe conſiderations: as alſo from that which other ſpirituall men haue experienced, to whom our Lord hath communicated theſe taſts, and feelings.

7. So that heerupon, ſuch as are louers of varietie in theſe exercizes of the ſpirit, ſhall finde in this booke diuerſe meditations for the ſeueral times of Aduent, Lent, Sundayes, and principal Feaſtes of the yeare, accomodating themſelues in euery time to the ſpirit, which therein the Church repreſenteth. And becauſe many haue a deuotiō to haue meditations diſtributed for the ſeuen dayes of the weeke, they ſhall heere alſo finde varietie thereof.

8. Thoſe which treate of purifying themſelues from vices in the Purgatiue way, ſhall finde meditations of the Seuen deadely ſinnes, for euery day its meditation: and they themſelues may eaſily collect others of the ſeauen principall things that are in this life, that is to ſay, meditation of Sinnes, Death, Iudgement particular, Iudgement vniuerſall, Hell, Purgatory, and the glorye of Heauen. As alſo of the ſeauen notorious ſinners that our Sauiour Chriſt conuerted; namely: S. Matthew, S. Mary Magdalen, the woman of Samaria, the woman founde in Adulterye, Zacheus, the good Thiefe, and Saul, otherwiſe called Paul.

9. Thoſe which treate of gaining vertues in the Illuminatiue way, ſhall finde meditations of the Seuen Petitions of the Pater noſter; of the Eight Beatitudes; of the Seuen ſtations wherein is conſummated the wole Paſſion of Chriſte our Lorde: of the Seuen wordes that hee ſpake vpon the Croſſe: and they may eaſily make choiſe of Seuen Parables, or Seuen of his moſt notable miracles, for the ſeuen dayes of the weeke.

10. Thoſe which treate of vnion in the Vnitiue life, ſhall finde meditations of the Seuen diuine Attributes, wherein principally this vnion is fed; that is to ſay; Bountie, Charitie, Mercie, Immenſitie, Wiſdome, Omnipotencie, and Prouidence. And if they will meditate Gods benefits, they ſhall finde meditations of the workes that almightie God did the firſt ſixe dayes of the worlde, and his reſt vpon the ſeuenth day. Alſo the Seuen rewardes of Glorye which Chriſt our Lord declared in his Sermon of the Beatitudes; and thoſe which hee promiſed the ſeuen Biſhops in the Apocalips. And after this manner ſhall they finde ſundry meditations of the moſt bleſſed Sacrament, and of our bleſſed Ladye the Virgin, & for the fifteene myſteries of the Roſarie. All which they may eaſily ſeeke in the Tables that ſhallbee put in the end of the booke.

11. Finally, euery part of the ſixe which this booke hath, wherein are

diuers meditations, with diuerſe manners of praying and contemplating, like a banquet of many and diuerſe meates, dreſt after many and diuer faſhions: the which are ſet vpon the table, not that euery one that is inui ted ſhould eate of all, although hee may make an aſſay of all: but for th hee ſhould eate principally of that meate, that giueth him moſt taſt, o which is moſt agreable to his complexion, or neceſsity, leauing the re for others, that ſhall finde taſt where hee findes it not, becauſe they ha another complexion, or neceſsitye different from his. For it ſhould bee great ignorance in this matter, to ſeeke to leade all after that forme praying that liketh mee, contemning thoſe that vſe another way: An therefore euery one guiding himſelfe, partely by the counſell, and dir ction of his ſpirituall maſter; partely by the experience of his owne com forte, and proffit, muſt lay holde vpon thoſe meditations, and formes 1. *Theſſ.* 5. 21. praier, which arme him beſt to this end, although it is not amiſſe to tr all: for paraduenture our Lord will open to mee a way, where I thoug hee had helde it very cloſe ſhut.

Geneſ. 28. 12. *In tomo. 9* 12. By what hath beene ſaid I conclude, that thoſe which deſire dai to clime the myſticall ladder of Iacob, which S. Auguſtine calleth t *Ladder of Paradiſe*, and *S. Bernard*, the *Ladder of men that are Religious:* who ſteps are, *Reading, Meditation, Praier, and Contemplation*, they ſhall finde this booke matter, and inſtruction fit for this mounting, relying principa vpon Gods grace, by whoſe fauour, wee ſhall all bee albe to clime, and riue to that vnion with our Lord, who is in the top, inuiting vs to mou vp thereby; and to this end hee ſendeth his holy Angels who aſcende, a deſcende for our good: they aſcende to preſent vnto God our deſires, a petitions, and they deſcend with the good diſpatche thereof, and allwa animate vs to clime vp euery day with great perſeuerance, vntill wee en into the paradiſe of our God, where wee may ſee him, and enjoy hi worlde without end. Amen.

TH

THE FIRST PARTE

OF THE MEDITATIONS. OF SINNES, AND OF THE LAST ENDES OF MAN, with formes of Praier appropriated to those which walke in the *Purgatiue Waye*, to purifye them selues of their Vices.

The Introduction concerning Puritie: which is the ende of the Meditations of the Purgatiue Way.

AMong those excellencyes which the frequent vse of Meditation, and Mentall praier comprehendeth; the first, that openeth the way for many others, is to purify, (as S. Bernard saieth) the fountaine it selfe from whence it springeth. And because it springeth from two fountaines; the one superiour, which is God, with his inspirations: and the other inferiour, which is the soule with her faculties: the excellencye thereof consisteth in cleansing this second fountaine in the vertue of the first, purifying the memory of culpable obliuions, the vnderstanding of errors, the will of depraued desires, the appetites of their vnbrideled passions, the senses of their superfluities, the flesh of her sensuall cherishings, and the soule of her vicious customes. Whereupon the Apostle S. Peter said. That God purifyeth hartes by faith, not because faith alone is sufficiēt hereunto, but because faith, quickned with the profound consideration of the veries, and mysteries which hee reuealeth, awaketh the actes, and affections of the soule, which, with the diuine grace dispose for the perfect purification of the hart.

Lib. 1. de consider. ad Eugeniū.

Actuum 15. 9.

And allbeeit this excellencye is found in all the meditations of the my
steries of our faith, yet it is most notably resplendent in those, which ap
pertaine to the Purgatiue way, whose principall ende is, to moue the wi
to actes and exercises, wherewith perfect puritie is obtained, and the tren
ches are digged for the edifice and building vp of vertues.

1. These are reduced to three rankes: The first comprehendeth the acte
of knowledge of our selues with contempt of our selues, wherein (as S
Bernard saieth) true humilitie consisteth. And it is of two sortes: One i
proper to the Iust that neuer sinned, and proceedeth from the knowledge o
the nothing that wee haue of our owne reuenew: and this is principall
obtained by the meditations that shall bee put in the sixt part. The orher
proper to sinners, and proceedeth from the knowledge of the sinnes, an
miseries whereinto wee haue fallen: and this is obtained by the medita
tions of this first part: whose actes are to despise ourselues, to hould
ourselues worthy to bee despised by all men, and as much as lyeth in v
to desire it, and procure it, exercizing some humiliations, and acceptin
those that happen vnto vs; in such sort as wee shall goe practizing in th
meditations themselues.

Tractat. de decem gradibus humilitatis & serm. 36. in Cantic.

2. The second ranke, comprehendeth those actes which dispose to ou
Iustification; that is to say: feare of Gods iustice, hope of his diuine mercy
perfect sorrowe for my sinnes, strict examination of my conscienc
humble, and entire confessiō of myne offences, & satisfaction with worke
of penance to reuenge vpon myselfe the iniuries that I haue donne again
almightie God, and other such like.

3. The third ranke comprehendeth those actes which ayde to take awa
the rootes, and remainders of forepassed sinnes, to the end neuer more t
retourne vnto them: such are, chastizing the flesh to subiect it to the spiri
mortification of vnbridled appetites, reducing them to the rule of reaso
abnegation of our owne will, to make it conformable to the will o
God: detestation of ourselues, and of all things that nourrish selfe
loue; that God our Lord, and his holy loue, may finde an entrance int
our hart.

4. These are the passages which wee are to walke in the Purgatiue way
to make a very perfect conuersion. For put case that, according to the coun
sell of the Wiseman, in all our workes wee are to bee very diligent, an
feruent, yet in none more then in the worke of our Iustification, and i
the meanes ordained thereunto, fulfilling at the least that which S. Paul
gaue vs in charge, when hee said: That as wee exhibited our members t
serue vncleanesse, and iniquitie, vnto iniquitie: so now we should exhibit
our members to serue iustice vnto sanctification. And as S. Augustin
saith

Eccle. 31. 27. & 33. 23.

Ad Rom. 6. 19.

ith; *Quales impetus habebas ad mundum, tales habeas ad artificem mundi.* *Præfatione in Psal. 31.*
rocure to carry as great vehemẽcy of loue to the framer of the worlde, as thou didst
rrie to the worlde it selfe: seruing the Creatour with that feruent affection,
herewith thou wast wont to serue the creature: bearing as entirely the
nage of the heauenly Adam, as thou bareft that of the earthly Adam. *1. Cor. 15. 49.*
nd becaufe the holy Apoſtle (as S. Gregory pondereth it) ſpake this as *Libr. 19. Moral. cap. 16.*
ndeſcending to our weakeneſſe, it is reaſon that ſuch as are feruent,
e labour to bee much more diligent in good, then before they were in
ill, complying with the counſell of the Prophet Baruch, when hee *Baruch. 4. 28.*
yeth; That we ſhould conuert ourſelues ten times more to God, then
ee ſeperated ourſelues from him. So did the glorious Magdalen, Zacheus,
ul, and other notable penitents, of whoſe meruailous conuerſions wee
ll make ſpeciall meditations in the third part, wherein thoſe that haue
ſſed by theſe (which ſhall bee put here) may exercize themſelues.

5. And albeeit theſe are moſt proper to ſuch, as deſire feruently to con- *Eccleſ. 5. 4. Prou. 24. 16.*
rt themſelues to God our Lord, and to ſuch as are Principiants in vertue,
ho pretend to purify themſelues from all the dregs, and ill cuſtomes of
eir fore-paſſed life: yet (as the holy Spirit ſaith) becauſe no mã ſhould looſe
e feare that his ſinne is pardoned, and becauſe the Iuſt man falleth ſeuen
nes a day, it is therefore reaſon that the iuſt alſo now and then ſhould
new theſe meditations, to purifye themſelues of their preſent ſinnes, and
aſſure themſelues the better of the pardon of thoſe forepaſſed: for to
s end is the counſell of Eccleſiaſticus: That wee ceaſe not to pray, nor *Eccleſ. 18. 22.*
iuſtifye ourſelues vntill death. And Chriſt our Lord ſayeth in the *Apocal. 22. 11.*
ocalips: *Hee that is iuſt, let him be iuſtifyed yet, and let the holy bee*
ctified yet, increaſing euery day in purity of conſcience, and in ſan-
y of life.

THE I. FVNDAMENTALL MEDITATION.

Of the end Wherfore Man, and all things that ſerue him, Were created.

THis firſt meditation is the beginning, and foundation of the ſpirituall life: for (as Caſsianus noteth in his firſt Collation of a Religious mans end) before all things wee are to fixe our *Cap. 4. & 5.*
s vpon the end of our life, and of our profeſsion: aſwell vpon the laſt
, which is the kingdome of heauen, as vpon the neerer end, and
ke, which is puritie of heart, without the which this kingdome is
obtained. For the ende, is the rule of the meanes, and according

vnto

vnto that, all the worckes of our life are to bee squared, and directed: So that in this meditation all those ought to exercize themselues very often, that walke in any of the three wayes abouesaid, seeing all of them come to relye and stay vpon one, and the same finall end. And it will serue allso for an example, wherein what hath beene said touching mental praier, we may see put in practise.

2. Afterwards hauing donne those three things which in the fifth §. wee spake of; before I beginne meditation, to tye my imagination to one place, in such sort as heere it may bee donne, I will imagine God our Lord seated in a throne of infinite maiestie like an immense sea, from whence issue out the riuers of creatures, all retourning to him, and hee attracting them all to himselfe, as to their finall end, and place of their perpetuall rest. Then will I humbly beseeche him for what I pretend in this meditation, that is to say: celestiall light to knowe my true finall end, and to direct according thereunto my crooked life, saying that of Dauid: *Sende forth* o Lord from on high, *thy light, and thy truth,* that they may guide mee, and bring mee to thy holy mount, and to thyne euerlasting habitations, for thou createdst mee to liue in them. This donne, I will begin my meditation in the forme following.

Apocal. 4. 2. & 22. 3.

Psal. 42. 3

THE I. POINT.

Ex P. Ignatio in fundamento Exercitiorum. Ad Rom. 6. 22. Ex Cassiano vbi supra.

THe first point shallbee to call to memory, the end wherefore man was created, that is, to praise, reuerence, and serue his God, and by this meanes to saue his soule, according to the saying of S. Paule to the Romans: *You haue your fruits vnto sanctification, and your ende life euerlasting*: as if hee should say: The aime, and ende of your workes in this life, is to serue almightie God with puritiy, and sanctity: & the finall end whereunto they are ordained, is, to obtaine life euerlasting.

Vpon this veritye the vnderstanding is to forme its discourses, to bring to light what is comprehended therein, pondering thus: Who created mee, and ordained mee to this ende, & for what cause: How soueraigne an end this is: How ill I haue pretended it in my forepassed life, and in what perill I haue beene to loose it: What heauy losses I sustaine by loosing it; and how great goods ensue if I obtaine it; and that there is great reason, that from this day forward, I should vigilantly pretend to obtaine it. With euery one of these considerations, I will moue the Will to the affections and actes that it requireth, in this manner.

1. First I am to ponder, how the infinite Maiestie of almightie God which hath no neede of his creatures, not for my merits, but of his meere goodnesse

goodneſſe, created mee to his image, and likeneſſe; Not that I ſhould liue at randome to followe myne owne luſtes, nor that I ſhould ſeeke honours, or dignities, riches, or delicacies, or any other thing created; but onely that I ſhould reuerence, and praiſe him; that I ſhould loue, and obey him in this mortall life, and afterwardes obtaine life euerlaſting. And although it had beene ſufficient to giue mee for my end that, which my nature required, yet almightie God was not herewith contented, but of his meere mercie hee ordained, and raiſed mee to another more high, and ſoueraigne end, which is to ſee him manifeſtly, to enioy him, and to bee happy, and bleſſed, as are the Angells, or as God is himſelfe, according to that of S. Iohn: Wee ſhall ſee him as hee is. 1. Ioan. 3. 2.

Colloquie.

O immenſe Charitie of our ſoueraigne God! What is this o Lord that thou doeſt? A creature ſo miſerable as this litle ſilly Worme man, doeſt thou exalt to ſo high an end, as to ſee thee apparently in thy glory? What, Was not I obliged to ſerue thee freely, & for nothing as thy ſlaue? Then Why doeſt thou aſsigne mee ſo excellent a reWarde? Bleſſed bee thyne infinite mercy, and let all the Angells laude thee for this ſoueraigne benefit. What ſhall I retourne thee, o Lord, for ſo greate a reWard? I offer my ſelfe to ſerue thee freely all my life, Without pretending any other intereſt more then to ſerue thee; for to ſerue God, is to raigne. And ſeeing thou art my firſt beginning, and my laſt end, giue fortWith beginning to my neWe life, and ayde mee With thy grace, that I may attaine to the finall end thereof, Amen. Pſ. 115. 12.

2. This donne, I will ponder, how ill I haue pretended this end in my forepaſſed life, liuing as if I had beene created, not to ſerue God, but to ſerue my owne luſtes, and to ſeeke honours, delicacies, and riches: committing for this cauſe innumerable ſinnes, as if the end of my vocation had not beene ſanctification, but vncleaneneſſe; not liberty of the ſpirit, but liberty of the fleſh. 1. Theſal. 4. 3. Galath. 5. 13.

Colloquie.

O Wretche that I am, hoW blindely haue I gonne aſtray, in that Which it moſt imported mee to knoWe? O hoW ingratefull haue I beene to him that created mee to ſo high an end, and hoW euilly haue I repayed him, that did mee ſo much good! O my Creator, that I had neuer offended thee! Pardon, o Lord; my tranſgreſsions, for thyne oWne ſake, and helpe mee to get out of them, that I may leade the remainder of my life, conformably to the end for Which thou haſt giuen it mee, Amen.

3. Then will I conſider the greate loſſes I ſuſtaine by looſing this end: for what loſſe can bee greater then to looſe my ſoule, to looſe Gods diuine grace, to looſe the peace, and alacritye of conſcience, and to looſe all bleſſedneſſe? to which are ioyned eternall damnation, and the forfaiture of God himſelfe. For what ſhall it proffit mee to gaine the whole worlde, if I looſe my ſoule, and my God, in compariſon of whom, all the world is euen as nothing? Matth. 16. 26.

4. Contrarily, if I attaine to this end, I obtaine the possession of God himselfe, I shall saue my soule, I shall haue peace, and cheerefullnesse of hart, I shallbee protected by the diuine prouidence, I shall finde quietnesse, and perpetuall repose, as all thinges finde in their ende, and center. This then beeing so as it is, animate they selfe, o my soule, to seeke the ende for which thou wast created by God, and herein imploy all thy care, for there is nothing that more importeth thee. Conuerte thy selfe to God who is thy rest, for besides him, all whatsoeuer else is torment. If thou serue God, what wilt thou more? If God bee thy possession, what wantest thou more? delight him in pretending him, and bee confident to obtaine him, for hee loueth his creatures, and taketh contentement that they should obtaine the end for the which hee created them.

Ex D. Cyp. ser. de Asc.

Colloqui. S. Aug. li. 1 confes. cap. 1.

O infinite God, Center of my soule, conuert mee to thee, that I may take rest, for thou madest mee for thee, and my hart is vnquiet vntill it come neere to thee. O eternall Father, seeing thou createdst mee that I might loue thee as a sonne, giue mee grace for thyne owne sake, that I may loue thee as a Father. O only begotten Sonne of the Father, and Redeemer of the World, seeing thou createdst mee, and redeemedst mee, that I might obey, and imitate thee, ayde mee that I may all waies obey thee, and imitate thee in all things. O most Holy Ghost, seeing that of thy Goodneße thou didst creat mee to bee sanctified, graunt mee that it may bee so for thyne owne glorye. O Angells of Heauen! O most blessed Saintes, that haue attained to the end, for the which you were created, beseeche this our Lord whom you enioy, that I may also obtaine him, ascending vp to enioy him in your compagnie, Worlde without end, Amen.

THE II. POINT.

IN concluding the first pointe, I am to passe to the second, which is, to call to memory the end whereunto all the other things of the earth were created: that is to say; that they might helpe man to attaine to the finall end of his creation, taking them for a meanes to serue almightie God our Lord, and to saue himselfe, according to that which the royall prophet Dauid saide of his people: *God gaue them the contryes of the nations, and they poßeßd the labours of the peoples, that they might keepe his iuſtificationes* or holy Commaundements, *and seeke after his* holy *lawe.*

Ps. 104. 44.

1. Vpon this veritie I am to ponder first, how liberall almightie God hath shewed himselfe towardes mee, in creating such a multitude of creatures, so faire, and so admirable for my sake, and not onely created things necessary to preserue my life, but also many other for my delicacye, and delight, and for the recreation of my sight, hearing, smelling, tasting, and touching,

ching, for the which I am to giue him moſt infinite thankes; ſeeing that the good which hee did to theſe creatures, hee did it more to mee, then to them; for that hee did it to them in reſpect of mee.

Let all theſe thy creatures bleſſe thee, O Lord, and let my ſoule praiſe, and glorifie thee for them all. I giue thee thankes for the being which thou giueſt to the heauens, and to the elements, to beaſtes, and to plantes, and to all the other bodyes of the earth. I giue thee thankes alſo, for the beautie of the colours, for the harmonie of the ſoundes, for the pleaſantneſſe of the odours, for the ſweeteneſſe of the meates, for the ſoftneſſe of our rayments, & for all thoſe things which recreate my fiue ſenſes, ſeeing thou created ſt them for mee, that I might praiſe, & ſerue thee with them. Colloquie.

2. And then I will ponder how well theſe creatures complye with the end for which almightie God created them, ſeruing mee, and nouriſhing mee, becauſe God ſo commaunded it: and contrarily, how euilly I haue complyed, and doe comply with my end, vſing them euilly to offende God with all, placing in them my finall end, as if I had beene created to enioy them, making the end, of that which was but the meane. And if I runne through my ſenſes, I ſhall finde that they haue gonne awhooring after the creatures, vſing them onely for their delight, and not to glorifye God that gaue them mee: for the which I iuſtly deſerued that God ſhould take them from mee, and that hee ſhould deliuer (as hee ſaide by Oſeas) his corne, and his wine, his floure, and his woll from the ſeruitude they are in vnder my poſſeſsion, vſing them againſt their inclination to offende their Creator. Oſea. 2. 9.

O moſt iuſt Creator, how is it that thou didſt not iuſtice vpon him that ſo abuſed thy creatures, vſing them againſt thee? O my ſoule how art thou not confounded with ſuch treachery as this? and how art thou not aſhamed of this greate baſeneſſe thou haſt cõmitted, abaſing thy ſelfe to place thy finall ende vpon a thing ſo vile as is the creature to the iniurie of the creator! O my God, how ingrateſull haue I beene for thy ſouereigne benefits! for that thou gaueſt mee to ſerue thee, I conuerted into an occaſion to offende thee. Pardon, o Lord, my vnthankefullneſſe, & aſsiſt mee, that from hence forward I may not vſe that ſo euilly, which thou gaueſt vnto mee for my good. Colloquie.

3. I may alſo conſider that theſe creatures were created (as the holy Scripture ſayeth) that by them, I might knowe the perfections, and excellencies of the Creator, and that I might loue him with all my hart: and ſo I may imagine that euery one ſtandes crying to mee, and ſaying. This perfection which I haue is better in God then in mee, hee gaue it mee, knowe him, loue him, and vſe it for his ſeruice. And with this conſideration I will prouoke my ſelfe to aſcend from the viſible creatures to the inuiſible creator, to vnite mee to him, as to my laſt, and finall ende. Sapient. 13. 4. Ad Rom. 1. 29.

THE III. POINT.

1. THe third Point is, a practicall concluſion drawne from what hath beene ſaid in the two precedent pointes: that is to ſay, the manner how from hence forward I am to vſe the creatures, and what indifferencye my will hath to holde in the vſe of them, not coueting more then that which may helpe mee to ſerue my Creator, and to obtaine the end for which I was created, procuring, as much as lyeth in mee, not to deſire rather Riches then pouerty: honour then diſhonour; Health then ſickeneſſe: Long life then ſhort: but onely that which ſhall bee moſt conuenient for my ſaluation. For it is a great part of wiſdome, not to take of the meanes, more then is meete to obtaine the ende: as of Rubarbe, or of any other purgation, wee take not a greater quantity then is neceſſary for our health.

2. With this conſideration I am alſo to enter into my hart, and to make an Anatomie of the diſordered inclinations, and affections that it hath to riches, honours, and delicacies; to parents, kinred, and freindes; and its owne health and life, labouring to moue my will to deſire to mortifye the ſuperfluous loue of the creatures, perſwading my ſelfe hereunto by the reaſon aforeſaide, and by others that I may inquire out with my diſcourſe, eſpecially by that of the diuine prouidence, which moſt carefully aſsiſteth thoſe, that wholely reſigne themſelues into the handes of God, caſting vpon him, (as S. Peter ſaieth) all their cares, to ſerue him with the greater perfection. For it is moſt certaine that Chriſt our Lord will fullfill his worde which hee gaue vs when hee ſaid: *Seeke firſt the kingdome of God, and the iuſtice of him, and all theſe things ſhallbee giuen you beſides*: as if hee ſhould haue ſaid; Firſt ſeeke the kingdome of God, which is your finall ende, and the iuſtice thereof, which are the meanes to obtaine him, and thus doing, bee aſſured, that the prouidence of your heauenlye Father, will prouide you of temporall things neceſſary to ſuſtaine your life.

1. Petr. 5. 5. 7.

Math. 6. 33.

3. But becauſe with myne owne forces I am not able to attaine to this reſignation, I am to haue recourſe to him that can giue them mee, framing ſome Colloquie with our Lord, and ſaying vnto him very earneſtly: *I confeſſe, o my God, that my hart very much cleaueth, and is tyed to the creatures With diſordinate loue: ſeeing therefore I am ſo Wretched and feeble, that hauing faſtned my ſelfe to the creatures, I cannot vnfaſten mee, fauour With thy omnipotencie my Weakeneſſe, diſtroying this connexion, and Weeding out from mee this diſordinate loue, that I may loue thee, and ſerue thee With all my heart, and With all my poWers. For thou art my loue, and my repoſe, to Whome bee honour, and glorye World Without end.*

Colloquie.

end. Amen. The matter, of these three pointes shall bee handled more at large in the sixth part.

THE IIII. POINT.

1. FRom these same principles I am to drawe another practicall conclusion, as the foundation of the purgatiue waye: that is to saye, that I am to detest sinne, aboue all the most detestable things of the worlde; for that mortall sinne only, is contrary to my finall ende, and by it only is it lost. So that neither pouerty, nor infamie, nor dishonour, nor dolour, nor infirmitye, nor baseneſſe of parentage, nor rudeneſſe of witte, nor want of naturall sciences, nor all the other miseries of the worlde, are directly contrary to my finall ende; nor shall I looſe it for the, but only for mortall sinne, by the which, as much as lyeth in mee, I destroye the true finall end, which is almightie God, denying him (as S. Paul saieth) by my workes: yea I faine another finall ende to my selfe, which is the creature, which I take for God. And hereupon saith the same Apostle, That gluttons holde their belly for their God; prowde men, their glorye; and couetous men make an idoll of their money. *Ad Tit. 1. 16.* *Ad Phil. 3. 19.* *Ad Ephe. 5. 5.*

2. This veritie shallbee considered in the meditations ensuing, to moue vs to the abhorring of so great an euill as sinne is, and to purifye our selues thereof with greate care.

THE II. MEDITATION.

Of the greiuouſneſſe of sinne; by the examples of the sinne of the Angells, of Adam, and other particulars.

1. THe ende of this meditation, is, to knowe by examples, the greiuouſneſſe of sinne wherby to abhorre it: the terribleneſſe of Gods, iuſtice in chaſtizing it, wherby to feare him, and to appeaſe him by penance: & the inſtabilitye of man in good, wherby to know his weakeneſſe, and not to truſt to himſelfe, but to humble himſelfe in the preſence of God. And all this I am to begge of our Lord, at my entrance to meditation, beſeeching him to illuſtrate with his diuine light myne Vnderſtanding to knowe it; and to mooue my will to haue a feeling of it with greate affections of contrition: and to ayde mee, that I may bee warned by others harmes, before the chaſtizement light vpon myne owne heade.

2. And that this meditation, and thoſe which followe may make the

deeper impreſsion in the ſoule, I am to forme firſt in my imagination, a figure of Chriſt IESVS our Lord, as of a Iudge ſeated vpon his tribunall to giue iudgement, with a ſeuere countenance, from whoſe throne iſſueth forth a riuer of fier to burne ſinners: and I will imagine my ſelfe before him like a deepe, and heynous offender, bounde with the fetters, and chaines of innumerable ſinnes, fearing and trembling like one that deſerueth to bee condemned, and burnt with that terrible fier.

Daniel. 7.

THE I. POINT.

D Th t. p. c. 63

1. THe firſt Point is to call to minde the ſinne of the Angells, who were created by God in the empyreall heauen, repleniſhed with wildome, & grace: but abuſing their free wil they grew prond againſt their Creator for the which they were throwne out of heauen, and caſt into hell, looſing for euer the ende, and bleſſedneſſe for the which they were created. Vpon this veritie taught vs by the Catholike faithe, I may diſcourſe, pondering three things: 1. Firſt how liberal almightie God was to the Angells, creating them according to his owne image, and likeneſſe, and communicating vnto them without any merit of theirs, moſt excellent giftes of nature, & grace. By reaſon whereof wee may ſay of all, as was ſaied of one, that they were adorned with nine ſtones very precious; that is, with nine excellencies, which Lucifer and the reſt receiued in their Creation. For almightie God made them pure Spirits without mixture of bodye: immortall, with out feare of corruption: intellectuall, with greate delicacy of witte: free, that nothing could force their will: wiſe, with fulneſſe of all naturall ſcieces: powerfull, aboue all inferiour creatures: holy, with the giftes of grace, charitye, and the reſt of the vertues: inhabitants of the paradiſe of delightes, which is the empyreal heauen. And finally, capable of ſeeing almightie God clearely, with promiſe of this glory, if they perſeuered in his ſeruice: which they might eaſily doe, and were obliged thereunto by the lawe of gratitude for theſe 9. titles.

Iſaiæ. 14. 12. Luc. 10. 18. 1. Petr. 2. 4 Apocal. 12. 9 Ezech. 28. 13.

2. Secondly, I will conſider, how ingratefull ſome of them were againſt almightie God, growing arrogant with theſe giftes, & arming themſelues with them againſt him of whom they had receaued them, not giuing him that reuerence, and obedience which they ought with humilitie to haue giuen him, with employing their libertie, and forces to offend him, whom for ſo many reſpectes they ought to haue ſerued.

3. Thirdly, I will ponder, how terrible almightie God ſhewed himſelfe to chaſtize them preſently, without giuing them reſpite or time of repentance, depriuing them, for that only ſinne, of thoſe giftes of grace which

Luc 10 18.

hee

hee had giuen them, and throwing them like lightening from heauen, into the euerlasting flames & fiers of Hell, without respect either to the beautie, of their nature, or to the greateneſſe of their eſtate; or that they were his creatures made according to his image, & likeneſſe: or that they were exceeding wiſe; or that they had beene once his freindes: for one mortall ſinne only is ſufficient to obſcure all this, & is worthy of ſo terrible puniſhmēt: which (as S. Peter ſaith) Gods iuſtice permitted, and ordained for our example. For if hee ſpared not the Angells ſinning, but tyed with the ropes of their ſinne, he threwe them into Hell to bee there tormented, although they were ſo noble: how much leſſe will hee omitte to puniſhe men, obſtinate in their tranſgreſsions, being ſo vyle & ſo baſe as they be? And if the Angells, *Fortitudine & virtute maiores non portant aduerſum ſe execrabile iudicium, Who are greater then men in ſtrength, & power, beare not the exetrable Iudgement againſt them,* but with greate raging, & impatiencie; how much leſſe ſhall feeble, & wretched men bee able to endure it? O how horrible a thing is it to fall into the handes of the liuing God, handes ſo heauie, that the Angells themſelues cannot ſuffer them!

2. Petr. 2. 4.

2. Petr. 3. 11.

Ad Hebr. 10. 31.

4. Theſe three things I am to apply to my ſelfe, pondering how liberall almightie God hath beene towardes mee, doing mee innumerable Benefits: & how ingratefull I haue beene to him, committing innumerable ſinnes; againſt him: & how I haue deſerued that God ſhould puniſhe mee as hee did the Angells, yea, & much more; for their ſinne was but one, mine many, theirs was but a ſinne of thought onely in matter of pride; mine both of thought, worde, & deede in matter of pride, of luxury, of wrathe, and of other vices: theirs was not iniurious to the bloud of IESVS Chriſt, for it was not ſhed for them, mine are iniurious againſt this bloud of the Sonne of God, which was ſhed for mee vp on the Croſſe. Then this beeing ſo, how iuſt a thing were it, that God ſhould haue ſuncke mee into hell in the company of the deuills, making me partaker of their paines, ſeeing I would needes be ſo of their ſinnes?

Colloquiū.

O God of vengeeance, how is it that thou haſt not reuenged thy ſelfe on a man ſo wicked as I? How haſt thou ſuffred mee ſo long a time? Who hath withholde the rigour of thy iuſtice, that it ſhould not punish him, that hath deſerueth ſo terrible punishment? O my Soule, how is it, that thou doeſt not feare, and tremble, conſidering the dreadefull iudgement of God againſt his Angells? If with ſo great ſeueritye hee puniſhed creatures ſo noble, why ſhould not ſo vile, and miſerable a creature as thou, feare the like punishment? O moſt powerfull creator, ſeeing thou haſt ſhewed thy ſelfe to mee not a God of vengeance, but a father of mercye, continue towardes mee this thy mercye, pardonning my ſinnes, & deliuering mee from hell, which moſt iuſtly for them I haue deſerued.

THE

THE II. POINT.

Genes. 3. 1. *D. Th.* 2. *q.* 163. & 164.

THe ſecond Point ſhallbee to call to Memorye the ſinne of our firſt parents Adam, and Eue, who hauing beene created in paradiſe, and in originall iuſtice, broke the commandement of almightie God, eating the fruite of the tree the which vpon paine of death hee had prohibited thē; for the which they were caſt forth of Paradiſe, and incurred the ſentence of death, and other innumerable miſeries, aſwell for themſelues, as for all their ofspring.

1. Vpon this veritie of faith, I may diſcourſe as vpon the foremer conſidering how liberall almightie God was to our firſt parents, creating them of his meere goodneſſe according to his owne image, and likeneſſe, and placing them in a paradiſe of delightes, giuing them his grace, and originall iuſtice: ſubiecting their appetites to reaſon, and the fleſh to the ſpirit; freeing them from mortallity, and penalties, to which by nature they were ſubiect, and granting them a happye, and moſt contented eſtate. And all this hee did of his pure grace, and mercie, granting it them, not onely for themſelues, but alſo for their ſucceſſors, if they had perſeuered in his ſeruice.

2. Secondly, I am to ponder how vngratefull they were to almightie God, and what motiue they had thereunto: for the ſerpent comming to tempt Eue, and promiſing her guilefully, that if ſhee did eate of the forbidden fruite ſhee ſhould not dye, but ſhould rather bee as God himſelfe, hauing knowledge of good, and euill: ſhee ſuffered herſelfe to bee beguiled, eate of the fruit, and inuited Adam thereunto, who to pleaſe her, eate alſo thereof, treading vnder foote the pleaſure of God, for the pleaſure of his wife, without making account, neither of the benefits that God had donne him, nor of the puniſhments that hee had menaced and threatned him with all.

3. Then will I ponder, how terrible almightie God ſhewed himſelfe in chaſtizing them, caſting them out of paradiſe, depriuing them for euer of originall iuſtice, ſubiecting them to death, and to all the miſeries of a corruptible bodye: which miſeries, all wee his children incurre, becauſe wee all ſinne in him, and for his cauſe wee are borne the children of wrath, enemies of God, & adiudged and condemned to the ſelfe ſame death. And that which more affrighteth, is, that from this originall ſinne, that wee inherite of him, proceede as from their roote, thoſe innumerable ſinnes that are in the worlde, & the inundatiōs of miſeries that ouerflowe it: whereby I may perceiue, how terrible, dreadefull, & hideous an euill mortall ſinne is, ſeeing one only depriueth of ſo much good, bringeth ſo much euill, & ſo highely,

Ad Rom. 5. 12. *Ad Eph.* 2. 3.

pro-

prouoketh the wrath of almightie God, though hee bee much more inclined to mercie, then to the rigour of iuſtice. Apoc. 15. 3. 4.

Who ſhall not feare thee, o king of the Worldes! Who ſhall not abhorre ſo greate a miſcheiſe as to offend thee! O my ſoule, if thou knowest What thou didſt, When thou ſinnest like Adam, doubtleſſe thou Wouldſt tremble at the heauye burden Wherewith thou lodeſt thy ſelfe; O ſinne how heauy art thou to mee? Thou depriueſt mee of grace; robbeſt mee of vertues; chaſeſt mee out of Paradiſe; condemneſt me to eternall death; ſubieƈteſt mee to temporall death; takeſt away the life of my children, (Which are my Workes,) depriuing them of the merit of glorie; diſquieteſt the kingdome of my ſoule, and filleſt it With innumerable miſeries. O my God, deliuer mee from ſo greate an euill. O my ſoule, flye from ſinne (as the Wiſeman counſelleth thee) more them from ſnakes, and ſerpents, ſith one alone is more cruell, and venemous then they are all being put together. Colloquie. Pſal. 37. Eccl. 21. 2.

4. Beſides this, I am to make compariſon of my ſinne with that of Adam, like as in the precedent point: for I (wretch that I am) beeing tempted by the diuell, ſuffred myſelfe, to bee deluded by him, not once but often: my fleſhe hath beene like to ſeduced Eua, that hath prouoked mee to ſinne, and my ſpirit effeminated like Adam, to pleaſe it, hath a thouſand times diſpleaſed God by breaking his commaundements: my pride, and ingratitude hath arriued to that height, that I haue often deſired to bee as God, vſurping to myſelfe that which is proper to his deitye. Then, if God inflicted ſuch puniſhment on my firſt parents for one ſinne of diſobedience, and pride, founded vpon no more then eating one apple, contrarie to the precept of almightie God, how greate puniſhments haue I deſerued, for ſo many diſobediences, and prides, and for ſo innumerable offences as I haue committed againſt him? O how iuſt had it beene, that at my firſt ſinne, death ſhould haue ſwallowed mee, or all the miſeries of the worlde ſhowred downe vpon mee!

5. Laſtly, I will ponder, what a long penance Adam, and Eue did for this ſinne of theirs, how bitter that morſell was vnto them, and how deare it coſt them: for Adam hauing liued more then nine hundred yeares, ſpent them all in weeping and mourning, & ſuffring a thouſand incõmodities which the eſtate of his corruption attracted vnto it: but in the ende (as ſaith the diuine Wiſdome) thorough penance hee obtained pardon; and with this example I am to animate myſelfe to lament my miſeries, and to doe penance for my ſinnes, that almightie God may deliuer mee from them, imitating in penance him, whom I imitated in ſinne, and beſeeching our Lord to chaſtize mee as much as hee will in this life, ſo that hee pardon mee, and deliuer mee from the torments of the other. Sapient. 10. 1.

THE III. POINT.

THe third point ſhallbee, to call to Memorie ſome mortall ſinne, as perjurie, carnalitie, or ſuch other like, for the which many ſoules are burning in hell, and that very iuſtly, for hauing donne iniurie to the infinite maieſtie of almighty God.

1. I am then to deſcende with my Conſideration to hell, which is full of ſoules, amonge which I ſhall finde many that are there burning for one onely ſinne. Some for one periurie; others for a diſhoneſt thought conſented vnto; and others for ſome other ſinne of worde, or of deede. And then I will conſider, how all theſe condemned perſons were men, aſwel as I; and many of them Chriſtians as well as I, that enioyed the ſame Sacraments, and Sacrifices, and thoſe ſermons, and ſacred bookes that I enioye, and were perhaps ſometime very holie, and highly in fauour with almighty God: but by litle and litle, they grewe careleſſe, and came to fall into that mortall ſinne, and by the iuſt Iudgements of God, deathe attached and ſet vpon them therein, and they moſt iuſtly condemned for the ſame. For (as the Apoſtle S. Iames ſaieth) whoſoeuer falleth into one onely ſinne, breaking a Commaundement, is made guilty of all, as hee that breaketh many, for hee offendeth the God of infinite maieſtie, who commaundeth them all to bee obſerued.

Iacob. 2. 10.

2. Then am I to make compariſon of this ſinne, with many of mine, pondering with how much more reaſon I haue deſerued to bee in hell, as thoſe ſoules are, for hauing offended almighty God, not once, but but often: in other kindes of ſinnes then theirs, and that without number.

Colloquie. *O how iuſtly haue I deſerued that deathe ſhould haue attached mee in committing my firſt offence and crime, and that God ſhould haue giuen mee no time of repentance? What moued thee (o my God) to expect mee more then theſe? I confeſſe that I deſerued to be in their companye, but ſeeing thy maieſtie hath with ſo much mercie expected mee, I reſolue with thy grace to bee very truely, and intirely penitent.*

3. I may alſo conſider, that it is no leſſe a benifit of almighty God to haue preſerued mee from hel, detaining mee from deſcending to euerlaſting torments, then if, after I had beene deſcended, he had deliuered mee from them. For the which I may ſay that of Dauid: *I will confeſſe to thee, o Lord my God, with all my heart, and will glorifie thy name for euer*, for thy mercie hath beene very greate towardes mee, deliuering my ſoule from the deepeſt hell. And to knowe how to eſteeme aright of this heauenlie fauour, and how to repaye it as I ought, I am to ſpeake to myſelfe ſaying.

Pſal. 85. 12.

If God

If God should deliuer one of these soules out of hell, and giue it a time of repentance, What rigourous penance would it performe? how thankefull would it bee to almighty God? And With What feruour would it serue him? Thou therefore art to doe the like, considering that God hath donne vnto thee so singular a fauour, as to deliuer thee from the daunger, before thou didst fall therin. Colloquie.

THE IV. POINT.

Of the greatneße of our sinnes, vnderstood by the paines that Christ our Lord hath suffered for them.

1. THe fourth point, shallbee both matter of a sweete colloquie, and of a most deuoute consideration, to knowe the greateneße of sinne, and the dreadefullneße of Gods Iustice, by another example much different from the former, but no leße effectuall then the former, that is: by the chastizements which the diuine iustice inflicted vpon Christe IESVS our Lord, not for his owne sinnes, but for mine, and for the sinnes of the whole worlde; that I may vnderstand how hee will chastize man loden with his owne sinnes, that so chastized him that bore the burthen of other mens sinnes: and how the guiltye slaue shallbee handled, when the innocent Sonne was so terribly punished: calling to minde that dreadefull sentẽce which our Redeemer spake to the daughters of Ieruſalem: *If in the greene Wood they doe these things, in the drye What shalbee donne?* As if hee should say to mee, If I bee treated with such rigour, being a greene tree and full of fruite, with what rigour shallt thou bee treated, that art a drye tree, and without any manner of fruite at all? Luc. 23. 31.

2. Then I am to set before mine eyes Christ IESVS crucified, beholding his heade crowned with thornes; his face spit vpon; his eyes obscured; his armes disioincted; his tongue distasted with gall, and vineger; his handes, and feete pierced with nailes: his backe, and shoulders torne with whippes; and his side opened with a launce: and then pondering that hee suffereth all this for my sinnes, I will drawe sundrye affections from the inwardest parte of my heart, sometimes trembling att the rigour of Gods iustice, who (as the Prophet Zacharias said) vnsheathed his sworde against the man that was vnited with him in person; sometimes bewailing my sinnes which were the cause of these dolours: and sometimes animating myselfe to suffer somewhat in satisfaction of myne offences, seeing Christ our Lord suffered so much to redeeme them. And finally I will beg pardon of him for them, alledging to him for a reason, all his troubles, and afflictions, saying vnto him in amourous colloquie. Zachar. 13. 7. Isai. 53.

Colloquie. *O my moſt ſweete Redeemer which deſcendedſt from heauen, and aſcendeſt this Croſſe to redeeme men, paying their ſinnes with thy dolours, I preſent myſelfe before thy Maieſtie, grieued that my grieuous ſinnes haue beene the cauſe of thy terrible paines. Vpon mee, o Lord, theſe chaſtizements had beene iuſtlie imployed, for I am hee that ſinned, and not vpon thee that neuer ſinnedſt. Let that loue that moued thee to put thyſelfe vpon the Croſſe for mee, moue thee to pardon mee what I haue committed againſt thee. By thy thornes I beſeeche thee, drawe out of my ſoule the thornes of my ſinnes: by thy ſcourging, pardon my theftes: by thy gall, and vinegre, pardon my euill workes: and by thoſe of thy feete, pardon my euill*
Pſal. 83. 10. *ſteps. O eternall Father, behoulde the face of thy Sonne, and ſeeing in him thou*
Micha. 7. 19. *diddeſt chaſtize my ſinnes, let thy wrath with theſe chaſtizings be appeaſed, and vſe towards mee thy mercies, throwing all my wickedneſſe into the ſea, in vertue of that bloud that was shed for them, Amen.* This point wee ſhall largelie proſecute in the fourth parte.

THE III. MEDITATION.

Of the multitude of ſinnes, and of the grieuouſneſſe of them, for being ſo many, and contrary to reaſon.

THE I. POINT.

1. THe firſt point is, to call to minde the multitude of ſinnes that in all my former life I haue committed: to which end I am to runne thorough all the ages thereof, and thorough all the places where I liued, and thorough the offices, occupations, and imployments that I haue had, obſeruing how, and wherein I haue offended in euery one of the ſeuen ſinnes, which wee commonly call Mortall: and in euery one of the Commaundements of the Lawe of almightie God, and of his Churche: and in euery one of the lawes, and rules of myne eſtate, and office. To which end it will helpe me to knowe the ſortes of ſinnes that may bee committed in theſe matters; as they ſhallbee put in the firſt pointes of the eighteenth meditation, and of the nine following.

2. And this remembrance of ſinnes, muſt not bee drye, but moiſtened with teares, full of ſhame and confuſion, as was that of the holy king who ſaide: I will conſider before thee all the dayes of my life with bitter-
Iſaiæ. 38. 15. neſſe of ſoule.

3. In hauing called theſe ſinnes to remembrance, I will make of them in
Daniel. 9. 5. my praier, an humble confeſsion before God, like Daniel accuſing myſelfe of them all, yea of the moſt principall of them, ſtriking my breſt as the Publican,

Publican, and saying: I accuse my selfe o Lord, that I haue sinned before thee in pride, presuming vainely of myselfe, speaking boasting wordes, despising my neighbours, and rebelling against thee. And in this sorte will I prosecute the accusation in all the seuen deadely sinnes, and thoroughout all the ten Commaundements. *Luc. 18. 13.*

4. After I haue confessed those sinnes which I knowe, I am to beleeue that there are very many other that I knowe not, which Dauid calleth hidden Sinnes, but they are not hidden from God who is to iudge mee, & chastize mee for them. And this must holde mee carefull, and afflicted. These sinnes are hidden to mee, for one of these three causes: either for that I haue alreadye forgotten them: or for that they were very subtile, as interiour pride, rashe Iudgements, sinister intentions, negligences, and omissions: or for that I committed them with some ignorance, and errour; or by the illusion of the deuill, thinking that I did vnto God seruice therein. And thus joyning the sinnes that I knowe, with the sinnes that I knowe not, I may beleeue that they amount to an innumerable multitude, and that they are (as Dauid saide) more in number then the Haires of my heade, and (as king Manasses saide) many more then the sandes of the Sea. Errom whence I will drawe, greate admiration at Gods patience in suffering mee. For one injurie, or two, any one may suffer: but so many, so reiterated, so diuerse, and with so greate peruersenesse, who can suffer them but almightie God? *Psal. 18. 13. Psal. 39. 13. In oratione eius.*

Truely, o my God, there was neede of such an infinite patience as thine, to suffer such an infinitie of wronges and iniuries as mine: but seeing thou hast not beene wearied to suffer mee, let it stand with thy good pleasure to pardon mee. Amen.

THE II. POINT.

1. FRom hence I will mount vp to consider the greuousnesse of these sinnes, by their multitude, making my proffit of some similitudes vsed in the diuine Scripture. For if sinne bee like a Milstone hanged about the necke, wherewith man is throwne into the depht of hell, my sinnes beeing as many as the sandes of the sea, or the haires of my heade, what an immense burthen will they bee? with what a furious violence shall I fall with them into the profunditie of hell? If God of his goodnes holde mee not, who shalbee able to hold mee? And what are so many sinnes, but an iron chaine of innumerable linkes wherewith I am linked, bound, and chained, which is so longe that it reacheth to hell, and Sathan standes drawing at it to hale mee vnto him. And if the sinnes of the Angels (as saieth S. Peter) were ropes that halled them from heauen, and drew them downe into the bottomlesse pit of hell; how much more strong ropes shall *Mat. 18. 6. Apoc. 18. 21. Isai. 38. 6. 2. Pet. 2. 4.*

my ſinnes bee, being twiſted with ſo innumerable cordes? My ſoule is
Pſal. 21. 13. alſo incõpaſſed with this multitude of ſinnes as with an armye of Dogges, Lyons, Bulles, Serpents, & other ſauuage beaſtes, that terrifye it with their roarings, teare it in peeces with their mouthes, and rent it with their clawes: like Bees they ſting, and like Wormes they bite it, and gnawe the cõſcience. Finally I am that euill ſeruante, that oweth his Lord ten thouſand
Matt. 18. 23. talents, and the debt is ſo greate, that although they ſhould ſell all that hee hath, both his wife, his children, and himſelfe, yet all would not ſuffice to pay the leaſte parte thereof.

Colloquie. *Then what doeſt thou, o my ſoule, with ſo greate a burthen of ſinnes? If this armie of ſauage beaſtes made Chriſt ſweate bloud with anguish; how comes it, that thou doeſt not weepe teares of bloud, of dolour, and paine? O moſt mercifull Sauiour, by that dolour, and feeling that thou hadſt of my ſinnes in the garden of Getſemani, I beſeeche thee, ayde mee to haue ſuch a feeling of them, that I may bee quitte, & deliuered of them, Amen.*

To this I am to adde another circumſtance, that may much aggrauate my ſinnes, which is, my relapſe and recidiuation into the ſame ſinnes, after almightie God hath pardoned mee once, and many times, ſtriuing as it were with God, I to ſinne, and hee to pardon mee, and I to retourne againe to ſinne, as if I had neuer beene pardoned; imitating (as ſaieth the Apoſtle S.
Prou. 26. 11. Peeter) the dogge that retourneth to his vomite, and the ſwine that beeing
2. *Petr.* 2. 22. waſhed, walloweth againe in the ſame mire. For the which I deſerued that God ſhould vomite mee for euer from himſelfe, & ouer-whelme me in the filthy dunghill of hell, leauing mee bound hand and foote in the power of thoſe infernall executioners, as hee did with the vnthankefull ſeruaunt that ought him ten thouſand talents, & after hee was pardoned, retourned againe to offend him. But yet for al this, truſting vpon the infinite patience, & mercy of almightie God, I am againe to retourne vnto him vnfainedlie, and proſtrated at his feete to ſay vnto him. Haue patiẽce with mee, o Lord and I with thyne aſsiſtance, wil pay thee the totall debt of myne offences; & if thou pardoneſt mee this once, I will neuer more retourne vnto them.

THE III. POINT.

1. THirdly, I am to conſider the deformitie, and vileneſſe of theſe ſinnes, in as much as, though there were no hell for them, yet they are contrary to naturall reaſon: for mã beeing created to the likeneſſe of God, by ſinne hee is transformed into a beaſte, and with the multitude thereof engendreth within himſelfe beſtiall manners, and vicious habits. His appetites preuaile againſt reaſon, the fleſhe againſt the ſpirit, and the ſlaue cõmaundeth him that by right is the lord: for the wretched ſpirit is made a

ſlaue

ſlaue to the fleſhe; and to her appetites, and is baſely inthralled to many other creatures. For (as Chriſt our Sauiour ſaide) *Whoſoeuer committeth ſinne is the ſeruant of ſinne, and hee that is vanquished* (ſaith S. Peter) *is the ſeruaunt of him that vanquisheth*, & (as a ſlaue) is ſubiect to the conquerour. If I be ambitious, I am the ſlaue of honour, and of all them that can giue it mee, or take it away. If I bee couetous, I am the ſlaue of wealthe: If a glouton, I am the ſlaue of niceneſſe: If luxurious, I am the ſlaue of ſenſualitie, and of thoſe perſons that haue robbed mee of my hart, and of my libertye. And what greater baſeneſſe can bee then this? What more heauy ſlauery, then that of ſinne frequented by vicious cuſtome. *Ioan. 8. 34. 2. Petr. 2. 19.*

2. This ſhould moue mee to greate deteſtation of my ſinnes, to caſte off from mee this ſeruitude, and to reſtore my ſpirit to libertie, reducing myſelfe to the ſeruice of my creatour and redeemer, of whom I am to require, that ſeeing hee bought mee with his bloud, he would vouchſafe to free mee from the ſlauerye of Sinne, that with this newe title I might bee his ſlaue, that hee permitte not that I bee any more the ſlaue of my fleſhe, of my vices, nor of the deuill his deadlie enemye. *1. Petr. 1. 18. 1. Ad Corinth. 7. 23.*

THE IV. MEDITATION.

Of the grieuouſneſſe of Sinne, vnderſtood by the baſeneſſe of Man that offendeth God, and by the nothing that hee hath of his owne.

THE ende of this meditation is, to knowe the grieuouſneſſe of doing iniurie to almightie God, and the baſeneſſe of him that offendeth him: for the more vile the offendour is, ſo much the greater is his boldeneſſe, and ſhameleſneſſe in offending the ſupreame emperour both of heauen, and of earthe.

THE I. POINT.

1. FIrſt I am to conſider what I am concerning the bodye, pondering that my originall is durte, and my ende is duſt: my fleſhe is a flower, and ſoone withereth like haye: my life is a blaſte, & as a vapour that ſoone paſſeth: and it is ſhort, and full (as Iob ſaith) of many miſeries, and neceſſities of hunger, colde, griefe, infirmitie, pouerties, and daungers of deathe: It hath no ſecuritye of one onelye daye of life, nor of reſt, nor of healthe: ſo that by myne owne ſtrenght it is impoſsible to free mee from theſe miſeries, vnleſſe almightie God our Lord with his protection and prouidence, doe defend and deliuer mee from them. *Gen. 2. 7. & 3. 19. Iſai 40. 6 Iacob. 4. 14. Iob. 14. 1.*

2. Now what greater madneſſe can there bee, then for a man ſo needye, and

and miſerable, to dare to offende his onely remedier, and protector? And what greater madnes can there bee, then for the fleſhe, beeing but duſt and aſhers, a filthy dunghill, a ſwarme of wormes, and rotteneſſe it ſelfe, to preſume to injurie the ſupreame Spirit of immenſe maieſtie, before whome the Powers, and all the other bleſſed Spirites doe tremble.

Colloquie. *O earthe, and Aſhes how art thou ſo prowde againſt almightie God! O Veſſell*
Eccl. 10.9 *of claye, how dooſte thou contradict thy maker? O miſerable fleshe if thou ſo much*
Iſai. 45 9 *feareſt man that can depriue thee of thy temporall life, without dooing thee any greater harme, how doeſt thou not tremble at God, that can depriue thee of eternall life; and caſt thee into the fier of hell? Retourne into thyſelfe, and if it were but for thyne owne intereſt, ceaſe to offend him that can free thee from ſo many euills.*

3. With theſe conſiderations I am greately to confounde myſelfe, and to terrifye myſelfe, that haue fallen into ſuch madneſſe, and haue beene ſo exceedingly foole-hardye: and to beſeeche Chriſt IESVS our Lord, that by his moſt holy fleſhe hee will pardon this audaciouſneſſe of mine, and reduce it hereafter vnto reaſon.

THE II. POINT.

1. SEcondly, I will conſider what I am concerning the ſoule, pondering
Pſal. 38.6 that I was created of nothing, and that of myſelfe I am nothing, that I merite nothing, and that preſently I ſhall bee turned into no-
Ioan. 15.5 thing, if God doe not continually preſerue mee; neither ſhould I bee able to doe any thing, if God did not continually aide mee. Beſides
Pſal. 50 7 this, I was conceiued in ſinne, and with an inclination to ſinne thorough the diſorder of myne appetites, and paſsions: I liue ſubiect to infinite miſeries of ignorances, and errors, inuironned with innumerable temptations within mee, and without mee, by viſible and inuiſible enemies that on all ſides doe incompaſſe mee: and thorough the imbecillitye of my free-will, I haue conſented, and doe conſent vnto them, committing many ſinnes, by the which I come to bee leſſe then nothing: for it is a leſſe euill not to bee, then to ſinne, and it had beene bet-
Matt. 26. 24. ter for mee not to haue beene, then to bee damned.

2. And if this bee that which I am, much worſe is that which I may bee, thorough my greate mutabilitie, and weakeneſſe: for by the threede, I may drawe forth the bottom, and by the interiour motions that I feele to innumerable ſinnes of infidelities, blaſphemies, angers, and carnalities, I collect and gather that to all theſe ſinnes I am ſubiect, and ſhould fall into them, if God ſhould take from mee his holie hande: and by what all the

ſinners

sinners of the worlde doe, and haue donne, I may gather what I should haue donne, if I had beene left at myne owne libertie. For (as S. Augustine saieth) there is no sinne that one man doth, but another man may doe the same. And therefore I am to imagine my selfe as a fountaine of all the sinnes that are in the worlde; and as a deade, & stinking dogge whom it is lothsome to beholde: or as a body buried in the graue, and full of wormes, which lyeth consuming, and turning into Dust. For all which I am to contemne my selfe, and to iudge my selfe worthy to bee dispised of all. D. Aug. in soliloq. c. 15.

3. *This then beeing so, to what farther pointe can my dotage arriue, then with myne owne will to offend the maiestie of almightie God? If I be nothing of myne owne selfe, how dare I offend him that is beeing it selfe? And wherefore doe I abase my selfe so much as to make my selfe lesse then nothing, vnworthy of the beeing I haue? If I am subiect to so many mishaps as may come to my soule, why doe I not appease him that may deliuer mee from them? O God of my soule, haue a regarde to that which thou createdst of nothing; drawe it from this nothing which is sinne, and ioyne it to thee, that by thee it may haue the essence, and life of grace, and may obtaine the blessed beeing of glorye, Amen.* Colloquie.

THE III. POINT.

1. THirdly, I will consider the littlenesse of my beeing, and of all the good that I haue in comparison of God, proceeding by degrees, and beholding. 1. What I am in comparison of all men ioyned togither. 2. What I am in comparison of men, and Angells: 3. What all creatures are in comparison of God, before whom (as Isaias saith) the nations are, as if they were not: they are as nothing, and as a thing voide of beeing; they are as a droppe of water, or of the dewe of the morning that falleth vpon the grounde, and can hardely bee seene. Then I alone, what shall I bee before almightie God? As the Starres appeare not in the presence of the sunne, and are as if they were not: so I (how great good soeuer I haue) am, as if I were not at all, in the presence of God; & much lesse then a litle worme in comparison of the whole worlde. *Isaiæ. 40. 17.* *Sap 11.*

2. My science, my vertue, my power, my discretion, my fortitude, my beautye, and all whatsoeuer good I haue, or can haue, is as nothing in comparison of that which God hath: for the which our Sauiour saide with greate reason; *None is good but onely God*; none is potent, nor strong, nor beautifull but God: for hee onely is goodnesse, wisdome, and omnipotencie it selfe, in comparison whereof, that which the creatures haue, deserueth not this name. *Luc. 18. 19.*

Colloquie. 3. *Then What Witt can vnderstand how a man of so litle beeing, dareth to despise almightie God, and to offende him With so many Sinnes? O foole What hast thou donne? O Wretched I, that haue beene so audacious? O immense God, in comparison of Whom I am as if I Were not, by the infinite excellencie of thy beeing. I beseeche thee to pardon my sinnes, and illuminate mee to knowe the vileness, into Which I am fallen thorough their meanes. Graunt mee that I may abhorre, and* Iob.42.6. *despise my selfe, and esteeme my selfe lesse then nothing: and that like Iob, I may doe penance in dust, & ashes, accounting my selfe for such an one in thy diuine presence.*

THE V. MEDITATION.

Of the greiuousneße of sinnes vnderstood by the greatnesse of the infinite Maiestie of almightie God, against Whom they are committed.

THis meditatiõ following, hath most efficacie to moue to perfect contrition, and sorrow for sinne, which proceedeth from the loue of almightie God aboue all things, pondering the greiuousnesse of sinne, not onely by the baseneße of the offender, 1.2.q.78. art.4 & 3. but by the highneße of the offended: for by how much greater the iniuried p.q.1.art. is, so much greater is the iniurye: & as almightie God is infinite in his es- 2.ad 2. sence, and perfection, so sinne in this behalfe (as S. Thomas saieth) is likewise as it were an infinite iniurie.

THE I. POINT.

FIrst, I am to consider the infinite perfections that almightie God hath in himselfe, especially those against which sinne directly fighteth, and from whence it receiueth greatest deformitye, and heynousnesse.

Note. 1. And first of all I will ponder, the infinite Goodnesse of almightie God, for the which hee is highly to bee beloued of all his creatures, and if another infinite loue were possible, it were all due vnto him. And this goodnesse is so greate, that it is impossible to see it clearely, and not highly to loue it, as the blessed doe. Now what greater mischiefe can there bee, then to abhorre and despise so infinite a goodnesse: and what greater iniustice, then to iniurye with hatred him, that is worthy of so infinite loue?

Colloquie. *O infinite goodnesse, how haue I abhorred, and despised thee! O that I neuer had offended thee! My greife, o my God, is greater for sinne, then for all else Whatsoeuer. For I desire to loue thee aboue all, Whatsoeuer else that may bee beloued.*

Note. 2. Secondly, I will ponder the immensitie of almightie God, togither with his infinite wisdome, by the which hee is really, & truely present in euery place, seeing, and contemplating all that is donne: and my selfe am to beholde my selfe within this immensitie full of eyes, within the which I com-

committed all my sinnes passed, and doe committe those present, prouoking him therewith to indignation, loathing, and vomiting: for his eyes (as the Scripture saith) are so cleane, that they cannot beholde sinne without loathing, and his heart is so pure, that wickednesse maketh him womitte. Now what greater blindenesse can there bee, then for me to liue within the immensenesse of almightie God, and in viewe of the wisdome of God, and yet for all this to iniurie him with myne offences? To what greater height can the impudencie of the slaue arriue, then to treade vnder foote the will, and honour of his Lord, beeing in his presence? And what greater audaciousnesse, then to doe all this, our Lord being powerfull to chastize him as his ingratitude deserueth? *Abacuc. 1. 13. Apoc. 3. 16.*

O Lord how hast thou suffered mee to bee neere thee, and in thy presence! How is it, that thou hast not annihilated this vnmanered, and disloyall slaue! How is it, that thou hast not turned thyne eyes from mee, and vomited, and cast mee out of thy mouth for euer! I am greiued to the soule for my impudencie, and audaciousneße; and I purpose With thy grace, neuer more hereafter to doe any thing vnworthy of thy presence. Colloquie.

3. Thirdly, I will ponder the soueraigne omnipotencie of almightie God, by the which hee is in all creatures, giuing them the beeing that they haue, and concurring with them in all their workes: for without this concurrence of Gods omnipotencie, I can neither see, nor heare, nor speake, nor moue hande, nor foote, nor vnderstand, nor will, nor doe any other thing. And consequently, when I sinne, I ayde my selfe with his diuine omnipotencie, to thinke, speake, or doe the thing that disgusteth him: and such is his goodnesse and mercye, that to conserue my libertie hee denyeth mee not this concurrence, nor denyeth it to the creatures of which I make vse to offende him: hee concurreth with my meate, that it may bee sauory to my taste, yea euen when I sinne in eating it: and with the beautye of the creature that it may recreate my sight, although I did sinne in beholding it. Then what rasheneße is this for mee to make warre against God, with the the very power of the same God? And what doth his ayde auaile mee, when I conuert it to his iniurie? Note.

O omnipotent goodnesse, how doest thou so liberally giue thy concurrence to him, that so euilly abuseth it! Why doest thou not employe this omnipotencie to chastize him that makes no better proffit of it! Pardon, o Lord, this boldenesse Which hath beene greater then I can imagine: for I am greiued therefore more then I can expreße, and yet I would that it greiued mee much more. O infinite God, that shewest thyne omnipotencie, principally ein pardonning, and hauing mercie on a sinner: pardon mee, and haue mercye on mee, and ayde mee that I may neuer more vse thyne infinitt power, vnlesse it bee to serue thee. And in this Colloquie. *Ecclesia in collecta.*

this ſorte may bee pondered the attributes of the mercie, iuſtice, and charitie of almightie God, and others that in the following point ſhall bee touched.

THE II. POINT.

D. Bern. ſerm. 16. in Cantica.

SEcondly, I am to conſider the infinite benefits of our Lord, and what almightie God hath beene to mee, comparing it with what I haue beene to him, and what exceeding greate iniurie it is, to offende an infinite benefactor.

1. Firſt, I will ponder the benefits of my Creation, Conſeruation, and Gouernement, which include innumerable benefits belonging, to the naturall eſſence and beeing both of bodye, and ſoule, and ayding to the ſupernaturall beeing of grace. And with this conſideration, I will procure to bee exceedingly ſorrowfull for hauing offended my Creator, without whom I had had no beeing: my Conſeruer, without whom I could not haue continued: and my Gouernor, without whoſe prouidence I could not liue.

Deut. 32. 6. To this ende it will helpe much to ponder all that which Moyſes ſaide to his people, in the Canticle which hee made, reproching them with their ſinnes, eſpecially in theſe wordes: *Theſe things doeſt thou render to our Lord, thou foolish and vnwiſe people? Is not hee thy Father that hath poſſeſſed thee, made, and created thee? God that begatte thee, thou haſt forſaken, and haſt forgotten our Lord thy Creator,* and Redeemer.

Deut 32. 6.

2. Secondly, I will ponder the benefits of my Redemption: where enter the incarnation of the eternall Worde, and all the labours, and trauailes of the life, paſsion, and deathe of our Lord Chriſt, beholding him as our Father, paſtor, phiſition, Maſter, and Sauiour. So that with my ſinnes I haue injuried him, that holdeth all theſe titles with mee. And (as the Apoſtle ſaithe) I haue crucified IESVS Chriſt within mee, I haue troden vpon the Sonne of almightie God, I haue trampled vpon his bloud, I haue deſpiſed his examples, I haue troden vnderfoote his lawes, and his precepts; and I haue liued, as if no ſuch redemption for mee had euer paſſed in the worlde.

Ad Hebr. 6. 6 & 10. 29.

Then how is it, o my ſoule that thou melteſt not into teares, hauing offended ſuch a Father, ſuch a Maſter, ſuch a Paſtor, and Redeemer? How is it, that thy hart doth not cleaue a ſunder with greife, for hauing offended with thy ſinnes him, that dyed to deliuer thee from them! O my Redeemer, how much greiueth it mee to haue offended thee? Pardon, o Lord, myne offences. Waſhe with thy bloud the ſpots of my tranſgreſsions, by vertue whereof, I purpoſe with thy grace, no more to retourne to pollute my ſelfe with them, Amen.

Colloquie

3. In

3. In this ſorte, I may ponder the benefits of my Sanctification; where entreth Baptiſme, and the reſt of the Sacraments, eſpecially that of Penance, and the Euchariſt, & the inſpirations of the holy Ghoſt; and other innumerable both manifeſt, and ſecret benefits; as alſo the promiſe of future benefits in the glorification, and reſurrection: with all the which I am to charge my ſelfe, and with greate aſtoniſhment to admire at my ſelfe, that I haue aunſwered ſo many benefits with ſo euill ſeruices; holding competencie or ſufficiencie with God, hee, by doing mee fauours, and giuing me greate giftes: and I, by doing him iniuries and committing againſt him grieuous ſinnes: conſidering that euery ſinne after a ſorte, is an infinite ingratitude, for beeing againſt an infinite benefactour, and againſt infinite benefits that from his hande I haue receiued, giuen with infinite loue, and without any merits at all of mine.

4. To exaggerate the more the greiuouſneſſe of my ſinnes in this reſpect, it ſhallbee good to profit my ſelfe of ſome hiſtories that make to this purpoſe: as of that of Ioſeph, that it ſeemed vnto him impoſsible to ſinne with the wife of his Lord, of whom hee had receiued ſo many benefits. *Geneſ. 39. 9.* And that of Saul, who though he were a cruell perſecutor of Dauid, yet hee grewe meeke, when hee heard tell the greate ſeruices that hee had donne him. *1. Reg. 10. 6.* And when hee ſawe that Dauid killed him not, when hee had power to kill him, hee had compunction, and ſaide: *Thou art iuſter then I, for thou haſt donne mee good turnes, and I haue rendred thee euill.* *1. Reg. 24. 18.*

O my ſoule, how canſt thou ſinne againſt thy God and Lord, from whom thou haſt receiued all the good thou haſt? O God of my hart, how much more iuſt art thou then I, for thou ceaſeſt not to doe mee mercies, and I ceaſe not to doe thee offenſes! Thou hauing power to take awaye my life, and my beeing, yet dooſt it not; and I hauing no power to take away thine, yet as much as it lyeth in mee, I attempt to doe it. Thou didſt cut off the heade of the giant, and didſt breake the heade of the ſerpent to deliuer mee from deathe; and I ſubiect my ſelfe thereunto by offending thee. Who is it that hauing power to kill his enemye killeth him not? and yet thou wilt dye that hee may not dye. Pardon, o Lord, my beſtiall vnthankefulneſſe, and ayde mee with thyne abundant grace, that I may no more returne to fall into ſo horrible a miſerie, Amen. Colloquie.

THE III. POINT.

1. THirdly, I am to conſider what motiue I had to ſinne: for doubtleſſe it increaſeth the greateneſſe of the iniurie, when it is donne vpon a very light cauſe, and occaſion. For, why did I offend almightie God? For a litle wantonneſſe of the fleſh, for a punctillo of honour, for

a ſmall intereſt of wealthe, for a ſlight pleaſing of myne owne will: finally, for things moſt vile, that paſſe like ſmoke, and are, as if they were not, in comparison of God. And yet beeing ſuch, for them I denyed by my workes the liuing God, and made of them to my ſelfe an idoll, & falſe God, eſteeming them more then the true God, crucifying Chriſt within mee, to giue life vnto Barrabas, which is, ſinne.

Ad Tith. 1.16.

Colloquie. *Ierem. 2. 12.*

2. *O my Lorde, With greate reaſon ſayeſt thou to the heauens, that they ſhould bee affrighted, and to the gates of heauen that they ſhould breake, and bruſt With amazemēt for two euils Which thy people committed: and yet I Wretched ſinner haue committed them infinite times, leauing thee that art the fountaine of liuing Water, to drawe With labour out of broken ciſternes that cannot containe Water. O labour ill employed! O inconſiderate chaunge! I left the infinite God, and the perpetuall fountaine of infinite, and eternall good, for a thing of nothing, of temporall, and perishing good, Which like a broken ciſterne, looſeth vnperceaueably the Water that it helde, & remaineth drye. O my ſoule, if the deede of Eſau ſeeme ſo vile vnto thee, that ſolde his birth-right for a ſmall diſhe of pottage: how much more vile ſhall thine bee, that ſelleſt thy birth-right of heauen for a litle intereſt of earthe? Hee ſoulde it to redeeme his life, & thou to ſell it, incurreſt deathe. And if hee founde no place of repentance to reuoke the ſale, it Were very iuſt that thou alſo ſhouldſt not finde it, ſeeing thy ſinne Was greater then his: but yet ſeing that Gods mercie is greater, approache vnto it With humilitie, that hee may defeate by his grace, the euill ſale that thou madeſt by the ſinne.*

Geneſ. 25. 34.

Ad Hebr. 12.

3. Finally, in this meditation, and in the meditation following, I am to laye faſt holde on this veritie: for it is an incredible follye to beleeue by faith what I beleeue, and yet to liue in that manner that I liue: that is, to beleeue that ſinne is ſo euill as wee haue deſcribed it, and yet for all this to committe it: to beleeue that almightie God is ſo good, and ſo right a dooer of iuſtice, and yet not withſtanding to offende him: and ſo in the reſt.

THE IIII. POINT.

1. THe fourth pointe, ſhallbee, to breake out with theſe conſiderations into an exclamation, with an affection vehement, and full of amazement; As, that the creatures haue ſuffered me, I hauing ſo greiuouſly offended their Creator, and benefactor. That the Angells who are the miniſters of Gods iuſtice, haue not vnſheathed their fiery ſwordes againſt mee: That they haue garded mee, and beene the aduocates of ſo wicked a man as I. That the Sunne, Moone, & Starres haue illuminated mee with their light, and preſerued me with their influences. That the elements, the birdes

Geneſ. 3. 24.

birdes of the aire, the fiſhes of the ſea, the beaſtes, and plantes of the earthe haue helped to ſuſtaine mee. I confeſſe that I deſerue not the breade I eate, nor the water I drinke, nor the aire I breathe in: neither am I worthy to lift vp myne eyes to heauen: I haue rather deſerued that flaſhes of fier ſhould diſcende from thence to burne mee like Sodome, and Gomorrha: or that the earthe ſhould open, and ſwallowe mee aliue like Dathan, and Abyron: and that newe hells ſhould bee founde, and newe torments inuented to chaſtize my grieuous ſinnes.

2. And ſeeing that the goodneſſe, wiſdome, immenſeneſſe, omnipotencie, liberalitie, beneficence, and charitie of almightie God, haue not beene ſufficient to bridle mee; it had beene iuſt that his inſtice ſhould haue appeared, to reuenge the iniuries donne to theſe diuine perfections, and ſoueraigne benefits: and ſhould haue giuen licence to all creatures (as ſhall-bee giuen at the daye of iudgement) to take vengeance on mee, for the iniuries that I did to the Creator, and to them, to offende him. *But o my God, and my Creator, ſeeing that of thy Mercie thou haſt thought it good to ſuffer mee, adde this beneſit to the former, thinking it good likewiſe to forgiue and pardon mee, Amen.* Sap. 5. 18. Colloquie

THE VI. MEDITATION.

Of the grieuouſneſſe of Sinne, by compariſon betweene the temporall, and eternall paines, wherwith it is chaſtized.

THE I. POINT.

FIrſt, I am to conſider the greiouſneſſe of mortall ſinne by compariſon, with all the paines and miſeries that are in this life, pondering that it is the cauſe of theſe temporall euills, almightie God chaſtizing it moſt iuſtly by their meanes. For proofe hereof; I may runne ouer the exteriour goods, which wee call of fortune, & likewiſe thoſe which belong to the body, of all which ſinne is the deſtruction.

1. Firſt, ſinne deſtroyeth riches, God depriuing ſinners of them, becauſe they abuſe them: as hee ſpoiled the Egyptians of their Iewells, and the Iebuſites, and Cananites of their countries. Sinne likewiſe deſtroyeth honour, for whoſoeuer taketh (as much as lyeth in him) honour from God, and from his neighbour, deſerueth to looſe his owne honour. For this, the high preiſte Heli, & his ſonnes loſt the honour of preiſthood with their life, almightie God ſaying vnto them, *Qui contẽnunt me, erunt ignobiles; They that contẽne mee ſhallbee baſe.* 1. Reg. 2. 30. Sinne deſtroyeth ſcepter, and Gouernment: For diſobedience God tooke frõ Saul the kingdome that hee had giuen him: 1. Reg. 13. 14. & 15. 23. And Nabuchodonoſor with vaine-glorious boaſting loſt his alſo, liuing ſeuẽ Dan 4. 28.

yeares

yeares like a beaſte, God cutting downe that ſightly tree, for that his ſinnes deſerued not, that it ſhould ſtand vpright. And it is a iuſt chaſtizement that hee ſhould neither haue dignitie, nor commaunde on earthe, that ſubiecteth not himſelfe to the king of earthe, and of heauen: and that hee ſhould haue no preeminence ouer men, who by ſinne makes himſelfe like vnto beaſtes.

Iſai. 1. 6. 2. Beſides this, ſinne deſtroyeth the healthe, almightie God chaſtizing ſinners with manifoldneſſe, and varietie of infirmities and ſores from heade to foote. For hee deſerueth not to haue healthe, that employeth it to offende him, that gaue it him: and whoſoeuer hath his ſoule ſicke, beeing albe to heale it, is worthy to haue his bodye ſicke, and not to bee able to cure it: as the lame man that in eight and thirty yeares, could not bee healed in the *Probatica* pond, where not withſtanding others were healed.

Note.

Ioan. 5. 2.

Thren. 3. 15. 3. Sinne taketh away content, and alacritie, cauſing a mortall ſadneſſe, which dryeth the bones, giueth a life worſe then deathe it ſelfe: Like vnto the *Citty*, that ſaide, *God hath filled mee With bitterneſſe, & made mee drunke With Wormewood.* Or as the miſerable king Antiochus that ſaied: *To how much tribulation, & to What Waues of ſadneſſe, am I come, I that Was merry, & beloued in my kingdome!*

1. Mach. 6. 11. & 2. *Mach.* 9. 11.

Exod. 12. 29 & 14. 27. 4. Sinne taketh away life, procuring deathe by a thouſand diſaſtrous meanes: for the ſinnes of Pharao, and his kingdome, an Angell killed in one night all the firſt begotten, and another day drowned his armye of innumerable men. And another Angell in the campe of Senacherib, killed one huudred foureſcore and fiue thouſand men, & many Iſraelites periſhed in the deſertes, with diuerſe ſtraunge kindes of deathes.

4. Reg. 19 35.

Exod 32. 28. *Leuit.* 10. 2. *Num* 11. 33. *2 Reg.* 24. 13. 5. Finally, ſinne cauſeth thoſe three terrible euills that were offered to Dauid, to chooſe one of them in puniſhment of his offence, Famine, Warre, and Peſtilence, with the which innumerable men periſhe with exceeding greate miſerie, and rage. For ſinne likewiſe come earthquakes, tempeſts at ſea, deluges, fiers, lightenings, haile, ſtormes, and other ſuch chaſtizements: for as ſinne is the iniurie of the vniuerſall creator, all the creatures are inſtruments of his vengeance.

Ierem. 2. 19. 6. Then I will applye all this to my ſelfe, beholding my euills, and miſeries, and I ſhall vnderſtand, that they haue all come vpon me iuſtly for my ſinnes, that I may knowe, and ſee by experience, (as Ieremie ſaithe) how euill, and bitter it is to forſake God, and not to feare him. And ſo from the horrour which I haue of theſe paines, I ſhall extract a horrour of my ſinnes, ſaying to my ſelfe:

Colloquie. *Seeing thou art ſo much a fraide of temporall miſeries, Why art thou not a fraide*

of

of ſinne Which is the cauſe thereof? If thou trembleſt at pouerty, and dishonour, Why trembleſt thou not at ſinne, from Whence they both proceede? And if thou flyest the ſickneſſe of the bodye, Why flyeſt thou not the ſickeneſſe of the ſoule: that endes With a temporall deathe, but this hath a deathe euerlaſting? O eternall God, illuminate me With thy ſoueraigne light, that thoroughe the feare I conceiue of the euills of the bodye, I may learne to feele the euills of the ſoule, Amen.

THE II. POINT.

SEcondly, I am to conſider that ſinne is an euill incomparably greater, then all the temporall euills that haue beene ſpoken of, and that with them wee cannot paye the leaſte parte of the paine, that one onely mortall ſinne deſerueth: pondering ſome manifeſt reaſons of this veritie alledged by the Saintes.

1. The firſt, for that all the euils that haue beene ſpoken of, depriue vs of goods created, which are very much limited; but ſinne depriueth of an infinite good, which is almightie God. And as God onely is for excellencie called good, becauſe the other things created though they haue ſome goodneſſe, yet being compared with that of almightie God, it is as it were nothing: ſo ſinne onely may bee called abſolutely euill, and the malice of other miſeries is as if it were not, in compariſon thereof; nor all together are ſufficient to impoſe vpon mee the title of euill, if I bee without ſinne: for by ſinne onely I ſhall bee euill, though I bee exempt from all other miſeries. *Ex D. Th. 1. p. q. 48. art. 6. Luc. 18. 19. D. Dioniſ. c. 4. de diuinis nominibus.*

2. From hence it is, that if all the paines of this life were ioyned togither in mee, as pouerty, diſhonour, ſickeneſſe, dolour, heauineſſe, and perſecution, with all the torments that the Martyrs haue endured, yet they equall not the miſerie of one mortall ſinne: and I ſhould willingly offer myſelfe to ſuffer them all, rather then to committe one. In imitation of that renowmed Machabean Martyr, who aunſwered thoſe that threatned him with greiuous torments, if hee would not breake one commaundement of Gods lawe, *Præmitti ſe velle in infernum*, that hee would rather ſuffer himſelfe firſt to bee ſent into hell: that is, that hee would rather ſuffer himſelfe to bee killed, and cut in peeces, and to ſinke a thouſand degrees vnder ground with terrible dolours and ignominies, then to committe ſuch a ſinne. *2. Mach. 6. 23.*

O moſt glorious Martyrs, that offered yourſelues to ſuſtaine ſuch horrible torments, rather then to committe one onely Sinne, Willing rather to looſe your liues, then to admitte any offence, though but for an inſtant: beſeeche your eternall, and Soueraigne king, to graunt mee ſuch charitye, and fortitude, that to flye from Colloquie

ſinne, I may litle eſteeme any paine Whatſoeuer, Amen.

3. In confirmation heereof, I will ponder that the euill of ſinne, ſo farre exceedeth the euill of paine, that God our Lord, though hee bee infinitely good, may bee the author, and cauſe of any paine whatſoeuer; nay rather (as the Prophet Amos ſaide) there is no euill of theſe in the Cittye, which God hath not donne; for this doth not make him euill, neither is it contrary to his goodneſſe: but it is impoſsible that hee ſhould bee the author, or cauſe of the leaſte ſinne whatſoeuer, for that ſhould bee contrarie to his goodneſſe, which (as the Prophet Abacuch ſaithe) cannot looke vpon wickedneſſe, as approuing it, or delighting in it.

Amos. 3 6 Note.

Abac. 1. 13.

4. And by the ſame reaſon almightie God becōming man, might take vpon himſelfe all the euills whatſoeuer of paine onely, that were in the worlde; but it is impoſsible that in him ſhould bee founde any euil of ſinne, and Chriſt our Lord would haue offered himſelfe to ſuffer all the tormēts, and diſhonours that hee endured, and others much greater if it were neceſſarie, only not to cōmitte one ſinne: in imitation of whome I am to doe the like, being exceeding ſorrowful for the ſinne wherein I haue hitherto liued.

D. Tho. 3. *p. q.* 14. & 15.

Colloquie *O moſt pure God, that beeing free from ſinnes, and from paines, taking our nature vpon thee, didſt charge thyſelfe With paines; to diſcouer the deteſtation thou haſt of ſinnes, loade mee heere With torments, ſo thou for euer free mee from ſinnes.*

5. From hence proceedeth another third reaſon, which manifeſtly declareth the grieuouſneſſe of ſinne. For God our Lord of his infinite wiſdome, ordained the euills of this life, for the medecine of ſinne. And ſeeing no wiſe phiſition dooth doe any very greate euill, to cure another that is litle, it is a ſigne that all theſe miſeries are leſſe euills then ſinne. And therefore with greate reaſon our moſt mercifull Sauiour, and phiſition Chriſte IESVS, would ſuffer ſuch terrible paines in his paſsion, and deathe, to deliuer vs from our ſinnes, and yet, were they much greater then they were, they were not equall with our ſinnes, nor would they ſerue to redeeme them, nor to cure them, had not the perſon that ſuffered them beene of infinite dignitie, and ſanctitie. From whence I will drawe a greate horrour of ſo terrible an infirmitie, for whoſe cure are ordained ſo bitter ſirrops, and purges. And withall greate patience in my afflictions, conſidering that how greate ſoeuer they bee, they are incomparably leſſe then are my ſinnes, ſaying as it is written in Iob: *Peccaui, & vere deliqui, & vt eram dignus non recepi. I haue ſinned, and in deede I haue offended, and as I Was Woorthie I haue not receiued,* the puniſhment due to my ſinne. *O heauenly phiſition, that Well knoweſt the grieuouſneſſe of my ſores, burne, and cut me heere, and ſpare me not, ſo thou cure mee of them.*

D. Tho. 1. *p.* 4. 48. *art.* 6. *in Sed contra.*

Note.

Colloquie *Iob.* 33. 27.

THE

THE III. POINT.

1. THirdly, I am to conſider the grieuouſneſſe of ſinne by compariſon with the paines eternall, pondering firſt, That mortall ſinne is ſo greate an euill, that hauing cauſed, (as hath beene ſaide) all the euills of this life, yet as if it had done nothing, cauſeth alſo the eternall euils of the other Life, almightie God chaſtizing therewith the ſinner, that remaineth in his ſinne, as if in this life hee had receiued no chaſtizement at all. So that neither the ten plagues of Egipt, nor the fier of Sodome, nor the tribulations of vnhappy Ieruſalem, nor the paines that ſinners (rebells againſt almightie God) doe ſuffer heere, are put in account to lighten the chaſtiments of hell, which ſhallbee as greate, as if heere they had ſuffered no others at all. And ſo, as making, no reckoning of them, ſaithe the Prophet Nahum, that almightie God puniſheth not one thing twiſe, becauſe the puniſhment of this life, is as if it were not; or is (as S. Gregory ſaithe) the beginning of the eternall. Note. *Nahum.* *Lib 13. Moral. c. 13.*

2. Secondly, I will ponder the reaſon of this moſt iuſt rigour. For as ſinne is an infinite iniurie, (as hath beene ſaide) and all the paines of this life are finite, it is not ſufficiently puniſhed with them, if there ſucceede not others that haue ſome infinitie, as thoſe of hell haue for two reſpectes. 1. for beeing eternall, and hauing no ende in their continuation. 2. becauſe they depriue of an infinite benefit, which is the ſight of almightie God, for euer, whervpon ſaithe S. Auguſtine. Although there ſhould bee no daye of generall iudgement for ſinners; and though thoroughout all eternitie they ſhould liue with aboundance of delightes, without feare of puniſhment, yet onely for this, that they ſhould for euer want the happye beholding of almightie God, they ſhould bitterly lament, for it is not poſsible for a man, that hath a liuely faithe of what God is, to imagine any paine, that is equall hereunto: *Quia hæc amantibus pœna eſt, non contemnentibus.* This paine they feele which loue, not they which deſpiſe it. And for that fewe feele it in this life, therefore another of moſt terrible fier is threatened, which is felt intollerablie: in compariſon of which, the paines heere are ſo light, as if they were no paines at al. Then why ſhal not I trẽble to continue a rebell in ſinne, deſeruing that God ſhould puniſh mee with double tribulation, and ſhould breake mee with a double breaking, this tẽporall puniſhment beeing but a ſcratch, and a beginning of the eternall? *In id Pſ. 49. ignis in conſpectu eius exardeſcet* *Ier. 17. 18*

O infinite God, deliuer mee from this rebellion, that I fall not into ſo greate a miſery and affliction. Colloquie

THE IV. POINT.

1. LAstly, I will consider the vtmost that may with truth be said of sinne, which is, that though the euills of paine onely which are suffered in hell, are so terrible; yet it is incomparably a greater euill then al they. In such sort, that if one man should suffer the paines of hell without sinne, and another should haue but one mortall sinne onely, this last should bee more euil, & miserable then the other. And if al the paines of hell deuoyde of sinne were put on one side; and on the other side one mortall sinne onely, and that I must of necessity choose one of the two, I (saith S. Anselme) would choose rather to throwe myselfe into hell, then to committe onely one mortall sinne. And with holy Eleazar I would say, *Præmitti velle in infernum.* That I would rather enter into hell itselfe without sinne, then remaine with sinne in the worlde: for the deathe of sinne, (saieth the Wiseman) is most wicked, and the worst that may bee, *Et vtilis potius Inferus quam illa:* The graue, yea and hell itselfe, as touching paine, is more profitable then it.

Lib. de similitudinibus. c. 190.

Bern. sermo. 35. in Cant.

Eccle. 28. 25.

Colloquie

O infinite God, settle this truthe in my hart, that I may feare sinne much more then hell, seeing in truthe there is no worse hell, then to bee in sinne. O my soule bewaile bitterlie thy sinnes, not onely for hell, which thou hast deserued, but much more for the greate euill, thou hast committed against almightie God. Cease presently to sinne, that God may not strike thee with a cruell chastizement, and with the stripe of an enemye, permitting thee to waxe obdurate in thy sinnes, to chastise thee with neuer-ending paines.

Ier. 30. 14.

2. Concerning this last pōderation, it is to bee considered that it is not set downe, because it is not needefull to make this comparison; For hell is neuer without sinne, neither can there be any case, wherein hell may bee chosen, not to committe a sinne: but onely that heereby wee may see how greate an euill sinne is, and how worthy it is to bee much more extreamly abhorred then hell, yea, allbeit there were no hell at all. Whereupon S. Ambrose saith, that there is no paine more greiuous then the wounde of conscience, nor no iudgement more rigorous then the domesticall, wherewith euery one iudgeth himselfe guilty. And though the iust man (saieth hee) had Giges ring, with the which hee might doe what hee would inuisiblie, yet would hee not sinne: for hee departeth not from sinne for feare of punishment, but for the horrour of wickednesse, and loue of vertue.

Lib. 3. de offic. c. 4. & 5.

3. That which in this meditation hath beene declared in generall, shall more manifestly bee seene by that, which shallbee declared particularly in the ensuying of the last things of man, and in the speciall punishments that correl-

correſponde to the ſeuen deadely ſinnes.

Meditations of our laſt things, to moone vs to a deteſtation of ſinnes.

THe meditations of the laſt things of man, which are Deathe and the Graue, Iudgement particular, and vniuerſall; Hell, Purgatorie and Glorye, are of moſt efficacye to moue vs to a deteſtation of our ſinnes, and to an effectuall reſolution neuer more to returne vnto them. Hereupon ſaide the Eccleſiaſticus. *In all thy Workes remember thy laſt ends, and thou ſhalt not ſinne for euer.* And for the ſame reaſon ſaide *Moyſes* to his people: *O that they were Wiſe, and vnderſtood, and would prouide for their laſt thinges:* giuing to vnderſtand, that our true wiſdome, vnderſtanding, and prouidence conſiſteth in well meditating, and ruminating thoſe things, which are to happen to vs in the ende of our life, and to bee prouided therefore. And eſpecially the meditations of deathe (as experience teacheth vs) is very proffitable for all thoſe, that walke in any of the three wayes, Purgatiue, Illuminatiue, and Vnitiue; wherein all men ought often to exercize themſelues, though with different endes. The Principiants, to purge themſelues of their ſinnes, before deathe aſſaile them, and take them vnprouided. The Proficients, to make haſt to ſtore vp vertues, ſeeing the time of meriting is very ſhort, and deathe cuts it off on a ſodaine. The Perfect, to deſpiſe all things created, with a deſire to vnite themſelues by loue with their Creator: And therefore wee will pointe out conſiderations that may proffit all, but moſt eſpecially thoſe that aide to the ende of the Purgatiue life, whereof at this time wee entreate.

Eccleſ 7. 40.

Deut. 32. 29.

THE VII. MEDITATION.

Of the Properties of Deathe.

IN this meditation wee will conſider ſome proprieties of death, and what endes our Lorde pretended in them for our proffit, reducing them to three, which are the moſt principall.

THE I. POINT.

THe firſt propertye of deathe is, to bee moſt certaine, from the which none can eſcape, in the time that almightie God hath determined.

Ad Hebr. 9. 27.

1. Wherein wee are to ponder firſt; That God our Lord from all eternitye hath determined the yeares of our life, and aſsigned the moneth, the

Pſal. 38. 6.

day, and hower wherein euery one is to dye, ſo that it is impoſsible (ſaieth
Iob.14.5. Iob) to paſſe one minute thereof: neither is there any king, nor monarke that can adde to himſelfe, nor to any other one moment of life, aboue that which almightie God hath determined. So that as I entred into the world the ſame daye that almightie God would, & not before; ſo ſhall I departe out of the worlde, the ſame daye that god will, and not afterwardes. That by this I may vnderſtand, that what daye ſoeuer I liue, I receiue it of grace, and that thoſe I haue liued, haue beene of grace: for our Lord might haue aſsigned mee a ſhorter time of life, as hee aſsigned to others, that died in their mothers wõbe, or in their infancye. And ſeeing my life ſo depẽdeth vpon God, there is iuſt cauſe I ſhould ſpend all the time thereof, in his ſeruice that gaue it mee, houlding it for a greate ingratitude, to employe one onely moment to offend him.

2. Secondly, I am to conſider, that God our Lord in this his decree, ſhortned, or in larged the dayes that ſome men, according to their natural complexion, might haue liued, for the ſecret endes of his ſoueraigne prouidence. For to ſome, either for their owne praiers, or for the praiers of
4. Reg. 20. 6. other Sainctes, hee inlarged the dayes of their life; as to king Ezechias hee added fifteene yeares, becauſe with teares hee required it. Ad the like hath ſucceeded to the deade, who miraculouſly haue beene raiſed to life. To ſome others hee ſhortneth the dayes of their life, for one of two endes:
Sap. 4.11. either for their ſaluation, cutting them off (as the Wiſeman ſaithe) in their youth, leſt malice ſhould chaunge their vnderſtanding, or leſt fiction might deceiue their ſoule. Or contrarily, to puniſh their grieuous ſinnes, and to ſtop their paſſages, that they might not make an addition of greater. Where-
Pſal. 54. 24. upon Dauid ſayed. That the men of blood, that is, men very wicked and
3. Reg. 13. 19. cruell, *ſhall not liue halfe their dayes.* And ſometimes hee ſhorteneth them for ſinnes that ſeeme but light, as it happened to to the Prophet, who beeing beguiled by another, did eate in the place, where God had commaunded him that he ſhould not eate. Out of all this I will extract a firme reſolution, ſo to order the dayes of my life, that almightie God ſhorten
Pſal. 101. 25. them not for my ſinnes, ſaying with Dauid. *Call mee not backe,* o Lord, *in the halfe of my dayes* by a ſodaine deathe, but remember that thy yeares are eternall, and haue compaſsion of mine that are fewe and temporall.

THE II. POINT.

THe ſecond property of Deathe is, that concerning the day, place, and manner it is moſt ſecretly hidden from all men, and manifeſt onely to almightie God.

1. In

1. In the which I will ponder firſt, that wee are not able to knowe the day, nor the hower wherein wee are to dye; neither the place, nor the occaſion, nor ſeaſon wherein deathe may attache vs, nor the manner how wee are to dye whither it ſhalbe with a naturall death, by ſickeneſſe, & by what kinde of ſickneſſe: or whither it ſhallbee with a violent deathe, by fier, or water: by the handes of men, or by beaſtes: or by ſome lightning, or by the tile of a houſe, that may fall downe vpon vs. This onely wee knowe, that deathe ſhall come ſodainely, or ſickneſſe, and the occaſion thereof: and that when a man is moſt careleſſe, it cometh like a theefe in the night to ſcale his houſe, and robbe him of his wealthe. So (ſaieth Chriſt our Lorde) ſhall the Sonne of man come to ſcale your houſe, which is the bodye, and to robbe, and ſacke the ſoule of it, and to giue iudgement thereof. *Luc. 12. 39. 1. Ad Theſ. 5. 2. Apoc. 16. 15. 16.*

2. Secondly, I will conſider what endes our Lord had in this plot of his prouidence, that is to ſay, to oblige vs to bee alwayes watchefull, fearing this hower, prouiding ourſelues for it, doing penance for our ſinnes before deathe ſeaze vpon vs, and making haſte to merit, and to labour before our light bee out leaſt the candle doe, dye ſodainely, and wee remaine in the darke. This Chriſte our Lord concluded in his parables concerning this matter. Sometimes hee ſaide. *Vigilate, quia neſcitis diem neque horam: Watche* daily, and howerly, *becauſe you knowe not the daye, nor the hower* of your deathe. Other ſometimes hee ſaide: *Watche, becauſe you knowe not what hower your Lord will come: and bee you readye, for at what houre you thinke not, the Sonne of man will come.* With theſe wordes I will often exhort myſelfe, ſaying: Girde thy body with the mortification of thy vices, and paſsions: and take in thy handes the burning torches of vertues, and good workes, and bee allwayes watchefull expecting the comming of Chriſte, for he ſhal come when thou leaſte thinkeſt of it, and that hower wherein thou art moſt forgetfull, ſhalbee peraduenture the hower that hee hath aſſigned, and if hee finde thee not well prouided, thou wilt bee miſerably deceiued. *Eccle. 9. 2. Ioan 12. 35. Matt. 25. 13. Matt. 24. 42. Luc. 12. 40.*

3. Thirdly, I will ponder that all ſodaine vnexpected deathes that haue happened, and daily doe happen, are remembrances of this veritie giuen mee by our Lord, that I may feare, and prepare myſelfe; for deathe that ſtriketh euery man, may likewiſe ſtrike mee. And therefore when I ſee, or heare ſay, that ſome dye ſodainely by the ſworde, ſome by the handes of their enemyes; and other ſome lying downe to ſleepe in good healthe, ſlept the laſt ſleepe of deathe: out of all this, I am to drawe feare, and aduiſe: for that it may poſsibly happen, that ſuch a kinde of ſodaine deathe ſhall light vpon mee.

4. Whereupon I am deepely to cõſider, that any mortal ſinne whatſoeuer, if I doe

if I doe not penance for it, deſerueth that Gods iuſtice ſhould chaſtize mee with this deathe, as Chriſte our Lord aduertiſed to this purpoſe, in two like caſes, that happened in his time: the one, That Pilate killed ſodainely
Luc 13.2. certaine Galileans: the other, that the tower of Siloe fell vpon eighteene men: thinke you (ſaith he hee) that theſe men were the greateſt ſinners of Galiley, or Ieruſalem? *Non, dico vobis: ſed niſi pœnitentiam habueritis, omnes ſimiliter peribitis.* *No, I ſay vnto you*, for this hath happened that you may vnderſtand, that *vnles you doe penance, you ſhall all likewiſe perishe*: as if hee ſhould ſaye: When you ſee any dye ſodainely, and of a diſaſtrous deathe, bee not vainely ſecure, ſaying: This happened vnto them, becauſe they were greate ſinners: for verily I ſay vnto you, that what ſinner ſoeuer hee bee, though hee bee not ſo greate, if hee doe not penance, hee is worthy of puniſhment, and ſhall periſhe, as theſe periſhed. Then if this bee truthe, as indeede it is, why doe not I tremble to liue one hower in mortall ſinne, in what ſorte ſoeuer it bee? Who can ſecure mee that the puniſhment ſhall
Eccleſ.30. 24 not fall vpon mee, that I ſo iuſtly haue deſerued? Who hath excepted mee
Colloquie from this generall threatening, that Chriſte our God threatneth to all ſinners? O miſerable ſinner, bee mercifull to thyne owne ſoule, and endeuour to appeaſe almightie God with penance, before ſo horrible miſerye light ſodainely vpon thee.

THE III. POINT.

1. THe third propertye of deathe, is, that it happeneth but once, according to that of the Apoſtle S. Paul: *Statutum eſt omnibus hominibus ſemel mori.* It is appointed to all men to dye once, wherupon it enſueth, that the hurt, and errour of an euill deathe (beeing the worſt of all hurts) is irremediable throughout all eternitie: as likewiſe to die a good deathe, is thoroughout al eternitie durable. So that if I once dye in mortall ſinne,
Ad Hebr. 9.27. there is no meanes to remedie this hurt. For (as Salomon ſaithe) *If the tree*
Eccl.11.3. *ſhall fall*, when it is cut, *to the ſouth, or to the north, in what place ſoeuer it ſhall fall, there ſhall it be.*

2. If by obſtinacye in ſinne it falleth to the north of hell, there is no remedye to recouer grace, nor to eſcape from paine. But, if by perſeuerance in grace, it falleth to the ſouth of heauen, there is no feare of returning againe to ſinne, nor of the loſſe of glorie. With the liuely conſideration of this, and of the former verities, I am on the one ſide to bee aſtoniſhed at myſelfe, that beleeuing this with ſuch certainety of faithe, I doe yet liue ſo careleſſe of my ſaluation, and ſo forgetfull in a matter, that ſo much importeth mee: And on the other ſide to animate myſelfe to procure,

with

with greateſt ſpeede penance, and amendement of life, and feruencye therin, humbly beſeeching our Lorde to cut the tree of my life in ſuch time, and place, and in ſuch an occaſion, that it may not fall to the ſide of hell, but of heauen. And with all, I will examine (as S. Bern. ſayeth) to what ſide I ſhould fall, if almightie God ſhould now cut mee off, and will endeuour to aſſure my good ſucceſſe, doing fruites worthy of true repẽtance, with the which the tree inclineth to the parte of glory, and beeing then cut off, ſhalbe tranſplanted thereinto. *Ser. 49. paruorum.*

The experienced deceites that men ſuffer concerning theſe three verities, that haue beene declared, ſhallbee ſet downe in the twelfth Meditation.

THE VIII. MEDITATION.

Of thoſe things that cauſe anguish, and affliction to the man that is neere his deathe.

THoſe things that may cauſe mee greate affliction, and anguish at the hower of deathe, may bee reduced to three rankes: Some paſſed, others preſent, and others to come. And to haue the moore feeling heereof, I am to preſent vnto my ſelfe that hower, as if I were in my bed, forſaken by the phiſitions, and without hope of life: which is not difficult to perſwade, for it is poſsible that while I am ſaying, or reading, or thinking vpon this, I may want no more but one daye of my life: and ſeeing that one daye muſt bee the laſt daye, I may imagine that it is this preſent daye.

THE I. POINT.

FIrſt, I will conſider the greate anguiſh, and affliction, which the remembrance of all things that are paſſed, will cauſe mee, running thorough the moſt principall.

1. Firſt, I ſhallbee greately afflicted with the remembrance of my forepaſſed ſinnes, and all the liberties, carnallities, reuenges, ambitions, and couetouſneſſes that I haue had in the courſe of my life. Alſo, of the ſlackneſſe in the ſeruice of almightie God, the negligences, and omiſsions, and all the reſt of my ſinnes that haue not beene much bewailed, and amended. I am to imagine that there is at that inſtant an armye made of all my ſinnes, like as of Bulles, Lyons, Tigers, and other ſauage beaſtes, that rent in peeces my hart: or like an armye of terrible wormes that gnawe, and bite *Pſ. 21.13.*

my conſcience, and neither the riches, nor pleaſures that I enioyed, can auaile mee to cloſe vp their cruell mouthes: for the delight of ſinne beeing paſt, there remaineth nothing but the ſharpeneſſe of paine: and ſeeing I dranke the ſweete wine of ſenſuall pleaſure, I am forced to drinke the bitterneſſe of their lees. Then ſhallbee fulfilled what Dauid ſaithe: *The ſorrowes of death haue incompaſſed mee, and the torrents of iniquitie, haue troubled mee: the ſorowes of hell haue compaſſed mee* on all ſides, *the ſnares of deathe haue preuented mee* vnawares. O what bitter dolours! O what furious torrents! O what pinching ſnares ſhall theſe bee! from the which myne owne forces are ſo farre from beeing able to deliuer mee, that I ſhall hardely knowe how to make any vſe of them: for the bitterneſſe of theſe dolors, will prouoke mee to diſtruſt: the vehement furye of theſe riuers, will trouble my iudgement: and the ſtreighteneſſe of theſe ſnares, will pinche my throte, that I may not aske pardon of my ſinnes: the diuell making vſe of all this, that I may haue no iſſue out of them.

Pſ. 74 9.

Pſ. 17. 5.

Colloquie. *O my ſoule, bewaile, and confeſſe well thy ſinnes in thy life, that they may not diſquiet, nor torment thee in thy deathe. Say not, I haue ſinned, and what ſorowfull thing hath chaunched to mee? for thy ioye ſhall ſoone paſſe away, and the ſtroke of ſorrow ſhall come. Looſe not abſolutely the feare of ſinne, which thou ſuppoſeſt to bee pardoned, leaſte that ſinne bud out at thy deathe, which thou bewayledſt but euilly in thy life.* Theſe, and ſuch other aduiſes which Eccleſiaſticus noteth in his fifth Chapter, I am to collect from this conſideration, with a reſolued minde to begin preſently to put them in practize.

Eccleſia. 5.

2. Secondly, I will ponder, how at that inſtant I ſhall not onely bee tormented, and afflicted with the remembrance of my ſinnes, but alſo with the loſſe of the time that I had, to negotiate a buſineſſe ſo important as that of my ſaluation, and with letting ſlippe many occaſions almightie God offered mee to that ende. Then ſhall I deſire but one day of thoſe many, which now I looſe in ſleeping, playing, and talking for paſtime and recreation, and it ſhall not bee graunted mee. Then it ſhall afflict mee, that I haue not frequented the holy Sacraments, nor the exerciſes of praier: that I haue not aunſwered diuine inſpirations, nor hearde ſermons, nor exerciſed workes of penance: that I haue not giuen almes to the poore, to gaine friends to receiue mee in the eternall habitations, & that I haue not beene deuoted to the Saintes, that in that narrow ſtreight they may bee my mediators, & aduocates. Then ſhall I make greate reſolutions to doe that which when I might, I did not, deſiring to liue to accompliſh them, and all peraduenture without proffit, like thoſe of the wretched king *Antiochus* the cruell perſecutor of the Iewes, who beeing at the pointe of deathe, though hee made greate promiſes, & praiers vnto God; yet ſaith the Scripture, That *this wicked*

ked man praied to our Lorde, of whom hee was not to obtaine mercy; not that mercy was wanting in almightie God, but for that there was wanting in this wretche a true disposition to receiue it: for all those resolutiõs of his, sprung meerely from seruile feare, and were but to wrest out his bodily healthe, as if hee could deceiue almightie God, as hee deceiued men. 1. *Mach.* 6. 12. 2. *Mack.* 9. 13.

3. From this consideration I am to collect, that the hower of deathe, is the hower of vnbeguiling, in the which I shall iudge of all things differently from what I doe now: holding (as Ecclesiastes saithe) for vanitie that, which before I helde for wisdome; & contrarily holding for wisdome, that which before I esteemed as vanitie. And therefore the trueste wisdome is, to resolue effectually vpon that, which then I would doe, and forthwith to accomplishe it. For the ordinary lawe is, that hee that liueth well, dyeth well: and hee that liueth very euilly, seldome happeneth to dye well. And especially I will make a full resolution, to loose no iotte of time, nor to let slippe any occasion of my proffit, remembring that of Ecclesiasticus: *Be not defrauded of the good day, and let not a little portion of a good gift ouerpasse thee*, but make thy proffit of all, to the glorye of him that giueth it to thee. *Eccles.* c. 11. 8. *Eccles.* 14. 14.

THE II. POINT.

SEcondly, I will consider the greate affliction, that my soule shall feele in leauing all things present, if I possesse them with an euill conscience, or with a disordinate affection: whereupon I am to perswade my selfe, that in that hower, perforce, and in spite of my teethe, I am to leaue three sortes of things. *Ps.* 48. 18.

1. First, I am to leaue the riches, dignities, offices, delicacies, & possessions, that I had, & shall not bee able to carrye any thing with mee: And the more goods I haue, the more bitter it willbee to leaue them. For deathe (saieth Ecclesiasticus) is very bitter to him that hath peace with riches, & dignities, and is desirous to liue, to enioy them longer: and the sinnes hee committed in procuring, and in abusing them, shall augment this bitternesse, Gods iustice so ordaining it, that those things which in their life were the instruments of their vicious delightes, should in their deathe bee their executioners, and tormentours. Then shallbee fulfilled that which is written in Iob of a sinner. *His breade in his belly*, which hee did eate with much sauour, *shallbee turned into the gall of aspes within him, the riches that hee hath deuoured, he shall womite out, and God shall draw them forth out of his belly: He shall suck the heade of the aspes, and the vipers tongue shall kill him*: that is to say, his delightes shallbee turned into gall, his riches shall make him disgorge: but hee shall neither haue courage to dispose of thẽ, nor to leaue them, vntill deathe *Eccles.* 41. 1. *Iob.* 20. 14.

take them away by forces, the serpents and vipers of hell tormenting him, for hauing gotten and possessed them with sinne.

2. Secondly, in that hower I must forcibly depart from my parents, and brethren, friends, and acquaintance, and from all those that I loue, whither it bee with a naturall loue, or with a lawfull, or vnlawfull loue. And as wee leaue not without griefe, what wee possessed with loue, and by how much the greater the loue is, wherewith it is possessed, so much the greater griefe is felt in abandoning it: exceeding greate will the sorrowe bee, that I shall feele to departe from so many persons, and things, that are so fastned to my heart. And in these anguishes I shall say with that other king: *Siccine separat amara mors?* Doth biter deathe thus separate? Is it possible that I should leaue those, whome I so loue? And shall I neuer more see them, nor enioy them? O cruel deathe, how much doest thou exasperate my hart, depriuing mee with such sorrowe, of what I possessed with such ioye?

D. Greg. 1. moral. 13.

1. Reg. 15. 32.

3. Lastly, in that hower my soule is to departe from my bodye, with whome it hath helde so strict, and auncient amitye: and consequently it is to departe from this worlde, and from all things therein contained, without hope for euer againe to see, heare, taste, or touche them. And if the loue I beare to my bodye, to my life, and to the other things of this visible worlde, bee a disordinate loue, of force I must needes feele exceeding greate griefe to departe from them: which I may easily make experience of, by that sensible feeling I haue, when they take from mee my wealthe, my honour, and fame; or exile mee from my countrey, & force mee to liue from my friendes, like a pilgrim among strangers; or cut off some member of my bodye. For all this together in a troope succeedeth in deathe, after another, and a more painefull manner. Which is without hope euer to retourne againe to possesse it in this life.

4. In euery one of these three considerations, pondering a while what is to bee noted, I will enter into my selfe, and examine whither I carry a disordinate loue to any of these things repeated; which if I finde that I doe, I will endeuour to vnroote it with the force of this consideration, & with the exercise of mortification: for this is to dye in life, and with proffit, taking as it were by the hande deathe, so not to feele deathe, as religious men doe that abandon all things for Christ our Lorde; whom I am to beseeche to ayde mee herein, saying vnto him.

Colloquie.

Sap. 3. 1. *O eternall God, in whose handes the soules of the iust are, and vnder whose protection the torment of deathe doth not touche them, take from my soule the disordinate loue of all visible things, that in departing from them, it may haue no feeling of torment. O my soule, if thou desirest that these three bitternesses of deathe should*

should not touche thee, loue not those things that deathe can take from thee; for if thou poßeße them not With loue, thou shalt leaue them in deathe Without dolour, or griefe.

5. I am likewise to ponder in these considerations, how greate a madnesse it is to offend almightie God, & to indanger myne eternall saluation, for things that I am so soone to abandon, resoluing valourously with my selfe, presently to auoyde any person, or thing whatsoeuer, that may expose mee to this perill, dying to it, rather then for its cause, to dye to God, and separating it from mee, rather then it should separate mee from God. Seeing for this our Sauiour Christ saide, that hee came to sende the sworde, and diuision vpon earthe, separating from men all persons, and things, that might hinder their saluation. *O sweete Redeemer, put forth With into my haude the sWorde of mortification, that I may separate from mee, Whatsoeuer might separate mee from thee, dying to all that is created, to liue to thee my Creator, Worlde Without ende, Amen.* *Matt.* 10. 34. *Luc.* 12. 51. Colloquie

THE III. POINT.

1. THirdly, I am to consider the greate affliction, and anguishe that the feare of the account I am to make with almightie God, and of the rigorous iudgement where into I am to enter, will cause mee at that hower: as also that I know not the sentence that shallbee pronounced in the businesse of my saluation.

2. Wherein I am to ponder, the dreadefullnesse of this feare for three causes. 1. For that the euill that is feared is the supreme of all euills; yea it is an eternall euill, and remedilesse, and I am now at the gates thereof. 2. For that the sentence which is to be giuen is definitiue, and irreuocable, and at that instant is to bee executed without resistance. 3. For that the cause on my side is very doubtfull, because the sinne that I committed is apparent to mee, but not the true penance that I did: and my conscience accuseth mee to haue offended the iudge, but I knowe not whither I haue appeased him. *For no man knoWeth Whither hee bee Worthy of hatred, or loue*, and though I finde no sinnes in my selfe, yet it may bee that God will finde them. For all these causes, the feare will at that time bee most terrible. For if those that haue a sute in any waighty businesse, wherein all their wealthe, their honour, or life is interessed, haue very greate feare the day that they expect the sentence: how much greater feare shall I haue, when I am neere the day, wherein the diffinitiue sentence is to be giuen, of my saluation, or damnation? And if the greatest Saintes are then afraide, how much more shall I feare, that am a miserable sinner? *Eccle.* 9. 1. 1. *Cor.* 4. 3. Note.

3. This anguish, and feare vseth to bee augmented by the craft, and subtletye of the diuell, who in that hower tempteth most furiously, becaus*e* hee seeth, hee hath but a litle time remaining: and therefore hee stirreth vp greately all that may prouoke to desperation, hee excelsiuely aggrauateth our sinnes, and exaggerateth the rigour of Gods iustice against them. Hee will tell mee, that hee that liued euill, must not dye well; and that hee that laide not holde on Gods mercye, must fall into the handes of his iustice. And if the iust man shall hardely bee saued, what shall become of the wicked, and the sinner? And as hee is a lyer, and the father of lyes, and a false accuser of men, if almightie God tye not his handes, and limitte his power, hee will set before mee a thousand false imaginations, and accusations, with cosenages, and horrid visages to trouble mee, and to make mee sweate with agonye, and to passe greater anguishes then those of deathe it selfe.

Apoc. c. 12 12.

1. *Petr.* 4 18.

4. These are the feares that in that last traunce shall afflicte mee, if I prouide mee not in time to hinder their vehemencye, which I am to doe by entring into my selfe, and considering, if deathe should now attache mee, what it is that would giue mee greatest terror, and deuising how to remedye that in time. And if I would not that deathe should seaze vpon mee in the present estate that I am in, I am to endeuour presently to get out of it; for it is neither lawfull, nor secure to liue in an estate, wherein I would not dye.

5. I will conclude this meditation, setting before myne eyes Christ our Lord, naked, and nailed to the crosse at the instant of giuing vp the ghoste, and I will with greate feruencye beseeche him, that by his deathe hee will graunt mee a good deathe, and that if the diuell come to my deathe (as hee came to his) that hee would deliuer mee from him, and graunt mee so assured a confidence, that like himselfe, I may say in that hower;

Colloquie. *Psal.* 118. 109. *Father into thy handes I commend my spirit. O mercifull Father, my soule is as yet in myne owne handes, but ready to flye out of them, and in perill to fall into the handes of her enemies. O doe thou receiue her into thine, that the Worke of thy handes, for the which they were nailed to the Crosse, may not bee destroyed. I offer my selfe to imitate in this life thy pouertye, and nakednesse, that in deathe thy handes may receiue mee, and may carrye mee with them, to the repose of thy glorye, Amen.*

6. Wee may likewise make speeches, and praiers to our blessed Ladye the Virgin, and to the Angell of our garde, and other Saintes, requiring their fauour for that hower; for while wee liue wee negotiate that, which should aide vs at that instant.

7. To this purpose wee shall make our proffit of a manner of preparation to dye well, which shallbee put in the fourth parte in the fiftieth, and first meditation, collected from what Christ our Sauiour, did at his deathe:

as likewiſe of what ſhallbee ſaide in the fifth parte, in the thirtieth & fourth meditation, concerning the glorious paſſage of our bleſſed Ladye.

THE IX. MEDITATION.

D.Th.3 p. q 59.ar.5.

Of the particular Iudgement that is made of the ſoule in the inſtant of deathe.

IN this meditation I am to preſuppoſe that veritie of our faithe, that all men (as S. Paule ſaithe) are to bee preſented before the tribunall of Chriſt, that euery one may giue a reaſon of all that hee hath donne, either good, or euill, while hee liued in this bodye: and this iudgement is made inuiſibly after deathe: for that, *Statutum eſt omnibus hominibus ſemel mori, & poſt hoc iudicium.* It is the infallible decree of almightie God, that all men ſhall dye, and then followeth iudgement, from the which (as from deathe) no man ſhall eſcape.

2. Cor. 5. 10. Ad Rom. 14. 10. Ad Heb. 9. 27.

Before this tribunall of Chriſt, I am to preſent my ſelfe in praier, imagining this ſoueraigne iudge ſeated on a throne of fier, as Daniel ſawe him, to repreſent the terribleneſſe of his wrathe againſt the wicked; or in a moſt pure white throne of moſt reſplendent light, as S. Iohn ſawe him, to repreſent his infinite wiſdome, and puritie, and his clemencye towardes the good. And of both theſe figures I may make my proffit, as in the following pointe ſhallbee ſeene.

Daniel. 7. 9. Apoc. 20. 11.

THE I. POINT.

FIrſt, are to bee conſidered the perſons aſsiſtants at this iudgement, regarding the quallities, and ſemblances of eache one of them: Theſe are foure at the leaſte.

1. The firſt, is the ſoule that is to bee iudged, the which ſhall ſtande alone, naked, without her bodye, and all viſible things, clothed onely with her workes. For allbeit at the time of deathe there bee preſent many kinsfolke, and many religious perſons, yet in that inſtant that it iſſueth out of the bodye, there is none of them can beare it companye, nor fauour it. As deſolate ſhallbee the ſoule of a king, as that of a clowne; of a riche man, as of a poore man: of a learned man, as of an idiot: for dignities, and riches remaine here, and though it carry with it its ſciences, there is no account made of them, but of workes: whereby I ſhall ſee what a greate inconſideration it is, to procure with ſo much ſollicitude, that which cannot

Apoc. 14. 13.

cannot helpe me in that conflict, and to looſe that, which moſt of all importeth mee.

Zach. 3. 1. *Pſ* 108. 6 *D. Greg. hom.* 39. *in Euang.* 2. On either ſide of the ſoule (as is collected out of holy ſcripture) ſhall ſtand at leaſt the Angell Gardian, and the deuill with different ſemblances, accordingly as they ſuſpect what is like to ſucceede. I may imagine that on the right hande of the wicked, the diuell ſtandes very cheerefull for the prey that hee expecteth: and the Angell on the left hand with a ſad ſemblance, for the loſſe that hee feareth. But contrarily it ſhallbee in the good: yet allwaies the diuell willbee there, with his fierce, and horrible ſemblance.

3. The fourth perſon is the iudge, which is almightie God himſelfe, who is to giue this iudgement inuiſibly, allbeeit hee will giue tokens of his preſence, imprinting in the wicked terrible feare, and horrour; and in the good, peace, and conſolation. For as hee is infinitely wiſe, hee cannot deceiue himſelfe in iudgement: as hee is abſolutely good, hee cannot wreſt iuſtice: as hee is omnipotent, no man can reſiſt his ſentence: and as hee is the ſupreame iudge, there is no appeale from his tribunall, nor ſupplication; his ſentence is allwaies diffinitiue, and irreuocable: for all that may bee ſeene in this proceſſe, hee ſeeth, and comprehendeth it at the firſt ſight, ſo that a reuiew is ſuperfluous.

4. Pondering theſe thinges, I will imagine that my ſoule ſtandes to bee iudged before the tribunall of ſo vpright a iudge, as God our Lord is. And conſidering a while my ſinnes, to mooue mee to feare, I will beholde the iudge in indignation againſt mee with a ſeuere countenance, and an inexorable minde. And I will beholde ſathan ſtanding on my right ſide, full of content, and as it were victorious, applying to my ſelfe that which the royall Prophet Dauid ſaieth: *Apoint a ſinner ouer him, and let the diuell ſtand on his right hande, When he is iudged, let him come forth condemned, and let his praier* that hee maketh, *be turned into ſinne.* Another whiles to mooue my ſelfe to confidence, I will beholde the iudge gentle towardes mee with an amiable, and pleaſing countenance; and on my right ſide my Angell Gardian, cheerefull for my victorye, imagining that hee is ſaying in my fauour againſt the diuell, that which the Prophet Zacharie repeateth: Our Lord rebuke thee, is not perhaps, this poore wretche, a cole pulled out of the fier that it might not bee burned? Then what wilt thou?

Pſ 108. 6. *Zach* 3. 2.

Colloquie. *O moſt iuſt iudge, & moſt merciſull Father, I confeſſe that I am thorough my ſinnes a blacke, and filthy cole, and halfe burnt with the fier of my paſſions, waſhe mee, o Lord, & whiten mee with the liuing water of thy grace, and therwith quenche this fier that burneth mee, that in the day of account the diuell may leaue mee, thy Angell may protect mee, thy mercy may receiue mee, & thy iuſtice may crowne mee, Amen.*

THE

THE II. POINT.

SEcondly, I am to consider the time, and place, wherein this iudgement is to bee donne.

1. The time is the instant of deathe: for allbeeit that by the speciall dispensation of almightie God, it hath beene seene to begin visibly a litle before deathe, in sundry cases that haue happened for our example: yet ordinarily it is donne inuisibly, in the very instant that the soule leaues to informe the bodye, without any delaye. And in that very momẽt the whole iudgement is concluded, the accusation is made, and the sentence is giuen and executed. This momẽt I am to haue allwaies before mine eyes, as that which is to bee the beginning of myne eternall good, or euill, saying: *O momentum à quo æternitas. O moment wherein eternitye beginneth*, who can forget thee without greate perill, & who can remember thee without greate astonishment? Bee mindefull (o my soule) of this moment, and endeuour not to loose any moment of time, for in euery one, thou maiest merite the life that shall for euer endure. *S. Iohn. Climacus cap. 7. S. Greg. 4 dialog. cap. 37.*

2. The place of this iudgement is, whereſoeuer deathe arresteth any man, without going to the valley of Iosaphat, or to any other speciall place: for as the iudge is in all places, so in all places hee hath his tribunall, and maketh this iudgement: in the earthe, and in the sea; in the bed, and in the streete; that in euery place I may feare, becausе I knowe not whither that shallbee the place of my iudgement. But becausе that deathe most ordinarily attacheth vs in our chamber, and bed, when I am in theſe places; I must imagine sometimes, that there standeth the tribunall, and throne of almightie God to iudge mee, and the good, and euill Angell, assistants at the iudgement: for this holye cogitation will restraine the vnmeasurable excesses of the flesh, which bud out with the solitarinesse of the place.

3. From theſe two considerations I am to drawe a great feare of offending God: for peraduenture the time, and place wherein I committe this sinne; shallbee also the time, and place wherein God will doe iudgement: as the wife of Loth, who in the same instant, and place that shee turned to looke vpon Sodome, was turned into a statue of Salt: and (as S. Paul saith) whosoeuer eateth vnworthily the bodye of Christ our Lorde, eateth iudgement to himselfe. So when I drinke wickednesse like water, I drinke iudgement to my soule, and perhaps the drinke may bee so mortall, that in that very instant the iudgement shallbee executed. *Geneſ. 16. 26. 1. Cor. 11. 29. Iob. 15. 16.*

THE III. POINT.

THirdly, I am to consider the frame, and order of this iudgement: that is, the accusers, and witnesses, the proofe, and rigorous examination that shallbee made of all my workes, to iudge me accordingly.

Apoc. 12. 10. 1 Firſt, the accusers shallbee three: The first, shallbee the diuell, whome S. Iohn calleth the accuser of our bretheren, whose office is, to accuse them before almightie God day, and night: but in this last iudgement with greater hatred, and furye hee will accuse me of all the sinnes I committed thorough his perswasion, by consenting to his temptations: yea, and hee will adde false accusations frō his owne suspicions; aswell for that hee knoweth not the intentions, as also for that his anger, and malice doth blinde him, making him holde for true that which is false. Therefore, o my soule, resist allwaies the deuill, and admitte nothing of his, that when hee commeth to iudgement against thee, hee may finde nothing of his for which to lay holde on thee, nor no sinne whereof truely to accuse thee.

Ioan. 14. 30.

Ad Rom. 2. 15. 2. The second accuser, shallbee euery mans owne conscience, the which shall likewise bee a witnesse, and stand for a thousand: for the thoughtes thereof shall beate against vs, and they (as the Apostle saith) shall in that hower, accuse or defend vs. And as in confession, I my selfe, of my owne will, am the guilty, the accuser, and the witnesse against my selfe, that the prieste may absolue mee: so then also I shallbee so perforce, that God may iudge, and condemne mee, for that whereof here I obtained not pardon.

Matth. 5. 26. *Luc.* 12. 58. 3. Finally, the Angell Gardian himselfe shallbee the third witnesse, and after a sorte accuser against mee for my rebellions to his inspirations, and counsells. From whence I may collect how much it importeth mee, allwaies to consent to the good inspirations, and dictates of these two faithfull companions, conscience, and Angell, and to yealde my selfe vnto them, when in this life they accuse, or reprehend mee, that afterwardes in the other, they may not condemne mee; following the counsell of our Sauiour Christ who saieth: *Bee at agreement With thyne aduersarye betimes Whiles thou art in the Waye With him*, and goest to appeare before the prince: for if thou then compoundest not with him, hee will deliuer thee to the iudge, and the iudge to the officer, who will cast thee into prison, from whence thou shallt not get out, vntill thou hast paied the last farthing.

Colloquie. *O Prince of heauen, to Whose tribunall I goe to bee iudged, graunt mee that I may take thy Wholesome counsell, agreeing allWaies With these tWo good aduersaries,*

ſaries, that beeing freed from the ſinne, I may bee ſo likewiſe from the officer, and eternall priſon, Amen.

4. But aboue all I am to ponder the moſt rigorous examination of the iudge himſelfe, wherein are two terrible things: the firſt is, that it is vniuerſall of all things whatſoeuer, charging mee with all my ſinnes of deede, worde, and thought, though they were but Idle ones; and with omiſsions, and negligences of my life, with the ingratitude, and euill correſpondence that I had to Gods benefits, aſwell generall, as ſpeciall, as are Sacraments, inſpirations, &c. I ſhall alſo bee charged with the euill circumſtances that I mixed with my good workes. For heereupon it is ſaide: That when his time commeth, hee ſhall iudge righteouſneſſe it ſelfe, making a very rigourous examination of thoſe workes that appeare good. *Matt. 12. 36.* *Pſ. 74. 3.*

5. The ſecond propertye of this examination is, that it ſhallbee euident to the examined himſelfe: for the proofe of all theſe charges ſhallbee a cleare light, where with God will diſcouer to my ſoule all its ſinnes, without omitting any one, euen thoſe which it had forgotten, and ſuppoſed were not at all. And heereupon hee ſaithe by one of the Prophets, that hee would ſearche Ieruſalem by candlelight, that is to ſay: That hee will not onely iudge the wicked that dwell in Babylon, but alſo the iuſt that liue in Ieruſalem, and that hee will inflame ſuch a light to ſearche into their ſoules, that they themſelues may ſee the verye corners of their conſciences. *Sophon. 1. 12.* *D. Bern. ſerm 55. in Cant.*

O howe afflicted ſhall my poore ſoule finde it ſelfe with ſo ſtraight, and rigorous an examination! O howe aſtonied ſhall it bee with the euidence of ſo certaine, and cleare proofe! O eternall God enter not into iudgement with thy ſeruant, for none that liue, ſhallbee iuſtified in thy preſenee. Feare, o my ſoule, although *thou findeſt no greate ſinnes in thy ſelfe: for hee that is to examine, and iudge thee, is almightie God, that ſeeth more then thou, and can finde them. Examine thy ſelfe with the greateſt rigour thou canſt, and iudge thy ſelfe rigorouſly for the ſinnes thou ſhalt finde: for if thou iudgeſt thy ſelfe with dolour, thou ſhalt no more bee iudged to thy damnation.* Colloquie. *Pſ 142. 2.* *1. Cor. 11. 31.*

Theſe are the principall reſolutions that I am to collect out of this conſideration, endeuouring to accompliſh them euery night when I make examination of my conſcience, or when I am to confeſſe mee, as in the 28. and 31. meditations ſhallbee declared.

6. Laſtly, I am to conſider, that in this examination, almightie God will alſo diſcouer to the iuſt ſoule, all its good workes, wordes, and deſires, yea euen thoſe which it had forgotten, or doubted whither they were good, or no. There ſhall ſhee ſee her obediences, & perances, her praiers, and mortificatiõs, cheering herſelfe much with this view: for hereupon ſaide the

voice from heauen; *Bleſſed are the deade, Which dye in our Lord, for their Workes follow them.* And with this conſideration, comparing the examination both of good, and euill, I ſhall animate my ſelfe to liue ſuch a life, as in the laſt examination may bee approoued by almightie God.

Apoc.14. 13.

THE IIII. POINT.

1. Fourthly, I am to conſider, how Chriſt our Lord in the inſtant of deathe, by his iuſt ſentence depriueth, and vnclotheth the wretched ſoule of the ſinner, of thoſe ſupernaturall graces, and giftes which remained with him after ſinne, that hee may without them enter into the euerlaſting flames and fire of hell.

2. The terribleneſſe of this ſentence, and the paine that the damned ſhall ſuffer in this conflict, I may ponder by that which happeneth to a Prieſte, who hath committed ſome crime, for the which hee deſerueth to bee burned. For not to diſgrace the Sacerdotall dignitye with ſo infamous a puniſhment, firſt a Biſhop degradeth him, taking off from him one by one his Prieſtlike garments, ſaying vnto him: Seeing thou haſt made thy ſelfe vnworthy of the honour of a Preiſte, wee take from thee thy Preiſtlike garments, and depriue thee of the honour that thou hadſt, and ſo beeing degraded they deliuer him to the ſecular power, who executeth vpon him the puniſhment of fier that hee deſerueth.

Note.

3. In this manner, I may imagine that Chriſte our Lord, the Biſhop and Paſtor of our ſoules, degradeth the ſoules of the ſinner, to whom hee gaue in Baptiſme the dignitie of ſpirituall Prieſthood, and adorned him with ſacerdotall ornaments, depriuing him of them, for that with ſinne hee made himſelfe vnworthy of this honour, ſtripping himſelfe naked of the principall Veſtment of Grace, and Charitie. Firſt, in that inſtant almightie God will take frō him the light of faithe, which was his ſpirituall Girdle, ſaying vnto him: Becauſe thou madeſt thy ſelfe vnworthy of this girdle, & didſt not girde thy ſelfe therewith, leading thy life according to thy beliefe, I take it from thee, that thou mayeſt remaine bound hande, and foote in perpetuall darkeneſſe. Then will hee take from him the vertue of hope, ſaying vnto him; Becauſe thou madeſt thy ſelfe vnworthy of this vertue, not making thy proffit thereof, I take from thee the hope of thoſe aydes which I had offered thee to carrye the ſweete yoke of my lawe; and the Stole, and pledges of immortallitie, and eternall life that I had giuen thee: and I pull from thee the Maniple of weeping, and repentance, that thou maieſt haue no hope of my pardoning of thy ſinnes: and I vnclothe thee of the Amice of my protection, that thou maiſt neuer more hereafter enioy it.

1. Petr. 2. 25.

4. Hee

4. Hee will likewise take from him the graces giuen gratis, or freelie, that hee had, of Prophecying, and doing miracles, saying vnto him: For that thou madest thy selfe vnworthy of these graces, vsing them for thyne owne vaine-glorye, and treading vnderfoote my holy lawe, I dispoile thee of them, and of all grace whatsoeuer; because for thee there shallbee nothing now but rigour of iustice. In this sorte the vnfortunate soules shall remaine with infamous nakednesse, fullfilling therein the terrible threatinges of Ezechiell: *They shall strippe thee of thy garments, and shall take away the vessels of thy glorye*, and they shall leaue thee naked, and full of confusion. O what terrible confusion shall the vnhappy soule suffer, when it shall see it selfe stript naked of that which before did adorne it? *Matt. 7. 22.* *Ezech. 23. 26.*

O Redeemer of the Worlde, prince of Pastors, and Bishop of our soules, degrade not, nor strip not naked my soule of the vestments thou gauest it in Baptisme: clothe mee anewe With the garment of thy grace, Which I haue lost through my sinne, that I may free my selfe from this nakednesse, and eternall confusion, Amen. *1. Petr. 2. 25.*

5. Then am I to ponder how the soule remaineth with one of these vestments, which is, the character, or marke of Christianitie which was giuen it in Baptisme, and that of Confirmation, and Priest-hood, if a man receiued these two Sacraments: but this shallbee for his greater torment: for the Pagans, and Moores that shallbee with a Christian in hell, beholding the signall of an edifice that was begun, and not ended, shall scoffe at him saying: O mad, and inconsiderate man that hadst so much good in thy handes, and letst it bee lost thorough thyne owne fault, why didst thou not finishe thy building, seeing thou hadst so much aide thereunto? If wee had beene christians, wee would haue endeuoured to flye from the miserie, that now wee are in; O who beguiled thee, and brought thee hither vnto vs? *D. Tho. 3. p. q. 63. art. 5. ad 3.* *Luc. 14. 30.*

6. Finally the soule shallbee stript naked of those morall, and politike vertues which it acquired in this life: it shall remaine without prudence, or fortitude, or iustice, or any other: & if any sciences bee left it, that it gotte with its industrie, it shallbee to its greater paine, for not hauing negotiated therewith the sciences, that might haue redeemed it from all this miserie. In this manner shallbee accomplished therein that dreadefull sentence of holy Iob: *His breade in his belly shallbee turned into the gall of Aspes, the riches Which he hath deuoured, he shall vomite out, and God shall drawe them forth out of his belly.* *D. Th. 1. 2. addit. q. 98. art. 1. ad 3.* *Ibid. art. 7.* *Iob. 20. 14.*

O my soule, looke that thou doest not vomite vp With thy Will the riches of grace, & charitie that thou receiuedst, for afterwardes they Will make thee womit perforce, faithe, and the vertues that thou hadst gained. And those sciences Which now thou gainest With delight, shall turne into the gall of Aspickes to torment thee. Colloquie.

7. Theſe are the principall fruites which out of theſe conſiderations I
Matt.25. 26. am to collect, endeuouring to negotiate with thoſe talents that God hath giuen mee, leaſte at the reckoning daye God take them from mee, as from the ſlothfull ſeruant, leauing mee onely thoſe, which like Aſpickes, and Dragons, ſhall moſt cruelly gnawe my hart, becauſe I proffited my ſelfe ſo euilly with them.

THE V. POINT.

1. FIftly, I am to conſider the finall ſentence which in that very inſtant of deathe, Chriſt our Lord pronounceth againſt the ſinner, intimating it vnto him with an interiour, and terrible voice, ſaying to him alone the ſame wordes, that hee will afterwardes ſay to all the wicked in the generall iudgement. Depart from mee thou accurſed of my Father into that
Matt.25. 41. eternall fier, that is prepared for Sathan, and his Angells: that is to ſay: get thee from hence abominable ſinner, that meriteſt not to ſtand in my preſence, nor to enter into my glory: goe into eternall fier, which thy ſinnes doe deſerue, in companye of Sathan, to whoſe infernall power I committe thee, that hee may carry thee with him.

2. This ſentence beeing giuen; in the very ſame inſtant almightie God forſaketh the ſoule, and the Angell Gardian abandoneth it, ſaying to it, as
Ier. 51.9. to Babilon: I did enough to cure thee, labouring thy ſaluation, and thou wouldſt not, therefore I leaue thee to the power of him, who ſhall take that vengeance of thee, which thy rebellion deſerueth. And in the very ſame moment, the diuell ſhall attache the wretched ſoule, without either admitting, or hearing ſupplications, or praiers, and carry it into hell. So that the ſinner in the twinckling of an eye, from his bed, where hee lay very delicately, inuironned with many friendes, and kinſmen, dieth (as Iob ſaithe)
Iob. 21. 23. in a moment wih a deathe to appearance, happy, and peaceable, but in the very ſame moment, hee deſcendeth to hell, paſsing from one extreame of temporall good, to another extreame of eternall euill. O what will the vnhappy ſoule feele in that firſt entrance into hell, when it ſeeth, what it left, and what it findeth! when it ſeeth, and feeleth a bed of fier, the matreſſes of wormes, the company of diuells, and all the reſt of torments, from which
Iſai.14.11. ſhee hath no hope euer to eſcape!

Colloquic. *O iuſt iudge haue mercye vpon mee: Et cumveneris iudicare, noli me condemnare, And when thou commeſt to iudge, doe not condemne mee. O my ſoule, feare this ſentence of eternall damnation, and liue in ſuch ſort, that thou maieſt meritte to bee deliuered from it, Amen.*

THE

THE VI. POINT.

1. SIxtly, I am to consider the sentence that shallbee giuen vpon the iust, Christ our Redeemer saying inuisibly to him with an amiable voice. *Matt.* 25. 34. *Come thou blessed of my Father, possesse the kingdome prepared for thee from the foundation of the Worlde. Well fare thee good, and faithfull seruant, because thou hast beene faithfull ouer a fewe things, I will place thee ouer many things, enter into the ioye of thy Lord.* *Matth* 25. 21. And at that very instant, the deuill departeth ashamed, and the Angell Gardian receiueth the soule, other Angells (as they came to the soule of poore Lazarus) comming to accompany it; and all with greate ioye carry it to heauen, to enioye that eternall good, when it hath nothing to bee purged in Purgatorie. O what ioye shall the soule haue in that her first, and so much desired entrance? that which was before full of dolours, humbled with contempts, and troubled with feares, in a moment shall see herselfe farre otherwise, all her paine turned into glorye, and her mourning into reioicing, in the companye of Angells, in a place of repose, & ingulfed in the viewe of her almightie God. *Luc.* 16. 22.

2. These things considered, I will make comparison betweene the good, and the euill: and I shall see (as Dauid saith) the deathe of the wicked most vile, and abhominable, the ende of their rest, and beginning of their torments. And contrarily that the ende of the good, is precious in the sight of God, the ende of their labours, and beginning of their rest, and herewith I will animate my selfe to procure a good death, wherein I may receiue a good sentence, encouraging my selfe to penance, and to the exercizes of vertues, trusting in the benignitie of the iudge, who will sentence mee with mercie, if in my life I make proffit thereof. *Ps.* 33. 22. *Ps.* 115. 15.

3. I will conclude with a speeche to the most blessed Virgin, (who at that hower interposeth not herselfe in this iudgement, for when the soule departeth the bodye, the doore of intercession, and pardon is locked vp, and that of rigorous iustice is opened) beseeching her that now presently shee willbee my aduocatrice, and intercessour, negotiating for mee this good sentence, and obtaining for mee workes worthie thereof. To which ende it will aide mee to saye with spirit, those last wordes which the Churche puteth in the praier of the *Aue Maria*, and those which it vseth in another Hymne, saying, *Maria mater gratiæ, Mater misericordiæ, Tu nos ab hoste protege, & hora mortis suscipe. Marye mother of grace, mother of merce, defende vs from the enemye, and at the hower of deathe receiue vs.*

O soue-

Colloquie. *O soueraigne Virgin, seeing thou art the Aduocatrice of sinners, bee my aduocatrice before thy Sonne, appease with thy intercession his wrathe, obtaining for me time of true repentance, before the time bee past, wherein I may doe it. And seeing the sentence giuen in deathe is irreuocable, negotiate for mee (o most benigne mother) that it may bee fauorable towardes mee, that I may see the blessed fruite of thy wombe IESVS, and enioye him in thy companye, worlde without ende, Amen.*

To the intention of this meditation, is much to the purpose, that which in the third parte shallbee declared in the twentie and fourth meditation, meditating vpon the deathe of the couetous riche man, and of poore Lazarus, which is a liuely stampe of that which here hath beene meditated.

THE X. MEDITATION.

Of that which happeneth to the bodye after deathe, and of the graue.

1. ONe of the principall vtillities that wee ought to collect out of the meditations of deathe, is that noble exercize of vertue, much like vnto it, which wee call mortification: which is nothing else but the deathe of our passions, and disordinate affections, depriuing them of the life they haue in vs, endeuouring to represse, and burye them, vntill they bee turned into dust, and nothing: as Dauid said; *I will pursue myne enemyes, and ouertake them, and I will not returne vntill they faile*; I will bruise them vntill I ouerthrowe them, and put them vnder my feete. For this cause (saide S. Ambrose) That the iust mans life, is an imitation of deathe: for his continuall studye is to kill the carnall life that hee feeleth in himselfe, depriuing himselfe of all those things that his flesh, and his owne will doe most disordinately couet; suppressing the desires that sproute out, vntill hee remaine as deade, to all that is sinne, according to that of S. Paule: Bee you as deade to sinne, but aliue to God, and seeing you are deade with Christ from the elements of this worlde, touche not, nor handle not that which shallbee to your destruction; but mortifye your members that are vpon earthe, that is the workes of earthly life, vncleaneness, concupiscence, auarice, and the rest.

Ps. 17. 38.

Lib. 6. de bono mortis, c. 3.

Ad Rom. 6. 11. Ad Colos. 2. 20. & 3. 5.

2. The practize of this mortification like vnto deathe, wee will set downe in this meditation, whose ende shallbee the imitation of deathe it selfe. And albeeit therein wee proceede by the affections of feare, which are most proper to the purgatiue waye, yet of themselues those of loue are most effectuall, of which it is saide, That *it is strong as deathe, and harde as hel.* For that it killeth, burieth, and defeateth all, that is contrarye to its beloued;

Cant. 8. 6.

beloued, as hereafter wee ſhall ſee. By the way alſo, in this meditation wee will put in practize, a very proffitable manner of meditating; ſpiritualizing the exteriour things that are perceiued by the ſenſes, applying them to haue interiour, and collecting out of them rules, and aduiſes of perfection. *In the 6. part. meditation. 10. & 11.*

THE I. POINT.

1. THe firſt pointe ſhallbee to conſider, what my bodye ſhallbee, after it is deade, and abandoned by the ſoule, pondering eſpecially three miſeries. Firſt, that it looſeth the vſe of its members and ſenſes, without euer more beeing able to ſee, heare, or ſpeake, nor to mooue to one ſide, nor other, nor to enioy the goods of this mortall life. Now, noe beautifull things, nor ſweete muſicke, nor pleaſing odours, nor ſauorye meates, nor things that are ſoft, doe any wiſe affect it: all this is to it, as if it were not. For it hath loſt the inſtruments which it had whereby to enioye it, and all that it hath enioyed, ſerueth it to litle proffit. The ſecond miſerye is, to remaine diſcoloured, disfigured, deformed, horrible, ſtiffe, ſtarke, and ſtinking, walking with greate haſte to corruption. In ſuch ſorte that it who a litle before recreated the eye with its beautye, now puts horror in it with its deformitye. From whence proceedeth the third miſerye, that all leaue it alone in the chamber, in poſſeſsion of thoſe that are to ſhrowde it in a ſheete, and euen thoſe of the houſe, and the deareſt friendes, holde it for a kinde of pietie, to diſpatche it quickely, and to carry it out of doores.

2. From this conſideration I will collect, how aſſured a thing it is in my life time, to doe by degrees, ſomewhat of that which ſhall afterwardes bee donne perforce, and without proffit, carying myſelfe as deade to the worlde, and to all that is fleſh, and blood, procuring to imitate deathe in three other things like to the aforenamed; mortyfying my ſenſes, and depriuing myſelfe of the delightes thereof, not onely of the vnlawfull, but euen of ſome lawfull, and not neceſſarye. So that like a deade man, I am to haue neither feete, nor handes, nor eyes, nor eares, nor taſte, nor tongue for any thing that is ſinne, or is againſt the perfection I profeſſe. And for this reaſon the beautifull, and pleaſing things of this life, are to bee to mee, as if they were not, putting them vnder my feete, beholding (as S. Gregory ſaith) not what they are now, but what they ſhall quickely bee: for attyre fleſhe in clothe of golde, and in ſilke neuer ſo much, nor ſo georgeouſlie, yet ſtill it is fleſhe. And what is fleſhe but graſſe? and what is the glorye thereof but the flower of the fielde, that withereth *Euangel. Homil. 13. in Iſai. 40. 6.*

with a blaſte? Finally, I am to followe vertue with a generous minde, that like as a dead man complaines not that all flye from him, and forſake him: ſo it ſhould bee nothing to mee, that the worlde forſakes mee, flyes from mee, and abhorres mee like one deade, and crucified: rather I am to holde for a happineſſe that of the Prophet Dauid. *Thoſe that ſawe mee, fled forth from mee, I am made as a veſſel deſtroyed, becauſe I haue heard the reprehenſion of many that abyde round about.*

Pſal. 30. 12.

Colloquie Ad Gal. 6. 14. Ad Gal. 2. 20.

O that I were deade in earthe, that I might not perceiue that men vſed mee like one deade! O that I were ſo deade, and crucified to all that is in the worlde, that the worlde alſo helde mee for crucified, and deade! Graunt mee (o ſweete IESVS) that by the lawe of thy grace, I may die to the lawe of ſinne, to liue to God, delighting to bee nailed with thee on thy very Croſſe, ſo that now, not I may liue, but thou in mee, worlde without ende, Amen.

THE II. POINT.

1. THe ſecond pointe is, to conſider the clothing, the bed, and the lodging that is prepared for my deade bodye. The clothing for the moſt parte, is in a manner the worſt of the houſe, and very ſlender: for it is nothing more but a poore ſheete for a ſhrowd, without any other more precious ornaments of ſilke, or of golde: and if they put any of this vpon mee, to carry mee to buriall, they take it againe from mee, before they lay mee in the graue.

2. The bed, is the harde earthe, and as the Prophet Iſay ſaith, the mattreſſes ſhallbee mothes, the couerlets wormes, and the courtaines and pillowes, the bones of other deade. And after this faſhion ſhallbee the houſe, and the lodging: for it is nothing but a ſtraight pit of ſeuen foote long, that is built in halfe an hower; for the other ſumptuous buildings of ſepulchres, ſerue the wretched body for nothing, it being not capable to enioye them. Out of all this I will collect greate confuſion, and ſhame for my vanitye, and ſenſuallitye wherewith I deſire curiouſneſſe of apparell, ſofteneſſe of bed, and wideneſſe of habitation, animating myſelfe to mortifye my ſuperfluities heerein, and to beare patiently whatſoeuer wantes, ſeeing what I now haue (how litle ſoeuer it bee) is very much, and very large, compared with that which attends mee.

Iſai. 14. 11.

Note.

3. But particularly, if I am a Religious man, or deſire to bee perfect, I may drawe from hence greate motiues to bee ſo in excellency, procuring to make my life a continuall meditation, and imitation of deathe, in three things proper to this eſtate. 1. In nakedneſſe of all theſe things, to which perfect pouertye obligeth mee: So that as a deade man looſeth the dominion of

nion of all his riches, and they paſſe to his heires, or to the poore, hee not feeling that they leaue him the worſt clothing, or interre him in ſome contemptible place: ſo I, will not content myſelfe with leauing al that I poſſeſſed, and giuing it to the poore, to followe naked IESVS; but I will alſo beare willingly the want of things neceſſarye, and will like beſt, that they giue mee the worſt, either of apparell, bedding, lodging, or houſe, without murmuring thereat any more, then a man that is deade: for if I came naked out of my mothers wombe, and am naked to returne againe, it is no greate matter to liue naked in this ſorte, conforming the midle of the life, to the entrance, and egreſſe thereof. *Iob. 1. 21.*

2. Secondly, I will imitate deathe in the renuntiation of all thoſe ſenſual pleaſures, whereunto perfect chaſtity obligeth mee: So that as in deathe matrimonies are diſſolued, the care of wife, children, and family ceaſeth, & there is made a general diuorce of all earthly things, and of the delightes of the fleſhe: So I with the vowe of chaſtitie, ſhall delight to bee as it were deade to all theſe things, and to the cares thereof, as if there were none in the worlde for mee, or I were not aliue for them.

3. Thirdly, I will imitate the deade in perfect obedience: for as the deade bodye ſuffers itſelfe to bee toſſed, and carried whereſoeuer they will, & to bee handled as they liſt, without reſiſtance, repugnancye, or complainte, neither hauing will to chooſe the winding ſheete, nor the graue, nor any thing elſe, taking onely what others giue him: So I, in al that is not ſinne, will permitte myſelfe to bee gouerned by my prelates, & ſuperiors, obeying to all that they ſhall commaunde mee, high, or lowe; ſweete, or ſowre; eaſy, or vneaſye; without replying, contradicting, or repugning to any thing; without any ſelfe will to chooſe this, or that: but as one deade to myne owne will, I will followe the wil of others, taking with humilitye whatſoeuer they giue mee. Theſe are the purpoſes that I am to drawe out of this cõſideration of deathe, encouraging myſelfe to put them in practize: ſeeing it is not much for fiftye yeares (which perhaps ſhall not bee fiftie dayes) to anticipate deathe in this manner, for the aſſurance of eternal life: whereby fiftye thouſand millions of yeares, I ſhall poſſeſſe the riches of almighty God; I ſhal enioy his pleaſures, and I ſhall haue perfect libertie, free from all miſerye. O happye deathe to the which ſucceedeth ſo happye a life! Note.

O ſweete IESVS, whoſe life was a continuall deathe, to giue vs example of a holy, and perfect life: graunt mee that in imitation of thee, I may liue, and dye, naked of all terrene things, mortified to delightes, & obedient to all humane creatures for thy loue: holde mee allwaies as deade to all that is viſible, that my life bee hidden with thee in God, Worlde without ende, Amen. Colloquie Ad Coloſ. 3. 3.

THE III. POINT.

1. THe third point is, to consider the iourney of the bodye towardes the graue: pondering first, that I shallbee caried in a coffin, or vpon a beere on other mens shoulders to churche: and that hee who but a while before walked the streetes, looking on euery side, and entred into the church, registring all that passed, goeth now vpon other mens feete, blinde, deafe, and dumbe, being the motiue of lamentation for his miserye. And therefore to suppresse the lustinesse of my flesshe, I will endeuour when I rise out of my bed, to remember that some one daye, others shall
Note. raise mee, neuer more to retourne to it. And when I goe downe the staires of my house, I will say; A day will come wherein others will carry me downe these staires, neuer more to get vp. And when I goe in the streete, or enter into the Churche, I will imagine, that shortely I shallbee caried thorough that streete, & shal enter into that churche neuer more to come out. Then will I consider with what companye I am carried to my graue, some singing, others weeping, and many following me with piety to honour mee; and yet how litle it will auaile my bodye whither they doe it much, or litle honour, much lesse my soule if it bee in hell, rather this honour would torment it the more if it knew it. Then will I consider how they cast mee into the graue, and couer mee with earthe, laying a stone vpon mee, where my bodye shallbee eaten with wormes, and turned to Dust, & sodainely I shallbee forgotten of all, as if I had neuer beene in the worlde. And though there doe remaine of mee very greate, and honorable memorye, litle shall it auaile my soule, if it enioye not God; as it litle auailed Aristotle, or Alexander the greate, to bee magnified in the worlde, beeing in hell in terrible torments: for as a holy Sainct saieth: Woe to thee Aristotle, that art praised where thou art not, and art tormented where thou art.

2. Out of these considerations I will collect some vnbeguilings, perswading myselfe to make no account of the vaine honours of this life, but to humble myselfe, and in myne owne estimation to put myselfe vnder the
Psal. 21.7 feete of all like a worme, or dust, that of all is trodden vpon, and cast out: as also not to contemne the poore and litle ones, seeing in deathe I shall soone bee equall with them, and speaking to my soule, I will say vnto her,

Colloquie *Consider wel what will be the ende of this flesshe that thou hast; Consider whom thou cherishest, whome thou adornest, and vpon whome thou doest builde these castles in the aire: for all is but like a litle dust raised by the winde, from*
Psal. 1.4. *the face of the earthe, which presently retourneth to fall thereinto. Bee ashamed*

to subiect

to ſubiect thyſelfe to ſo vile fleshe, endeuour rather to ſubiect it like a ſlaue vnto thee, that it may aide thee to negotiate life euerlaſting. O eternall God, cleare the eyes of my poore ſoule With thy ſoueraigne light, that it may beholde the wretched ende of its miſerable bodye, and contemne that Which is preſent, With the vieWe of that Which is to come, Amen.

3. Finally, I will conſider, that I cannot tell whither it will fall to my lot to haue ſo honorable funeralls, or whither our Lord will permitte for chaſtizement of my ſinnes, that I bee buryed in the belly of fiſhes, or of wilde beaſtes, or (as Ieremie ſaithe) in the ſepulchre of Aſſes, or bee eaten by Crowes, or by Dogs like vnhappy Iezabel, which I haue well deſerued for my ſinnes, for, to a beſtiall life, is due the ſepulcher of beaſtes. And therefore as much as lyeth in mee, I will abhorre the vaine pompe of worldely ſepulchers; deſiring both in life and deathe, to chooſe for myſelfe the humbleſt place of the earthe. *Ierem. 22. 19. 3. Reg. 9.*

4. I may alſo ſpiritualize what hath beene ſaide in theſe three pointes, applying it to my ſoule deade by ſinne, which remaineth ougly, and deformed, and vnabled to doe meritorious woorkes of eternall life, her paſsiõs carrying her to bee interred in the profunditye of euill, couering her with the graue-ſtone of obſtinacye, vntill ſhee deſcende to the obſcure, and dreadefull ſepulcher of hell. All which is to mooue mee to compaſsion, for if I bewaile the bodye, from which the ſoule is abſent, much more reaſon haue I to bewaile the ſoule from which almightie God is abſent. And ſeeing I would giue life to the deade bodye if I could, there is no reaſon but that I ſhould procure the life of the ſoule, by thoſe meanes that God hath giuen mee to that ende, before bodye, and ſoule, dye togither without remedye. *Ex D. Aug.*

Colloquie

O eternall God, permitte mee not to carrye in a liuing bodye a deade ſoule, but quicken it With thy grace, that When the bodye dyes, the ſoule may obtaine life euerlaſting, Amen.

Of this Conſideration ſhalbee ſpoken in the third parte in the meditation 39. 40. and 41. meditating on thoſe three that Chriſte raiſed from deathe.

THE XI. MEDITATION.

Of the remembrance of Deathe, and of the duſt Whereinto Wee ſhallbee conuerted in the graue.

For Aſhwedneſday.

THis meditation ſhallbee grounded vpon thoſe wordes which the Churche vſeth on Aſhwedneſday, *Memento homo quod puluis es, & in puluerem reuerteris*: Remember man that thou art duſt, and to duſt thou ſhalt returne: which wordes our Lord ſpake *Gen. 3. 19.*

vnto Adam after hee had ſinned, intimating vnto him the ſentẽce of deathe which his ſinne deſerueth: and by the waye declaring vnto vs what wee were, what wee ſhallbee, and what wee are, ſaying, that all is but duſte.

THE I. POINT.

1. FIrſt, wee are to conſider that God our Lord, though hee might haue created the bodye of Adam, of nothing as hee created his ſoule, yet hee would not; but made it of a matter of the one ſide moſt vile, & groſſe, and on the other viſible, and palpable, which is the duſt, and ſlime of the earthe, to the ende that man ſeeing daily with his corporall eyes this durte, might continually remember his originall, and beginning, for two endes. 1. That hee might humble himſelfe profoundely, and vnderſtand, that of himſelfe hee deſerueth to bee contemned, trodden vnder foote, & trampled vpon like durte, and that hee hath nothing (though hee haue greate goods) whereof to bee prowde, for that all haue their foundatiõ in duſt. 2. That hee might bee moued to loue, and to ſerue his ſo louing, and powerfull Creator, who from vile duſt, raiſed him to ſo greate an heigth, as to bee a man according to the image, and likeneſſe of God himſelfe.

Gen. 2. 7. De limo terræ.

2. So that duſt, and durte may ſerue for *Alarums* to recall to my memory myne originall, and the matter whereof I was formed, imagining, when I ſee them, that they crye out to mee, and ſay: Remember that thou art duſt, humble thy ſelfe as duſt, loue, ſerue, and obey thy Creator that tooke thee from the duſt. And when I waxe prowde with the giftes that I haue, I am to imagine, that they crie vnto mee, repreſsing my vanitye, and ſaying vnto mee: Of what art thou prowde duſt, and aſhes? Why art thou puffed vp veſſel of claye? Bee warned by forgetfull Adam, who forgetting that hee was duſt, preſumed to bee as almightie God, and rebelled againſt thy maker.

Eccl. 10. 9 Iſai. 45. 9.

Colloquie *O omnipotent Creator, permitte not in mee ſo preiudiciall an obliuion, that I fall not into ſo greate a daunger. Cleare myne eyes, that I may in ſpirit beholde the durt whereof I was formed, and open mine eares, that I may heare the clamors thereof, ſo imprinting them in my harte, that I may neuer forget them, Amen.*

Of this point wee ſhall ſpeake largely in the ſixt parte, in the twenty & ſixt meditation.

THE II. POINT.

1. SEcondly, I am to conſider that God our Lord, ſeeing the forgetfulneſſe, and pride of Adam, condemned him to the ſentence of deathe, and to retourne into the duſt whereof hee was formed, wherein principally

pally he pretended three endes for his good, and ours, 1. To chaſtize therewith his ſinne, and that all wee might perceiue how greiuous an euill ſinne is, ſeeing it is ſufficient to deſtroye, and to turne into duſt, ſo beautifull, and riche a frame, as is man: for if Adam had not ſinned, hee had not died, but had beene tranſlated into heauen in bodye, and ſoule with all his integritye, and perfection. But thorough his ſinne the ſoule is forced to abandon the bodye, and the bodye is diſmured or vnwalled and turned into ſmall duſt, according to that of the Apoſtle: *By one man ſinne entred into this Worlde, and by ſinne deathe.* *Ad Rom.* 5. 12.

2. The ſecond ende was, that the memorye of deathe, and that wee are to retourne into duſt, might bee a moſt effectuall medecine for our pride, ſeeing it was not ſufficient to humble vs, that hee had made vs of duſt. So that the duſt, and durt of the earthe which I ſee, and feele, is not onely a watch-bell to recall to my remembrance the originall from whence I began, but alſo the ende wherein I am to ſtaye: and when I beholde it, I am to imagine that it is crying out, and ſaying vnto mee; Remember, thou art to retourne to earthe and duſte, and that like mee thou ſhalt bee trampled, and trodden vpon. Then why art thou prowde? thou art now fleſhe, thou ſhalt ſhortly bee duſt; wherefore art thou puffed vp? *Eccl.* 10. 9

Colloquie

O Father of mercye, I giue thee thankes for that With the chaſtizement of my ſinne, thou haſt made a medicine for my pride: Graunt mee, that I may not bee deafe to theſe cryes that duſt giueth mee, that the chaſtizement of a pious Father, turne not into the punishment of a ſeuere Iudge.

3. The third ende was, for that the feare of this chaſtizement, and of this duſt wherein the fleſh is to reſt, might bee a ſpurre to our backwardeneſſe to doe penance for our ſinnes committed; and a bridle to our ſenſuall liuelyneſſe, to curbe our paſsions. So that if the remembrance of the ſoueraigne benefit that almightie God did vnto vs, to take vs out of the duſt of the earthe, bee not ſufficient to ſpurre, and to curbe vs; yet at leaſt the remembrance may ſuffice, that when wee leaſte thinke of it, wee ſhall bee turned into duſt, and ſo what loue could not doe, let feare bring to paſſe.

Colloquie *Micheæ.* 1. 10.

Therefore, o my ſoule, take counſell of the Prophet, Who ſayeth: In the houſe of duſt, couer thyſelfe With duſt, and ſeeing thou liueſt in fleshe, Which is duſt, and art shortely to dwell in the houſe of duſt, Which is the graue, couer thyſelfe With duſt, and aſhes, doing penance for thy ſinnes; and With the remembrance of this duſt, beduſte the ſweete, and pleaſing things of this life, that they may not carrye thee after them to deathe euerlaſting.

THE

THE III. POINT.

1. FRom hence I will aſcende to conſider, the ſpirit that is included in theſe wordes, pondering that not without cauſe, they ſay not vnto mee, Remember that thou waſt duſt, but that thou art duſt at this preſent: to ſignifie, that of my corrupt nature I am earthe, and duſt, for that I am
Pſal. 1. 4. inclined to earthly things, as riches, honors, and pampering of the fleſhe: and that like duſt I am mutable and inſtable, ſuffering myſelfe to bee toſſed with the winde of euery temptation, eſpecially of vanitie. And if I reſtraine not myſelfe, I ſhal turne into earth, and duſt following myne inclinations, and tourning myſelfe into a terrene, ambitious, ſenſuall, and vaine man. For the which I am greately to humble myſelfe, & to tremble at my owne mutabilitye, and weaknes, and at the perill wherein I liue.

2. Then wil I ponder how by Gods grace I may free myſelfe from theſe daungers, remembring that alwell I myſelfe, as all thoſe earthly things that I loue, are to ende, and to tourne into duſt. And with this ſpiritt when I ſhall beholde a riche, and potent man, whoſe riches, and power carry myne eyes after him; that auarice, and ambition may not ouerthrow mee, I will
Note. remember that hee is but duſt, and that his gould and ſiluer is earthe, and that all ſhall retourne thereinto. And if I ſee any beautifull woman, that I may not bee tempted, and vanquiſhed by luxury, I will alſo remember that ſhee, and all her ornaments are duſt, and that therein they ſhall reſt. And with this ſpiritt I will applye theſe wordes to all things vpon earthe, ſaying to myſelfe; Remember that what thou ſeeſt, and deſireſt, is duſt, and ſhall turne into duſt, and aſhes: and if thou doeſt loue it diſordinately, thou likewiſe ſhallt bee duſt, and earthe as it is. Therefore loue God onely, and celeſtiall riches, that by vertue of his grace it may bee ſaide vnto thee: Thou art heauen, and to heauen thou ſhallt retourne, transforming thyſelfe by loue into heauen, which thou loueſt.

THE IV. POINT.

FOurthly, I am to conſider, that God our Lorde by the meanes of the deade, and of their skulles, and bones, ſayeth vnto mee theſe very wordes: Remember that thou art duſt, and that into duſt thou ſhallt retourne, that they may bee the more ſtrongly imprinted in my harte, and that out of them I may collect the greater proffit. This I may pon-
Eccle. 38. 23. der calling to memorye that memorable ſentence of Eccleſiaſticus, which comprehendeth the ſenſe, and ſpiritt of the ſaid wordes: *Memor eſto Iudicij*

mei,

mei, ſic enim erit tuum, mihi heri, & tibi hodie. Remember my iudgement, for ſo ſhall thine bee, yeſterday for mee, to daye for thee. And for that the deade had two iudgements, one of his bodye, by which hee was condemned to turne to duſt, and to wormes; the other of his ſoule, by which hee receiueth ſentence conformable to his merittes: of both of them hee willeth vs to remember ourſelues. And therefore in ſeeing any deade bodye, or the ſoules, and bones of the deceaſed, I am to imagine that they ſay vnto mee: Remember that where thou ſeeſt thyſelfe, I lawe myſelfe, and where I now ſee myſelfe, thou ſhalt ſee thyſelfe: yeſterday ended my life, to day peraduenture thine ſhall bee ended. Yeſterday I turned into duſt, to day the like will begin for thee. Yeſterday the bells rung for mee, to day perhaps the ſame ſhall ring for thee. Yeſterday I gaue an accounte to God of my workes, to day thou ſhallt giue a reckoning of thine. Yeſterday I receiued ſentence according to my merits, to day thou ſhallt receiue according to thine. Conſider well that all this ſhallbee to daye, for all the time of thy life is but as a daye, and peraduenture for thee this day ſhallbee thy laſt, and thou ſhalt not liue vntill to morrowe. Note. *Ad Hebr.* 3. 13. Colloquie

O my ſoule, heare the crye of the deade, hearken vnto the lecture that Withered bones doe reade thee. Conſider well what iudgement paſſed on them, for ſuch ſhallbee thine. Liue, as they Wiſhe that they had liued: prepare thyſelfe, as they Would that they had prepared themſelues: paſſe often aliue this carriere that they haue paſſed, that When thy houre approcheth, thou maieſt run it in ſuch ſorte, that thou mayeſt obtaine life euerlaſting. Amen.

THE XII. MEDITATION.

Of the moſt grieuous Deceites, and Daungers, Which the forgetfulnes of Deathe bringeth With it. And of the manner how they are to bee remedied.

THIS meditation I will grounde vpon the ſpeeche of our Sauiour Chriſt concerning a riche man, whoſe fieldes hauing yeilded him plenty of fruites, hee thought within himſelfe to inlarge his grainaries or barnes, to gather and to keepe them, and ſpeaking vnto his ſoule, hee ſayed vnto it. *Soule, thou haſt much goods layed vp for many yeares, take thy reſt, eate, drinke, and make good cheere: But God ſaide vnto him. Thou foole, this night they require thy ſoule of thee, and the things that thou haſt prouided, Whoſe ſhall they bee?* In the perſon of this riche man (ſo forgetful of his deathe) are repreſented vnto vs thoſe, that haue the like forgetfullneſſe, eſpecially when they are riche, healthfull, and young, which I am to applye vnto Luc. 12. 19.

myſelfe in the forme enſuing.

THE I. POINT.

FIrſt, I am to conſider, three greate deceites which the forgetfullneſſe of deathe bringeth with it, by reaſon whereof our Lord God calleth this riche man foole.

1. The 1. deceite is, to promiſe to myſelfe many yeares of life, and to bethinke me what I ſhall doe with them, as if this depended only vpon my will, and not vpon Gods: who peraduenture hath determined to take frō vs our life the very ſame night, or day, wherein wee thought it ſhould haue beene longeſt: and herewith hee defeateth our imaginations, and diſcouereth how much they went aſtraye. Whereupon I will reprehende myſelf with the wordes of the Apoſtle S. Iames, ſaying to myſelf: How dareſt thou ſay, to morrowe I wil goe into ſuch a cittye, and there I will ſpende a yeare, and will trafficke and make gaine, when thou art ignorant what ſhall become of thee to morrowe? for thy life is a vapour which ſoone vaniſheth awaye; Therefore it were fitter thou ſhouldſt ſay, If our Lorde will, and if I ſhall liue, I will doe this, or that, for otherwiſe thou ſhallt finde thyſelfe deceiued, if almightie God haue determined the contrarye.

Iaco. 4. 13.

2. The 2. deceite is, to promiſe to myſelfe not onely long life, but alſo to aſſure myſelfe that I ſhall haue healthe, ſtrength, and content with all the goods that I poſſeſſe, and that they alſo ſhal laſt as long as I: frō whence it proceedeth that hereupon I exhort my ſoule ſaying; *Requieſce, comede, bibe, & epulare,* Take thy reſt, eate, drinke, and make good cheere, giue thyſelfe to banquetting and pleaſure, for thou ſhallt want nothing. And this is a moſt grieuous illuſion, for all this dependeth vpon almightie God, who can take from mee my goods before my life bee ended, and though hee take not away them, hee may (as Eccleſiaſtes ſaith) take from mee my healthe, and ſtrength, that I may not enioy them.

Eccleſ. 5. 18.

3. The 3. deceite is, to forget to prouide what is neceſſarye for the other life, as if there were no more but this preſent. And this was the groſſeſt folly of this riche man, that hauing prouided his ſoule of ſo much wealth to paſſe this temporall life, hee was all togither obliuious to prouide it of thoſe neceſſarye goods for life euerlaſting: for the which it muſt needes bee, that the vnhappy ſoule that in this miſerable life, did eate, drinke, and banquet, muſt afterwardes endure perpetuall hunger, thirſt, & ant eternall miſerye.

4. Pondering theſe three deceites, I will examine, if my ſoule bee beguilded with them, and will exhort her contrarily to this riche man, ſaying vnto her.

O my

O my ſoule, promiſe not to thyſelfe many yeares, for peraduenture thou ſhallt not liue out this preſent, glorie not of to morrowe, for thou knoweſt not what the daye that is to come ſhall bring forth. Giue not thyſelfe to reſt, but to labour, not to feaſtings, and banquets, but to faſting, and teares. Haue a care of eternall life which attendeth thee, for after deathe there is no meanes to meritte any durable reſt, or ſacietie. O eternall God, deliuer mee of thyne infinite goodneſſe from the miſerable deceites, before deathe ſeaze vpon mee in them. Exhort thou my ſoule to workes that are pleaſing vnto thee, that this day it may more & more ſeparate itſelfe from all ſuch things, as offend thee, Amen.

Colloquie

Prouer. 27. 1. Eccl. 9. 5.

THE II. POINT.

SEcondly, I am to conſider the greate loſſes they ſuffer in deathe, that haue beene thus beguiled all their life, drawing them from the wordes of our Lord to this riche man: *Stulte, hac nocte animam tuam repetent à te, & quæ præparaſti, cuius erunt?* Thou foole, this night they require thy ſoule of thee, and the goods that thou haſt ſcraped together, whoſe ſhall they bee? Wherein are touched fower greiuous loſſes, for the which king Dauid had greate reaſon to ſay, that the deathe of ſinners is very euill.

Pſal. 33. 22.

1. The firſt loſſe is, to dye in his very folly, without falling into a reckoning thereof, till it bee paſt remedye. For late, or earely, both good, and euill ſhall come to perceiue their errours, but in a different manner: for the wicked cõtinue in their errour vntill death, and then with the experience of their torments, and miſeries, they fall into a reckoning how much in their life time they were beguiled, calling themſelues *Inſenſati*, men without wit, or iudgement. But the good in their life time perceiue their errour by the light of faithe, and prepare themſelues for deathe, before deathe ſeaze vpon them. Therefore (o my ſoule) to perceiue thine owne errours, take for thy miſtreſſe this diuine light, if thou willt not haue the experience of eternall miſerye to bee thy miſtreſſe, and beware by by other mens daungers, before this loſſe light vpon thee with thyne owne.

Stulte.

Sap. 5.

2. The ſecond loſſe is, to dye in the night, that is, by a ſodaine, & haſty deathe in the midſt of their crimes, for oftẽtimes when men are healthfull, & contented, as this riche man was, almightie God intimateth vnto them the ſentence of deathe, and executeth it with all, paſsing from a temporall night to an eternal, & from the interiour darckeneſſe of the hart, to the exteriour of hell. With this feare, I wil aske very earneſtly of our Lord, that hee would in ſuch manner aduiſe mee of the perill of my deathe, that I may haue time to diſpoſe myſelfe thereunto, as hee aduiſed king Ezechias by

Hac nocte

Matt. 8. 22.

Isai. 38. 1. 4. *Reg.* 20. 1. the meanes of the Prophet Isaias, saying vnto him: *Order thy house, for thou shalt dye:* But to his ende I am not to expect reuelations from heauen: but my Prophet Isaias must bee the light of faithe, and of reason: the inspiration of God, the greiuous sickness that assaileth mee, and the aduise of the phisition, when hee telleth mee, I am in daunger. And generaly seeing I haue no certaine daye of life, and euery daye I may expect deathe, it is wisdome to imagine that almightie God sayeth this daye vnto mee; Order to day thy soule, for to morrowe thou shalt dye, and to doe it presently.

Repetet. 3. The third losse is, to dye by force, and with violence, requiring, and pulling out their soule in despite of them. Wherein I will ponder the difference betweene the iust vnbeguiled, and betweene sinners beguilded: for the iust offer themselues voluntarily to deathe, when Gods will is that *Psal.* 141. 8. they should dye, and they say vnto him with Dauid: Deliuer o Lord my soule out of this prison, that it may praise thy holy name: & into thy handes *Psal* 30. 6 I commend my spirit, for thou redeemedst mee, o God of truthe. And although nature somewhat shunneth deathe, yet grace preuaileth against it, and when almightie God requireth of them their soule, they yeilde it with greate resignation. But the wicked abhorre deathe; and beare it very impatiētly: & therefore it is saide that the deuils (the ministers of Gods iustice) doe require, and pull from them their soule against their will.

Colloquie *O eternall God graunt mee, that I may liue so vnfleshed from all things of this life, that there may be no neede to pull from mee my soule perforce. Require it of mee when thou wilt, for I am ready, and willing to giue it vnto thee, in what day soeuer thou requirest it.*

THE III. POINT.

1. THirdly, I am to cōsider the dreadefullnesse of that terrible question that God our Lord maketh: *The things that thou hast prouided, whose shall they bee?* wherein is represented the finall losse of those, who (as hath beene saide) liue forgetfull of deathe, which is, sodainely, & with greate griefe to leaue the goods which they possessed, without enioying, them, or disposing of them, or knowing to whome they shall come: this is to saye vnto them: The goods that thou hast gathered togither, whose shall they bee? whose shall bee the house wherein thou liuest? and the bed wherein thou sleepest? The riche garments wherewith thou attirest thyselfe? And the treasures of golde, and siluer that thou hast in thy chestes? whose shall bee the seruants that now serue thee? and the friendes that now entertaine thee? and the office, & dignitye for which all doe honour thee?

thee? O wretched man that heapedst vp treasures without knowing for whom thou didst gather them! for thy wretched soule, for whom thou didst prouide them, can now no longer enioye them. *Psal* 38.7

2. This question I am to make to myselfe, examining what kinde of goods I haue heaped vp in this life, and saying to myselfe: The goods that thou hast gathered in thy life, whose shall they bee when thou art deade: Shall they peraduenture bee thy soules? or shall one bee thy heire whom thou knowest not? If they bee temporall goods, certainely they shalbee none of thine: for the riche man dying shall carry nothing with him, nor descende with the glorye that hee hath: but if they bee spirituall goods of vertues, and good workes, thine they shallbee; for these accompanye those that dye in our Lorde, and forsake them not till they put thē in the throne of his glorye. Therefore, o my soule, labour to treasure vp goods that in life and deathe may allwaies bee thine, and of which no bodye can depriue thee. *Ecc.* 2. 19 *Psal.* 48. 18. *Apoc.* 14. 13.

3. Like this question I will make another to myselfe, saying: This soule that thou hast now in thy bodye whose shall it bee? Shall it peraduenture bee Gods, or the Diuells? Shall it bee Christes that redeemed it? or Sathans to whom it hath subiected itselfe? If I am in mortall sinne, and dye therein, doubtlesse it shallbee the diuells: hee will come to require it of mee, and will carrye it away, for it is his thorough sinne. But if I bee in the grace of almightie God, and perseuere therein, it shallbee Gods, and hee will come for it, to carrye it with him. Therefore foorthwith doe penance for thy sinnes, that if to day the prince of darkenesse should come, hee may not finde in thy soule any thing that is his, and so may leaue it. *Iean.* 14. 30. *Psal.* 118. 94.

O king of heauen, and of earthe, Tuus sum ego, saluum me fac, *I am thine, saue mee: my soule is thine, for thou didst create it; it is thine for thou didst redeeme it; let it also bee thine sanctifying it with thy grace, that it may bee perpetually thine, crowing it with the reward of thy glorye, Amen.* Colloquie

THE IV. POINT.

1. FOr conclusion, and confirmation of what hath beene saide in these three pointes, I will consider a terrible example, and stampe thereof in king Balthazar, who beeing eating, and drinking in a banquet, sodainely sawe two fingers of an hande, which wrote vpon a wall these wordes, *Mane, Thecel, Phares,* Hee hath counted, hee hath weighed, hee hath diuided. Which Daniel expounded in this forme; God hath counted thy kingdome, and it is come to an ende. Hee hath weighed thee in his scale, and hath founde thee light. Hee hath diuided thy kingdome, and deliuered it to *Dan.* 5. 25.

the Medes, & Persians. And so it hapned the same night, he dying miserably.

2. Applying this to myselfe, if I liue in the like forgetfullnesse, I am to imagine that sodainely will come a daye, or a night, wherein God our Lorde with the fingers of his omnipotencie, will write in the wall of my conscience the Sentence of these three wordes. 1. God hath numbred the dayes of thy life, and those which thou hast to enioye thy kingdome, thy wealthe, thy honour, dignitye, and office, and they are allready compleate, and this day shallbee the last. 2. Hee hath peised thee in his scale, examining thy workes, without omitting any one, and hee hath founde that they were light, and not compleate workes, for that thou hast not fullfiled all thy obligations. 3. God hath diuided, and separated from thee thy kingdome, thy wealthe, and dignitye, and the goods that thou possessedst, and hath deliuered them to thy enemies, or to straungers, and to others to enioye them. Hee hath likewise diuided thy bodye, and soule; and thy bodye hee hath deliuered to the wormes to eate, and thy soule to the diuells to torment it. And in the very same hower that God shall intimate this sentence, hee will execute it, and none shallbee able to resist him.

Iob. 14. 5.

Apoc 3. 2.

Colloquie *O What tremblings shall I then feele, more terrible then those of king Balthasar! O What clamours, and lamentations, What troubles, and agonyes of deathe shall afflict my poore soule, With so much the greater torment, by how much the forgetfullnesse Was the greater! Remember mee, o God for thy mercye, and imprint in my soule the memorie of these three sentences, that I may alwaies remember the account that thou hast made of my dayes, and of the last Which must bee the ende of them, that I may liue With such care, that at the daye of iudgement When thou shalt peize mee in thy scale, thou maiest not finde mee defective, but entire, and Weightie in all my Workes: and that although thou diuidest from mee the kingdome of the earthe, thou mayest not exclude mee from thy kingdome of heauen, Amen.*

THE XIII. MEDITATION.

Of the generall Iudgement, and of the signes and things precedent to that day.

For the first Sunday of Aduent.

THE I. POINT.

1. IN the foundation of this matter, I am to consider the veritie of that article of our faithe that teaceth vs, that besides the particular iudgement that is made of euery man in the hower of deathe, there shallbee another generall iudgement of all men togither in the ende of the worlde, which iudgement shallbee publike, and visible, ordained by the diuine prouidence for many causes.

1. To confirme the ſentence that was giuen in the particular iudgement, and to manifeſt to the worlde the equitye thereof; and with all to ſupplye what there wanted. For in deathe, iudgement is made of the ſoule onely, and not of the bodye; and ſometimes it happeneth the ſoule to bee condemned in the iudgement of God, and the bodye to bee carried to the graue with greate honour: Or contrarily the ſoule to bee carried with greate glorye to heauen, and the bodye with greate ignominye to the graue. And ſeeing bodye, and ſoule were vnited togither in ſeruing, or offending almightie God, it is iuſt that there ſhould bee a daye wherein iudgements ſhould bee made of them both. Whereupon I will animate my fleſhe to ſerue the ſpirit, ſeeing that with it, it is alſo to bee iudged. *D. Tho. 3. p. q. 59. art. 5. Note.*

2. The 2. cauſe is, for almightie God, to ſhew him ſelfe for the honour of the iuſt, that were oppreſſed in this life, and much more for the good credit of his gouuernement, that all may ſee that hee was both wiſe, and holy in all whatſoeuer hee ordained, and permitted. So that, neither the good may then complaine any more, that vertue was oppreſſed, nor the wicked glorye that vice was exalted: and finally to confounde the raſhe iudgements of thoſe that dared to iudge what they knewe not. Hereupon the Apoſtle counſelleth, that weeſhould not iudge before the time vntill our Lord come, who alſo will lighten the hidden things of darkeneſſe, & will manifeſt the counſailes of the hartes. *Pſal. 82. 19. Iere. 12. 1. Abacuc. 1. 6. 1. Cor. 4. 5.*

3. The 3. cauſe is, the glory of Chriſt IESVS our Lord, that hee may not onely diſcouer himſelfe in heauen to the good, but alſo that in earthe, where his ignominye was apparent, hee may manifeſt himſelfe to the wicked: and that thoſe which ſawe his humiliation, may ſee the rewarde therof. And for this cauſe the place of iudgement ſhallbee the valley of Ioſaphat, neere to Ieruſalem, and the mount of Oliues, that in the ſame place where hee was iudged, condemned, and crucified for our ſinnes, they may all ſee him with greate honour to bee the iudge both of the quicke, & the deade: and that hee that aſcended to heauen in the ſight of a fewe diſciples, ſhall deſcende (as it was tolde by the Angells) in the ſight of the whole worlde to iudge them all. For theſe cauſes the remembrance of iudgement may moue mee to ioye, thankefullneſſe, and praiſe, glorifying God for his ſoueraigne prouidence, wherewith hee deſigned it for ſo high endes: and with Dauid, inuiting all creatures to reioyce, & clap their handes for ioye, for that our Lord ſhall come to iudge the earthe, and ſhall iudge all people, and all princes with iuſtice, and equitye, righting wrongs without acception of perſons. *Ioel. 3. 2. Actum 10. 42. Actum 1. 11. pſa. 91. 11. & 8.*

THE

THE II. POINT.

*Mat.*24.5 *Mar*13.5 *Luc.*21.8. Erunt signa in sole, &c.

SEcondly, are to bee considered the signes precedent to this generall iudgement, as Christ our Lord reckoneth them in his gospell, pondering their number, & terrour: the things which they signifye: the effectes which they shall cause in men: the manner how they shall come to passe; and with all, the causes wherefore they come to passe.

Sapien. 5. 18.

1. First I am to ponder the number of them, for all creatures (as the Wiseman saieth) shallbee armed to take vengeance on the enemies of their Creator: and all the worlde shall fight for him against rashe inconsiderate sinners. And as all haue beene instruments of Gods mercye to doe them greate benefits: so then they shallbee instruments of Gods iustice to doe them greate dammages, and with greate reason for that they abused them to the iniurye of their Creator. And although they now dissemble this wrong, then they shall manifest it with terrible signes.

Note.

2. Secondly, I will ponder their terribleneſſe, discoursing of some of them. The Sun shallbee obscured, the Moone shallbee turned into the colour of blood: The Starres, or Comets shall fall from heauen like Lightening: and the powers of heauen shallbee mooued, for they shall make a fearefull noise like a clocke, whent it is let looſe to strike the hower: the earthe shall dreadefully tremble, opening it selfe in many partes, and like mount Ætna, casting forth fire: the sea shallbee in a tumult with terrible waues: the windes encountring one another shall raize horrible tempestes: dreadefull thunder claps, with fearefull flashes of lightenings shall sounde in the aire: and there shall appeare affrighting visions, and horrid monstres, much more horrrid then in Egypt and Ierusalem. The wilde, and sauage beastes, and venemous serpents shall stray vp, and downe, running in all partes with horrible howlings, roarings, and hissings.

Note.

*Sapien.*5. 22.

2. *Mach.* 5. 2.

3. But how terrible soeuer these signes bee, they will afflict much more with the terrour of the things which they signifye, and which men apprehende; becaus all these are but as a draught of the dreadefull euills, which they expect: for the worlde shallbee the very pourtraiture of hell. The darkeneſſe of the sun menaceth eternal darkeneſſe, in chastizement of the darkeneſſe of the soule. The blood of the moone is the signe of the indignation of almightie God, which shall take vengeance of the, for staining themselues with the blood of sinnes. The falling of the starres from heauē, is the signe of the most vnhappy fal, which they shall take from the heauen of the Church, to the bottomeleſſe pit of hell; for they threwe themselues downe head-

Hæc autē omnia initia sūt malorum.

headlong from the heigth of grace, to the depth of ſinne. The furye of the elements, and beaſtes, prognoſticateth the terribleneſſe of the infernall furyes againſt them, for liuing like beaſtes without any order, or gouernment of their paſsions.

Areſcentibus hominibus præ timore. *Prou.17. 22.*

4. From hence it will ariſe, that men ſhall wither with feare, and aſtoniſhment, aſwell for the euills which they experiment, as for thoſe which they expect, being ſeized vpon by the ſad ſpirit that withereth the bones. O what a difference ſhall there bee in this caſe, betweene thoſe that haue a good, and ſecure, and thoſe that haue an euill, and vnquiet conſcience! for allbeeit that all ſhall feare: yet the feare of the good ſhall bee mixed with greate confidence in Gods mercye. And ſo our Sauiour Chriſt comforteth them, ſaying: When theſe things begin to come to paſſe, open your eyes, and lift vp your heades, for they are ſignes that your redemption is at hande, the ende of yours labours, and the beginning of your reſt. But the feare of the wicked ſhall bee full of deſperation, and greate impatiencie: for (as the Wiſeman ſaith) an euill conſcience augmenteth their feare, and paine. And if already (ſaith Dauid) they tremble with feare, where they haue nothing to dreade, how much more will they tremble where they haue ſo much to tremble at? beginning preſently to haue that trembling, & gnaſhing of teethe, which they ſhall euer haue in hell. Pondering all theſe things, and euery one of them, I will exhort my ſelfe to the feare of God, and deteſtation of my ſinnes, ſaying to my ſelfe. *Luc.21. 28.* *Sap.17. 10.* *Pſ.13. 5.*

Colloquie.

How is it (o my ſoule) that thou feareſt not the Wrathe of almightie God, Who the more mercifull hee is now, ſhall then bee the more rigorous? Why embraceſt thou not with loue the Sacraments, and ſignes of his grace, before the terrible ſignes of his Wrathe fall vpon thee? If the pillars of heauen ſhall then tremble, Why doeſt not thou fortifye thy ſelfe with a celeſtiall life, that though thou feareſt, yet thou maieſt not fall? O infinite God, naile my fleſhe with thy holy feare, making me feare thy terrible iudgements. Let my bones bee withered with ſorrowe for hauing offended thee, rather then I ſhould bee withered with an vnproffitable feare. Let my face be couered with ſhame for my ſinnes, that then I may lift vp my heade for ioye of the redemption that I expect of them, Amen. *Pſal. 118. 120.*

THE III. POINT.

THirdly, I am to conſider the terrible fier that ſhall ariſe from all the foures partes of the worlde to burne, and conſume the things of the earth, and to renue, and purifye what is therein to remaine. *Pſ.49.3. & 96.3. 2. Petr. 3. 7. & 10.*

1. Concerning this fier, wee are principally to ponder three things for our

our purpose. First that it shall burne, and consume exceeding quickely, & without resistance the palaces, and forests; treasures of golde, and precious stones: beastes, birdes, and fishes, and all men that it shall finde aliue; for from it none shallbee able to escape. And herein shall ende the glorye, and beautie of this visible worlde, which wordlings so much loue, and esteeme.

Ioel. 2. 3. Fullfilling that of Ioel, that before almightie God, shall come a consuming fier, and after him burning flames, and the earthe that was a paradise of delightes, shall become a desert, for nothing shall escape from that fier.

Colloquie. *O my soule, Why doest not thou abhorre the figures of this Worlde, which passeth so hastly, and shall haue so disastrous an ende? Tremble at this fier which shall burne the riches thereof, that thou mayest not giue foode therewith to the fier of thy auarice, Amen.*

Sap 16. 21. 2. Secondly, I will ponder that this fier (as saith the booke of wisdome) shallbee most cruell against the wicked, and most gentle to the good, that shall then bee aliue; for to these it shall serue as a purgatorye to purifye them from their sinnes, and from the dregs thereof, and to augment vnto them the merit, and the crowne that soone after they are to receiue. But sinners, it shall terribly torment, as the beginning of hell that attendeth them to chastice their rebellion.

Psal. 18. & ibi. D. Basil. 3. From hence it is, that this fier shall last in the worldle till the generall iudgement bee concluded, almightie God (as Dauid sayeth) diuiding the power thereof, to inlighten without hurt the bodyes of the elect, and to torment the bodyes of the reprobate; so that forthwith in rising, they shall feele the horrible fier wherein they are to remaine, which, (the sentence beeing giuen) like a furious riuer shall owerwhelme them, and goe downe with them to hell. Then shallbee fullfilled both in good, and bad, that saying of the Prophet. *Malach. 4. 1.* *The day of our Lord Will come kindled like a fiery furnace, and all the prowde shalbee like strawe, and that day of our Lord shall burne them to the roote: but vnto you that feare my name the sun of iustice shall arise, in whose plumes you shall haue safetye: you shall leape like younge calues, and shall treade vpon the Wicked, and they shallbee like ashes vnder your feete.*

Colloquie. *O my soule compare this fiery fournace, With this sun of iustice: these flames that blinde, With these splendours that giue light: these ashes of torments, With these plumes of ease: this burning like strawe, With this leaping for pleasure like a young calfe; and choose such a forme of life, as may free thee from so greate euills, and negotiate for thee so greate good. O eternall God, from* *Daniel. 7. 10.* *Whose presence shall flowe this riuer of fier, for the punishement of the Wicked, and another riuer of liuing Water, for the refuge of the good, Washe mee, and purifye*

riſye mee With the Water of this ſecond, that I may bee free from the fier of the firſt, Amen. Apoc. 22. 1.

THE IIII. POINT.

1. FOurthly, I am to conſider, what Chriſt our Lord ſaithe of the daye, that hee hath aſsigned for this iudgement: to witte, That none knoweth it but onlie God, and that it ſhall come on a ſodaine; for the which hee bringeth two ſimilitudes. As (ſaith hee) in the dayes of Noe, men were eating, and drinking, buying, and ſelling, marying themſelues, and negotiating their buſineſſes, vntill Noe entred into the Arke, and then began on a ſodaine the diluge, that drowned them: likewiſe as in thè time of Lot, the Sodomites being very careleſſe, Lot departing out of the cittye of Sodome, it rained fier, and brimſtone from heauen that deſtroyed them all: ſo ſhallbee the comming of the Sonne of man to iudgement. For men being occupied in mariages, and paſtimes, the flood of tribulations ſhall begin, and there ſhall riſe a fier that ſhall conſume them, and innumerable ſhall they bee that ſhalbee condemned, except ſome fewe, that like vnto Noe, and Lot, ſhallbee ſaued. Matt. 24. 36. Luc. 17. 26. Geneſ. 7. 5. Geneſ. 19. 24.

And ſeeing the ſame happeneth in many tribulations, plagues, and mortallities, which ſodainely aſſaille vs, I am to endeuour to liue ſo well prepared, that I may merit to bee ſaued; taking the counſell that our Sauiour Chriſt inferred hereupon, ſaying: whoſoeuer would ſaue his ſoule, let him looſe it, that is; let him mortifye his carnall life, for looſing it in ſuch manner, hee ſhall quicken it with a ſpirituall life, and ſhallbee ſecure at the daye of this iudgement. Matt. 24. 21. Luc. 17. 33.

O ſoueraigne iudge, quicken mee With thy grace, that like another Noe I may bee ſaued in the Arke of thy Churche. Dragge mee out of the Sodome of the Wordle, though it bee by force, like Lot, thatt beeing free from the fiers that burne it, I may ſaue my ſoule in the high mountaine of thy glorye. Amen. Colloquie.

THE XIV. MEDITATION.

Of the Resurrection of the deade, and the comming of the Iudge: and What hee will doe before hee giue the sentence.

THE I. POINT.

Ioan. 5. 28. 1. Thess. 4. 16. D. Th. in addit. q. 75. & q. 76. Ex D. Hier. in reg. Monarcharum c. 30. Apoc. 20. 13.

1. FIrst, I am to cõsider the generall resurrection of the deade, wherin men in soule & bodye are to appeare at this iudgement. Concerning this article of our faithe I am to ponder, First, that an Archangell with a dreadefull voice in manner of a trompet shall summon, and call all the deade to rise againe, and to come to iudgement, saying. *Surgite mortui, & venite ad iudicium.* Arise you deade, and come to iudgement. And so potent shall this voice bee by vertue of Gods almightie power, that in a moment all the deade shall arise. And (as S. Iohn saith) the sea shall cast vp the bodyes that perished therein: the earth those that it swallowed aliue: and deathe those, whome after they were deade, it dissolued, and consumed: who though they were turned into dust, Gods omnipotencie will forme them in a moment, with all the perfection of members they are to haue. And in this very momẽt the soules shall ascende from hell, and those of heauen shall descende, and euery one shallbee vnited to the selfe same bodye, that before it owned. So that to this voice of the Archangell, & to this citation to iudgement, all shall obey without resistance, excuse, or delay: yea, though they haue beene kings, popes, and monarkes of the worlde.

Colloquie. *O my soule remember often this powerfull voice, let this Trompe sounde in thyne eares, feare this terrible summoning, and prepare thy selfe for it. Obey the voice of almightie God, and of his visible Archangell that sayeth vnto thee; Rise thou that sleepest, and raise thee from the deade, & Christ will illuminate thee, for hee desireth not the deathe of a sinner, but rather that he should bee conuerted, raised vp, and liue.*

Ad Eph. 5. 14.

2. Secondly, I will consider what bodye shallbee giuen to the soule of the damned that cometh vp from hell, and what it shall thinke to see herselfe incaged therein. For there shallbee giuen vnto it a bodye, on the one side passible, on the other side immortall and impassible, that may euer suffer, and neuer dye. A foule, stinking, and horrid bodye, that shallbee the eternall prison of that wretched soule, and a newe hell vnto it wherein to abide. O what maledictions will the one belche forth against the other in that first entrance! cursed bee thou body (will the soule say) for to pamper thee, and for that thou hast beene rebellious vnto mee, haue I

Apoc. 9. 6.

Note.

suffe-

ſuffered ſo many, and ſo greate torments, and ſhall foreuer ſuffer them with thee. Curſed bee thou ſoule (will the bodye ſay) for becauſe thou didſt not with thy freewill mortifye, and ſubdue mee, I am to ſuffer with thee ſuch horrible torments. In this ſorte theſe two miſerable companions that in this life ioyned togither to ſeeke their delightes, drinking therewith innumerable ſinnes, ſhall then bee ioyned, and knit togither like thornes, to pricke one another, and to bee their owne executioners, and to augment one anothers moſt terrible torments. *Nathum. 1.*

3. Thirdly, I will breifely conſider the body that ſhallbee giuen to the ſoule of the bleſſed that deſcendeth from heauen, and with what delight & pleaſure it ſhall enter therein. For there ſhallbee giuen vnto it a body immortall, impaſsible, reſplendent, euery way perfect, & moſt paſsing glorious O what benedictions will they poower forth one vpon another! O what welcomes will the ſoule giue to her beloued body! Bleſſed bee thou (will ſhee ſay) for thou haſt ayded mee to merit the glorye that I haue enioyed: Bleſſed art thou, that ſufferedſt they ſelfe to bee mortified, and didſt yeilde with obedience to fulfill whatſoeuer almightie God commaunded. Cheare vp thy ſelfe, for now the time of labour is paſſed, and the time of reſt is come. Thou waſt ſowed, and buried in the earthe with ignominie: thou art now retourned to liue with new glorye: glorifye God with mee, becauſe with mee thou ſhallt raigne. Finally making cõpariſon of that which ſhall happen to the good, and the euill, I will ſay to myne owne bodye, animate thy ſelfe in this mortall life, to ſuffer, that the happy lotte may fall vpon thee, to riſe againe to life euerlaſting. Note. *1. Cor. 15. 42.*

THE II. POINT.

SEcondly, I am to conſider the comming of the iudge to iudgement, his deſcending from heauen: the maieſtie of his perſon: the traine that accompagnie him: his royall Standart, his glorious Throne, the ſemblance of his countenance, and his aſsiſtants that are on either ſide.

1. Firſt, I will ponder how Chriſt our Lord ſhall really, and truely deſcende from heauen, and come the ſecond time into the worlde, to iudge the ſame; but in a faſhion very different from that which hee came at his firſt comming. For at this ſecond comming, hee ſhall come with a glorious, and reſplendent bodye, crowned with a crowne of glorie, and immortallitie, with ſuch ſplendor, that the Sun, Moone, and Starres ſhall not giue light in his preſence: and with ſuch maieſtie, that Angells and men, righteous, and ſinners, yea, and the diuells themſelues, ſhall ſubiect themſelues to him, and to adore, and (be they neuer ſo loth) acknowledge him for *Matt. 24. 30.*

their God, and their almightie Lord. For then shall the eternall Father ful-
Ps. 109. 1. fill the promise that hee made him, to subiect all things vnto him, and to
1. *Cor.* 15. 25. put his enemies vnder his feete: that euery knee shall bowe in his presence,
Ad Phil. 2. 11. & euery tongue confesse, that Christ IESVS our Lord is in the glory of God
the Father.

Colloquie. *O my Sauiour, very iust it is, that thy second comming should discouer that glory, which at thy first comming thou didst conceale: graunt mee, o Lord, to imitate the humilitie of the first, that I may enioye the glory of the second, Amen.*

In epistola Iudæ. 2. Then will I ponder the traine that accompanieth him: for (as Enoch
Daniel. 7 10. prophecyed) our Lord shall come with thousandes of saincts, incircled
Matt. 16. 27. & 25. 31. with the whole armye of heauen, with the three Hierarchies, and nine
Quires thereof, assuming (as may piously bee beleiued) aëreall bodyes res-
plendent like the sun, discouereing therein the beautye, and excellencye of
their Hierarchie, and Quier. Before him (as is collected out of the Gospell)
Et omnes Angeli cum eo. shall come the banner of the Sonne of man, which is the royall standart of
Matt. 24. 30. the holy Crosse, with an admirable splendour. The which beeing one and
the same, shall bee most pleasing, and delightfull to the iust that in this life
Parebit signum filij hominis. embraced, and esteemed it, crucifying their flesh with the vices, and concu-
piscences thereof: but most horrible, and dreadefull to the wicked, who
beleiued not in it, or abhorred it, beeing enemyes thereof, because they
Ad Phil. 3. 19. helde their belly for their God. And therefore in seeing it, they shall weepe
bitterly, for they shall see in it the iust cause of their damnation.

Colloquie. *O my soule, followe the banner of the Crosse in this life, that thou maiest see it with peace, and securitie in the other. Bewaile the enmitye thou hast had against it, that thou maiest then behold it with ioy and alacritie, Amen.*

3. Thirdly, I will ponder, how our Lord Christ comming to the
valley of Iosaphat, shall bee seated in a most excellent throne made of a most
beauteous, and bright shining cloude, and his diuine face beeing one, and
the same, shall yet appeare most amiable to the good, and most terrible to
the wicked, so that to beholde him onely they shall remaine full of terrour,
and confusion. And from the most sacred woundes, of his feete, handes, and
side, shall issue out rayes of light, and delectable splendour to the good,
Note. who by the corporall view of these woundes, shall receiue most singular
comfort, considering how infinite the loue was of this soueraigne king, in
virtu of them to vouchsafe to receiue them. But from the same woundes
Zachar. 12. 10. shall issue rayes of wrathe, and as it were of fier against the wicked, who (as
Apoc. 1. 7. *Ps.* 54. 7. the Scripture saith) shall bitterly bewaile, that they reaped so litle proffit
of them: But much more shall the Iewes, and Gentiles weepe, that with so
greate crueltye, made and pierced those precious woundes.

Colloquie. *O most sweete* IESVS, *by these thy most sacred Woundes, I beseeche thee, giue*

me

me wings, like the wings of a doue to flye vnto them, and to dwell in them while I liue, mourning for my sinnes, for whose cause thou receiuedst them, that at the daye of iudgement, I may loooke on them and beholde them with alacritie, & thorough them mayest admit me to thy glory, Amen.

4. Then will I ponder how on Christ our Sauiours side shallbee placed another throne of exceeding greate glorye for his most sacred Mother; for it is very iust that in this iudgement, shee like another Bethsabee, should bee seated on the side of the true Salomon, not to bee the Aduocate for sinners (for that time is now paste) but to confounde them, becausse they would not make vse of so holy a Mother, and so powerfull an aduocate as they had: as also that the righteous may bee cheered with her presence, & shee herselfe bee honoured before all the worlde, for the humiliations that shee suffered in this life, from those that knewe her not, & did her outrage in the pasion of her Sonne. 3. Reg. 2.

O soueraigne Virgin, I reioice for the glory thou shalt haue at that daye, ayde mee (I beseech thee) with thy intercession, that then also I may be ioyfull with thy presence. Colloquie.

5. Finally rounde about the throne of our Lord Christ, shall stand an other throne, where his Apostles (as hee promised them) shall sit to iudge the twelue tribes of Israel, and all the nations of the worlde, condemning with their exemplar life the euill life of sinners, approouing the sentence of the supreame iudge, and in his name declaring the righteousnesse thereof. And as many holy Fathers affirme, there shall likewise bee seated in thrones of glorie, the poore of spirit, who in imitation of the Apostles, left all things for Christ. O how astonied will the tyrants, and Emperours bee, that martyred these Apostles, when they shall see them exalted with so greate glorye! O how much shall the poore Religious bee honored, who in this world liued contemned! *Matt.* 19. 28. *Isai.* 3. 13. *D. Th. q.* 89. *addit. art.* 1. & 2. *Iob.* 36. 6.

O soueraigne iudge, if thou doest thus honour those that are voluntarily poore, I embrace pouerty with a great good will, not so much for my honour, as for the glory which to thee ensueth thereupon. Colloquie.

THE III. POINT.

THirdly, I am to consider, that Christe our Lorde to finish his iudgement, shall seperate the good from the euill, as the Shepheard seperateth the Sheepe from the Goates: the righteous shallbee placed on his right hande, and the wicked on his left. Concerning the which I am to ponder. 1. That this world, & the Church is now like a flocke of sheepe, & goates, of good, and euill, so mingled togither, that wee cannot allwaies discerne who is Of diuiding the good from the euill. *Matt.* 25. 31.

is the sheepe of Christ, or the goate of Sathan. And thorough this ignorance, oftentimes wee honour the sinner as a iust man, and despice the iust man, reputing him a sinner. From whence also it proceedeth, that the iust, and the vniust haue not allwaies that place which they merit, for oftentimes wicked men vsurpe the right hande, and most exalted place of the earthe; and the good stand on the left hand, in the most contemptible place of the wordle. For, the which Salomon *saide*; *I saw* a greate euill *vnder the sun, in the place of iudgement impiety, and in the place of iustice iniquitie, and I saide in my harte, the iust, and the impious God shall iudge*, and then shallbee seene what euery one is.

Eccles. 3. 16. & 10. 6.

2. Now this time beeing come, Christ our Lord, to discouer these deceites, and oppressions, shall seperate the wheate from the cockle, the graine from the chaffe, the good fishe from the bad, and the lambes from the kids. And the good hee shall place on his right hande, taking them vp (as S. Paul saith) into the aire, that all the worlde may knowe them, and honour them as Saintes: and the wicked hee shall place on his left hande, leauing them vpon the earth that all may knowe them, and despise them as sinners. O how greate shall the confusion bee of the wicked, who in this life had the right hande, and were mighty, when they shall see themselues on the left hand in such an extremitie of baseneſſe! O what a raging enuye will they haue against the righteous, when they shall see them so honored, and themselues so contemned? what will the Prince, and the Lord saye, when hee shall see his slaue exalted to so highe a place? What the Prelate, and the master, when he seeth his subiect, and disciple so preferred before him? All at once will say that of the booke of Wisdome: *Wee senseleſſe esteemed their life madneſſe, and their ende Without honour, beholde how they are counted among the children of God, and their lotte is among the Sainctes: Wee therfore haue erred from the Waye of truthe, and the light of iustice hath not shined to vs, and the sun of vnderstanding rose not to vs.*

Matt. 3. 12. & 13. 30, & 47.

1. Thess. 4. Note.

Sap. 54.

Colloquie. *O sun of righteousneſſe, illuminat the eyes of my soule With thy celestiall light, that I may beholde the blindeneſſe of these Wretched catifes, and bee Warned in time by their calamitie, Amen.*

3. Contrarily the righteous shallbee very full of content, to see themselues on the right side of Christe; and Christ our Lord very ioyfull to see them at his side; for then that saying of Dauid beginneth to the letter to bee visiblie fulfilled: *The Queene satte on thy right hande With a golden garment Wrought With meruailous varietie.* O how glorious then will that congregation of the iust bee there, like a Queene that shall soone bee placed in the kingdome of her spouse, reioycing to beholde herselfe set at the right hand of her beloued, adorned with vertues. In this life it was much humbled with

Ps. 44. 10.

with contempt, and now it is seene in an instant exalted to greate honours. O happy hee that seateth himselfe in the lowest place of the worlde, for then Christ will say vnto him, *Amice ascende superius, Freinde sit vp heigher,* ascende aboue the prowde of the earth, and forthwith thou shallt ascende with mee to the thrones of heauen. *Luc.* 14. 10.

O my soule choose in this life a lowe place among men, that at the daye of iudgement, Christe may giue thee a high place among the Angells. Make no account of the right, or left hande that thou hast in this Worlde, but of that thou shalt haue in the tribunall of Christe, endeouring to liue with such puritie, that thou maiest meritte to bee on his right hande, Amen. Colloquie.

3. Lastly, if I would knowe what hande I shallbee on at the daye of iudgement, I am to consider whither I bee a sheepe, or a goate: that is, If I heare the voice of my pastor Christe; if I haue meekenesse, and humilitie: if I suffer with patience aduersities, and iniuries; and if I parte my goods liberally to others: Or contrarily, If I bee prowde, and vindicatiue; If I seeke my temporall proffit with the hurt of my neighbour, and with the losse of my spirituall good; and so making reflexion hereupon, I will endeuour to bee a sheepe of this soueraigne shepeard, confidently trusting, that hee will place mee on his right hande, with exceeding pleasure, and prosperitye.

IV. POINT.

THe fourth point shallbee, to consider the publication that shalbee made at the day of iudgement of all the consciences of the good, and euill, before men, and before Angells; discouering (as the Apostle S. Paule saith) the things that were couered in darkenesse, and manifesting the secrets that were inclosed in their hartes, with a speciall light which almightie God shall communicate, to haue them seene. Of the publication of consciences. *D. Th. in addit. q.* 87.

1. Wherein I will ponder how God our Lord in that day shall open (as the holy Scripture sayeth) and vnfolde the bookes of mens consciences which during the time of this life were fast shut vp, so that all shall reade what is written in the booke of euery ones conscience, and euery one what is written in the booke of conscience of all: and according to the contents of those bookes iudgement shallbee concluded, and sentence pronounced, that all may see the truth and vprightnesse of Gods iustice, aswell for the honour of the good, as for the confusion of the wicked. From whence I will collect how much it behoueth mee to consider well, what I writte in the booke of my conscience, for I may now write what I list, and couer it as I will, but in that day, whither I will or no, all shall come to light: *1. Cor* 4 5. *Daniel.* 7 10. *Apoc.* 20. 12. Libri aperti sunt, & alius liber qui est vitæ.

and if the booke of my cõscience bee well written, according to the booke of life, which is Christe IESVS, my booke (saithe Iob) shallbee my defence, my honour, and my crowne: But if it bee contrary to that of Christe IESVS, it shallbee myne accuser, my dishonour, and condemnation.

Iob. 31. 35.

Colloquie. *O most pious Sauiour, Whose booke in the daye of Iudgement shalbee opened, that thy life may bee as a lawe, and liuing rule, by the Which iudgement shallbee made of ours; permitte mee not to Write in the booke of my conscience, any thing that may bee contrarie to thy booke; and if at any time thorough my frailetie I shal so Write, ayde mee to blott it out With penance, that in the daye of myne account, thou seeing mee conformable to thee in life, mayest likewise make mee conformable to thee in glorie, Amen.*

2. But particularizing more at large what is to passe in this publication, I will ponder that then the secret sinnes of the harte shallbee published, and the foule sinnes of acte that were committed in corners, and those which for shame were concealed in confession, or were couered with excuses, and shiftes. Then shall also bee manifested, damned intentions, secret treasons, hipocrisies, and all other workes that seemed holy, and were in truth wicked. There shallbee knowne vnfaithfull seruantes, false friendes, fained Christians, with very greate confusion to see themselues discouered: for if I feele it so much to haue my secret sinne published before twelue men, how shall I feele it, to haue all my sinnes togither published before all men, and before all the Angells?

Colloquie. *O my soule, how darest thou sinne in secret, if thou beleiuest that thy sinne shallbee published, and manifested before all the Worlde? How canst thou in confession couer some sinnes for shame, if thy faithe telleth thee of this confusion, that thou shalt suffer for concealing them? Remember What thy Redeemer saith,* Nihil opertum quod non reueletur, neque occultum quod non sciatur; *Nothing is hid that shall not bee reuealed, nor secrete that shall not bee knowen.* Therefore cease to committe that sinne, that thou wouldst not haue manifested.

Luc. 12. 2.

3. Then I will ponder, how God our Lord shall manifest the good workes of the iust, how secret soeuer they haue beene; their pure thoughtes, their holy affections, their intentions so close hidden, that the left hand knewe not what the right did, & their exteriour workes which they couered for humilitie, and those which the worlde esteemed for euill, and for them calumniated, and condemned them: for the which not withstanding they shallbee honoured, and exalted. O how foule, and abhominable shall vice then appeare, and how pleasing and beautifull vertue! O what honour, and credit shall it then bee to haue beene obedient, and humble, and to haue suffered iniuries silently, without excuses, or complainings? O happy

happy they which embrace theſe vertuous exerciſes, ſeeing for them they ſhall receiue ſo greate a glorye.

Couer (o my ſoule) thy good workes with humilitie, that pride may not robbe thee of them, for in his good time, our Lord to thy greate glorye ſhall diſcouer them, Amen. Colloquie.

4. Laſtly, I will ponder how the iuſt iudge in that daye will diſcouer as well the good workes which the euill did, as the euill workes which the good did, but with a different ende, and ſucceſſe. For the good workes of the euill ſhall ariſe to their greater ignominie, for not hauing perſeuered in that good, looſing the rewarde thereof for mingling them with many euills. And when they ſhall ſee the aduiſes, and good counſells which they gaue to the elect, they ſhallbee much the more aſhamed that they tooke them not for themſelues, nor made proffit of them. Contrarily, when God ſhall publiſh the ſinnes committed by the iuſt, hee will likewiſe publiſh the penance which they did, and the good they collected from the ſame: ſo that they ſhall not bee to them an occaſion of confuſion, but rather a motiue to praiſe almightie God that pardoned them, and freed them by his greate mercye from ſo greate a miſerye. And all ſhall redounde to the greater confuſion of the wicked, ſeeing others that committed the ſame, or greater ſinnes then theirs, in ſo greate honour for hauing donne penance for them in conuenient time. Note.

THE V. POINT.

1. The fifth point ſhallbee to conſider the terrible accuſations, & imputations that ſhall ariſe out of this publicatiō, againſt the wicked in fauour of the good. For firſt of all, the diuell, the accuſer, and calumniatour of men at this day, which is the laſt of his office, ſhall doe the ſame with greate vehemencie, exaggerating the ſinnes of the wicked, the more to confounde them) as S. Baſile ſaieth) before the whole wordle: for turning himſelfe to the iudge, hee will ſay: I created not theſe, neither gaue I them life, nor ſuſtenance, nor the goods which they enioyed: I neither ſuffered, nor died for them, nor promiſed them any eternall rewarde; and yet not with ſtanding, forſaking thee that diddeſt all theſe things for them, they ſerued, and obeyed mee. Therefore mine they are by right, for I vanquiſhed them, and they yealded themſelues to mee, and eſteemed mee more then thee. This will prowde Sathan ſay, as one that after his raging manner deſireth to triumphe ouer Chriſt our Lorde, and to reuenge himſelfe of him in his creatures. O how aſhamed, and out of countenance ſhall the wicked become, for hauing obeyed him! Of the accuſations, and imputations againſt the wicked. *Apoc.* 12. 10. *Orat.* 1. *de amore erga Deum & proximū.*

Colloquie. *Flye, o my ſoule, to obey him, that will giue thee ſo euill recompence. Turne for Chriſtes honour that created, and redeemed thee, deceiuing his enemy in this life, that hee may not beguile thee in the other.*

2. Secondly, I will ponder the terrible imputations that Chriſt himſelfe will interiourly impoſe vpon them, calling to euery ones memory the benefits that hee hath donne them. I (will hee ſay) created thee to myne owne image, and ſimilitude, and thou diſtainedſt it with many ſinnes. I redeemed thee with my pretious blood, and thou with thy euill wayes didſt treade, and trample it vnder foote. I gaue thee the Sacrament of Baptiſme, making thee a membre of my Church, and thou profanedſt it liuing with ſcandall therein. I offered thee the Sacrament of penance to reſtore to thee my grace, and thou chooſedſt to remaine in ſinne. I inuited thee with my bodye, and blood for thy ſuſtenance, and thou diſpiſedſt it for the fleſhepots of Epypt. I called thee with many inſpirations, and thou with pertinacie waſt rebellious vnto them. I threatned thee with chaſtizements, I recaled thee with benefits, and I encouraged thee with promiſes of greate rewardes, and of allthese thou madeſt no account. O wretched man, what could I doe more for thee then I did? And thou, what couldeſt thou doe more againſt mee then thou didſt, eſteeming more thine owne honour, then myne? O my Angells and miniſters, iudge you, and ſee, what could I haue donne for this vine that I did not, and hoping that it would haue brought forth ſweet grapes, it hath brought forth nothing but ſower ones? Pondering all this I will with great feeling pronounce thoſe wordes of Dauid, *Lord rebuke mee not in thy furye, nor chaſtize mee in thy wrathe*: but correct mee in thy mercye, whileſt yet there is time for myne amendment.

Iſai. 5. 2.

Pſal. 6. 2.

3. To this reprehenſion of Chriſt the very Angells of our garde will aſsiſt, alledging how much they did to diuert the wicked, from their euill life, & yet with what rebellion the wicked contradicted them. The iuſt likewiſe that are preſent ſhall accuſe them: ſome for that they reiected their counſell; others, becauſe they receiued from them greate wrongs: and others for the perill wherein they ſawe themſelues thorough their euill example. All this the wretches ſhall heare, and ſee in the interiour parte of their ſoule, and of their vnhappie conſcience, the which (as the Apoſtle ſaith) ſhall bee the moſt terrible accuſer of all: for beeing conuinced with the euidence of truth, and ſeeing the reaſon that all haue to accuſe her, ſhee ſhall haue nothing to aunſwere, but much whereof to accuſe herſelfe. O how much better had it beene for her to haue willingly, and proffitably accuſed her ſelfe in this life, then to accuſe herſelfe at that time perforce, and with out remedie?

Ad Rom. 2.

O sweete IESVS, *graunt mee, that I may worthily accuse my selfe of my sinnes before thee, and before the confessor that is to absolue mee of them, that they may not accuse mee in iudgement to condemne mee.* Colloquie.

THE XV. MEDITATION.

Of the sentences, in fauour of the good, and against the wicked, and of the execution of them.

THe forme of the sentences that Christ our Lord shall pronounce (as it is beleeued, with a sensible voice) in fauour of the good, & against the wicked, is expressed in the holy Gospell, beginning with that in fauour of the good, that wee may vnderstand how much more God our Lord is inclined to rewarde, then he is to punishe. *Abul. q. 333. in Matth. Iansenius, Soins, & alij.*

THE I. POINT.

FIrst, I am to consider, that Christ our Lord seated in the throne of his glorie, looking towarde the righteous, with a gentle, and amiable voice shall say vnto them: *Come, yee blessed of my Father, possesse you the kingdome prepared for you from the foundation of the Worlde, for I was hungrye, and you gaue mee to eate &c.* This sentence wee will meditate worde by worde, pondering the mystery that euery worde containeth, conformable to the second forme of praying set downe in the ninth §. of the introduction. And yet wee will here doe no more, but pointe at the considerations of these wordes: for that hereafter they shall bee handled more at large.

Venite.

THe first worde is, *Come*, wherein I am to ponder for what cause hee saieth vnto them Come; from whence they are to come; and whither they are to come. Hee saith vnto them come, to recall to their memorie their first vocation, when hee called them to followe him, saying vnto them; *Come yee to me that labour, and are burdened, and I will refresh you.* And. *If any man will come after mee, let him denye himselfe and take vp his Crosse, and followe mee.* And because they hearkened to this vocation, hee calleth them with such another like worde, as if hee should saye: seeing you came after mee, embracing the crosse, and mortification, to followe my life, come to receiue the rewarde, following mee in glorye. Come from mount Libanus of my Church, wherein yee were Baptized, and washed with the teares of *Matt. 11. 28. & 16. 24.* *Cant. 4. 8.*

penance, and grewe vp like Cedars in all vertues. Come from the greate
Apoc.7. 14. tribulation wherein you haue liued, washing your robes, and making them white in my precious blood. Come from the dennes of the Lyons, and the inhabitations of Tygers in whose compagnye you haue liued, suffering greate persecutions. Come out from amongst the middest of them, and come to bee crowned, & to receiue the rewarde that you haue merited for the many victories you haue obtained.

Colloquie. *O my soule, heare speedily the voice of Christ Wherewith hee calleth thee to imitate his life, that thou mayest bee worthy to heare this sweete voice Wherewith hee shall call thee to receiue thy crowne, Amen.*

Benedicti Patris mei.

1. THe second worde is, *yee blessed of my Father,* Hee calleth them *blessed,* that all may vnderstand the immensitie of benefits that hee hath
Ps.23. 5. donne, doth, and will doe thorough out all eternitie, fullfilling that of the Psalmist, that the innocent, and pure of harte should receiue the benediction of our Lord, and the mercye of God his Sauiour. And hee sayeth not, Come yee blessed of Abraham, Isaac, and Iacob, nor yee blessed of Moyses,
Ad Eph. 1. 4. or of the Patriarches, and Prophets: but, yee blessed of my eternall father, who hath blessed you with all kinde of celestiall benediction, communicating vnto you the goods of his grace, and now entirely those of his glory. And hee sayeth not, yee blessed of God, but of my Father, that it may bee vnderstood, that all these blessings proceedeth from the fatherly loue that almightie God bare them in respect of his Sonne. And for that his benediction is effectuall, and performeth presently what it promiseth, with this sweete worde hee will repleniſh thē with a new, & extraordinary alacrity.

Possidete paratum vobis regnum a constitutione mundi.

THirdly, hee sayeth vnto them, *possesse you the kingdome prepared for you from the foundation of the Wordle.* In which wordes I am to ponder what kingdome this is: how long time agoe, since it was prepared: that it is prepared for the righteous, and that to them is giuen the possession thereof: in all which is resplendent the infinite charitie of our celestiall Father. For first hee would that the inheritance, and eldership of his children, should bee a kingdome: so soueraigne, that for excellencie thereof meriteth the name of a kingdome, for it is no terrene but a celestiall kingdome, whose riches are infinite, and the pleasures thereof so inestimable, that they make blessed their possessors. This kingdome was prepared for them from

all

all eternitie, predeſtinating them of his more mercye to raigne with him. And from the foundation of the worlde hee created the heauen called Empyreall, that it might bee a royall cittye, and habitation of theſe bleſſed kings. And with greate tendernes hee addeth that worde *Vobis*, *for you*: as who ſhould ſaye. This kingdome was not prepared principally for the Angells, and for want of them for you, entring in place of thoſe that loſt the ſeates of this kingdome: but it was prepared equally for all the iuſt, Angells, and men, and for you, for your ſoules, and for your bodyes.

Come then to take peaceable poſſeſsion of this kingdome ſo noble, and ſo auncient, out of the which you ſhall neuer bee expelled; enter into the ioyes of my Father, which ſhall neuer bee taken from you; ſit downe to raigne with mee in my throne, as I am ſeated with myne eternall Father in his. *Apoc. 3. 21.*

O moſt louing Father, I giue thee thankes for this ſo ſoueraigne kingdome which thou haſt prepared for thyne elect, to ſhewe in them the infinite riches of thy grace, and charitie. Graunt mee, o Lord, that I may in ſuch manner prepare my ſoule, that thou maiſt raigne therein by thy grace, and afterwardes carry it to poſſeſſe this eternall kingdome of thy glory, Amen. Colloquie.

Eſuriui enim, & dediſtis mihi manducare.

THen declareth the iudge the reaſon of his ſentence, and the merites for which hee geueth them his kingdome, ſaying: *I was an hungred, and you gaue mee to eate: I was a thirſt, and you gaue mee to drinke: I was a ſtraunger, and you tooke mee in; naked, and you couered mee: ſicke, and you viſited mee, I was in priſon, and you came to mee*, to ſet mee at libertie. And the iuſt admiring that for ſo litle workes hee ſhould giue them a kingdome ſo greate; and that hee ſhould ſo much eſteeme theſe workes of mercy, as if they had beene donne to his owne perſon, ſhall aske him, not ſo much with wordes, as with affections, and inward feelings of greate admiration; ſaying. Lord, when did wee ſee thee hungrye, and thirſtie, and gaue thee to eate, and to drinke? Or when did wee ſee thee a ſtraunger, naked, ſicke, or in priſon, & vſed towardes thee ſuch mercy? Then our Lord will aunſwer them; *Amen, I ſay vnto you, as long as you did it to one of theſe my leaſte bretheren, you did it to mee*; for I was in them; and though but little ones, I yet eſteeme my ſelfe to holde them for my bretheren.

O happy poore, that are accounted as his bretheren, by the iudge that ſhall iudge them, and by the eternall king that ſhall rewarde them, Who likewiſe rewardeth others, for doing them good. O happy workes of mercye Whoſe principall obiect is Chriſt, and Whoſe rewarde is his kingdome. O bleſſed Colloquie.

are the mercifull, seeing in this daye they shall obtaine so greate mercye!

2. Lastly, I will ponder, that albeeit Christ our Lord in the Gospell, alledgeth onely for the reason of his sentence, the workes of mercye towardes our Neighbours, yet hee will also declare the other good woorkes of obedience, and mortification necessarye to enter into heauen. And as the voice of God is of infinite vertue, hee will to euery one mentallye declare, (in such sorte, that all may vnderstand,) the speciall workes for the which hee giueth him his kingdome. To the Martyr, hee will saye, come thou blessed of my Father, to possesse the kingdome prepared for thee, because thou shedst thy blood for mee. And to the Virgin, hee will say, come thou blessed of my Father, for the Virginitie which thou preseruedst with puritie of body, and soule. And to the Religious man: Come thou blessed of my Father, for thou leftst all things to followe mee. And in this manner I may runne thorough the other estates of the iust. O what content will all receiue with the sweete voice of this cōfortable sentence, with the which almightie God will giue to their eares compleate ioy, and alacritie, and the bones that were humbled shall reioice! Happy the sheepe that in this life heare the voice of their shephearde, and folowe his steppes, for on this day being placed on his right hande, they shall heare the voice that calleth them to the eternall pastures.

Ps. 50. 10. *Ioan.* 10. 3.

Colloquie. *O soueraigne shepheard, ayde mee with thyne aboundant grace, that I may bee worthy to heare so fauourable a sentence, Amen.*

THE II. POINT.

SEcondly, I am to consider, that towardes the wicked, the iudge will turne his angrye countenance, and with a dreadefull voice will say vnto them: *Departe from mee, you cursed, into fier euerlasting, which is prepared for the deuill, and his Angells, for I was an hungred, and you gaue mee not to eate &c.* This sentence like the former, wee may ponder by the wordes, for that heerein are declared all the kindes of paines that are in hell, of the which wee shall heereafter make a large consideration.

Discedite a me.

1. THe first worde is, *Departe from mee:* In the which hee condemneth them to that eternall paine, which they call of losse or damnation, which is a perpetuall banishment, foorth of heauen, and a depriuing them of the sight of almightie God for euer more. And the more to wound them, shewing himselfe so glorious vnto them, hee sayeth. *Departe from* mee

Payne of losse or damnation.

me that am your God, your firſt beginning and laſt ende. *Departe from mee* that am your Redeemer: from mee that made myſelfe man for your ſakes, and receiued theſe woundes for your remedye: from mee that inuited you with pardon, and you would not accept it. Therefore departe for euer from my freindſhip, from my protection, from my kingdome, from my paradice, from my cleare ſight, and from the copious riuer of my delights. And for that whoſoeuer is ſeparated from Chriſt, is alſo ſeparated from thoſe that goe with Chriſt, in ſaying to them, *Departe from mee*, hee ſaith likewiſe: Departe from the Hierarchies, and Quires of myne Angells: Departe from my Apoſtles, Martyrs, Confeſſors, and Virgins: and Departe from the ſweete cõpanye of my holy Mother, who would alſo haue beene yours, but you would not haue her. I did ſufficient to draw you to my ſeruice, and to my houſe, but you thorough your peruerſe wil, ſeperated yourſelues, & made yourſelues ſtraungers. Therefore in puniſhmẽt hereof, I by my iuſt wil doe baniſhe, & ſeparate you from mee, & al mine, without hope euer to haue any parte in mee, or ought whatſoeuer that is mine.

O my Sauiour, let not ſuch a punishment fall vpon mee, to ſeparate mee from thee for euer. Chaſtize mee with what punishment thou wilt, ſo that vnited with thee in loue, I may alwaies bee neere thee, Amen. Colloquie

Maledicti.

THe ſecond worde is, *you curſed*, with the which (beeing very effectuall) hee powreth vpon them all the eternall maledictions, and misfortunes, that for their ſinnes they haue deſerued. Curſed ſhall their ſoule bee, and curſed their bodye: Curſed their powers, and curſed their ſenſes. There ſhall lighte vpon them the malediction of hunger, and thirſt, of ſickeneſſe, and dolour, of infamye, and diſhonour. Curſed in the cirtye where they ſhall liue; in the houſe where they ſhall dwell: in the cõpagny they ſhall keepe; and in all things that ſhall happen vnto them. And hee calleth them not curſed of his Father, as hee called the righteous, bleſſed of his Father: that they may vnderſtand, that benediction originally ſpringeth from God our Father, who for his parte would that they alſo ſhould haue beene bleſſed: but maledictiõ originally ſpringeth from themſelues, and their ſinnes, according to that of Dauid, *He loued curſing, and it ſhall come to him: and hee would not bleſſing, and it ſhall be far from him: And he put on curſing as a garment, and it entred as water into his inward partes, and as oyle in his bones.* O how raging, and madde will the wretches bee, to heare this horrid worde of their eternall maledictiõ! O what a rauing enuye ſhall pierce their intrailes, ſeeing that almightie God bleſſeth the righteous,

Deut. 28. 16. & deinceps.

Pſalm. 108. 18.

righteous, without leauing so much as one onely benediction for them. If
Genes 27. 34. Esau seeing his younger brother Iacob to haue gotte the blessing, *Irrugijt clamore magno*, roared out with a greate crye, and with remedilesse teares saide to his Father, *hast thou not reserued mee also a blessing?* When these reprobates, figured by Esau, shall see that the elect, figured by Iacob, haue negotiated the benediction of the heauenly Father, and that not one only blessing remaineth for them; how lowde will they crye, and roare? With what rage will they confirme their owne malediction? cursing the day wherein they were borne, and the milke which they sucked, desiring rather neuer to haue beene borne, then to heare such a fearfull and affrighting malediction?

Colloquie Ad Gala. 3. 13. *O most sweete IESVS, Who ascending the Crosse, tookest vpon thee the curse of the law, to deliuer vs from the curse of sinne, and eternall paine: fauour mee with thy mercye, that vpon mee may not fall so terrible a miserie, Amen.*

In ignem æternum.

Paine of Sense. THe third worde is, *Into fier euerlasting*; In the which hee condemneth them to the paine which they call of Sense, which is fier euerlasting, as if hee should say; I separate you not from mee, that you should retourne to that scope, and libertye of life that you were wont to haue, nor that you should liue vpon the face of the earth at your pleasure: but that you should descend to the obscure prison of hell, and burne in the terrible fiers that are therein: and this not for the space of ten yeares, nor ten thousand, but for all that time that the fier which is eternall shall last, and shall doe his office to torment you thoroughout all eternitie. O what affliction
Note. shall that dreadefull worde cause in those wretched sinners, seeing themselues againe condemned to retourne to the prison, and fier from whence their soule had comme vp, that the bodye also may burne in those flames wherein the soule burned.

Qui paratus est.

THe Iudge addeth that this fier *Was already prepared*, to reduce to their memorie that the diuine iustice, as it prepared a kingdome to rewarde the righteous: so also it prepared a fier to chastize the wicked, which although it were hidden from the eyes of the bodye, yet it was so reuealed that they might see it with the eyes of faith, and might endeuour to escape it. With these eyes am I to penetrate the earth, and to see the terrible fier, that at this daye is in the center thereof, prepared for the chastizement

ſtizement of my ſinnes, if I doe not penance for them, remembring that of the Prophet Iſaias, *Præparata eſt ab heri Tophet &c.* The eternall king, from yeſterday, that is, very long ſince, and from the beginning of the worlde, prepared a horrid, profounde, and ſpacious place, full of fier, and of much wood, and the breath of our Lord, like a riuer of Brimſtone is kindling it. Hee calleth it *Tophet*, as our Sauiour Chriſt calleth it *Gehenna*, which was a place of terrible fiers, where the children were burnt that were ſacrificed to the idoll Moloch; to aduertiſe vs that by the furnaces, and horrible places of fire, of ſmoke and Brimſtone, that wee ſee vpon the earth, wee may as it were trace out the terribleneſſe of that fier, that almightie God hath prepared vnder it, for ſuch as ſacrifize their ſoules to the diuell. *Iſa.* 30 33. *Matth.* 5. 29. 4 *Reg.* 23. 10. Note.

O eternall king Which preparedſt heauen, and hell, to cherishe in the one the righteous With the gentle breathe of thy Charitie, and to torment the wicked in the other With the burning blaſt of thy indignation: viſite mee With the breathe of thy diuine inſpiration, that I may all waies bee mindefull of theſe two places, preparing my ſelfe by thy grace With ſuch a manner of life, that I may attaine to the one, and bee for euer free from the other, Amen. Colloquie

Diabolo, & Angelis eius.

HEe ſaithe likewiſe vnto them, that this fier is prepared, *for the Diuell, and his Angells*, that they may vnderſtand, that they are condemned to the perpetuall compagnye of the diuells, matching them with them, that whome they imitated in ſinne, they might imitate in paine: and ſeeing they made themſelues of the faction of Lucifer, and of his euill Angells, they ſhould haue their puniſhment with them, and by their meanes: they being their executioners, that were their ſeducers. But hee ſaieth not to them, *Goe to the fier prepared for you*, as hee ſaieth to the righteous, *Come to the kingdome that I haue prepared for you*: to vpbraide them with the greate mercye that hee would haue donne them, for hee intended not to make hell to puniſhe men, if they themſelues had not thorough ſinne made themſelues worthy of puniſhment: and had they not beene like the diuels impenitent, they ſhould not haue beene caſt into the eternall fier prepared for them.

O God of vengeance, and With all, Father of mercie; ſeeing thou rather deſireſt to pardon ſinners With mercie, then to chaſtize them With vengeance, giue mee time of true penance, that I bee not chaſtized With the impenitent diuells, Amen. Colloquie

Esuriui enim, & non dedistis mihi manducare.

1. THen declareth the Iudge the iust reason of his sentence, saying: *for I was hungrye, and you gaue mee not to eate,* nor exercized towardes mee the other workes of mercye. And the damned desiring to excuse themselues, not to haue failed with Christe in such workes, hee will say vnto them. *What you did not to one of these litle ones, you did not to mee,* for I was in them, and therefore what you did not to them, you did not to mee. For hee that loueth not his neighbour, whom hee seeth visibly with his eyes, how can hee loue almightie God that is inuisible? and hee that forgetteth the Image of almightie God whom hee hath present, how will he remembre God himselfe, whome hee esteemeth as absent?

1. Ioan. 4. 20

2. I will also ponder that Christ our Lord in the reason of the sentence alledgeth those sinnes that seeme the lesser, to giue vs to vnderstand with how much more rigour hee will chastize the greater sinnes, of which hee will also make mention: And especially hee will declare to euery one (that all shal vnderstand it) the cause wherefore hee condemneth him saying to the luxurious: Departe from mee yee cursed to the fier euerlasting for the luxuries, and carnallities wherein you liued. And to the periured, and blasphemous: Departe from mee, because you prophaned my holy name, I hauing had so greate care of honoring yours, &c.

3. I will ponder, that the wicked in the day of iudgement will alledge for their discharge some glorious workes that they did, saying to Christe. *Lord, Lord, did not wee prophecyein thy name? and in thy name cast out Diuells? and in thy name wrought many miracles?* then why doest thou separate vs frō thee? But our Lord will answere them, I neuer knewe you, Departe from mee you workers of iniquitye; which is to say; I knowe this faithe, and these graces that you had, for I gaue you them, but you abused them, mingling them with haynous sinnes: and it had bene reason that you prophecying to others, should haue prophecyed to yourselues: and casting out Diuells out of other mens bodyes, should haue cast them out of your owne soules: and dooing miraculous workes, should also haue donne vertuous workes: which seeing you did not doe, I neither knowe you, nor approoue you: and though you call mee your Lord, I will not admitte you as my seruantes, because you were not obedient vnto mee. From whence I will collect, that if at that time no account shall bee made of prophecie, and the grace to doe miracles without vertues: lesse account shall bee made of nobilitie, riches, dignities, sciences, and other much lesser things, which yet are much esteemed of men. For to all in generall hee will say, I knowe

Matt. 7. 22.

Note.

you

you not, Departe from mee you workers of iniquitie.

4. The damned hearing the thunder of this dreadeful sentence, a mortall rauing sadnesse shall fall vpon them. For if the signes of iudgement, (which like lightenings are precedent to this thunder) shall wither their bones with feare, what a terrour shal the thunder it selfe cause? what affliction the flashe? and what torment the fier? *Psal. 76. 19.* *Psal 76. 19. & 96 4.*

O soueraine iudge, sende lightenings of thy diuine inspirations vpon the earth of my soule, that contemplating what is to passe in iudgement, I may tremble, and quake, and so alter my life, that thou maiest alter the sentence. Chaunge my harte with thy right hande, that in that daye I may not bee placed on thy left hande. Et cum veneris iudicare, noli me condemnare. And when thou commest to iudgement, doe not condemne mee. Let thy mercye now pardon mee, that then thy iustice may not condemne mee, Amen. Colloquie *Psal. 76. 11.*

THE III. POINT.

THirdly, I am to consider the execution of these sentences, of the which our Saviour Christ saieth: *Et ibunt hi in supplicium æternum, iusti autem in vitam æternam.* And these shall goe into punishement euerlasting, but the iust into life euerlasting. *Matt. 25. 46.*

1. I will consider the execution of the sentence giuen against the wicked, for in the instant that it shall be giuen, without any delaye, in the sight of the righteous, the earth shal open vnder their feete, and the diuells laying holde on thē, they shal all togither descende vnto hel; and the earth shall presently close vp againe, they remaining for euer buried in that abysme of fier. Then shall bee fulfilled that malediction written in the Psalme; *let deathe come vpon them, and let them goe downe quicke into hell*, And that which S. Iohn speaketh of in his Apocalips, That the diuell, and deathe, and hell, and all those that were not written in the booke of life, were cast into the lake of fier and brimstone, where with Antichriste, and the false Prophets they shall bee tormented day and night for euer, and euer. And this is the second death bitter and eternall, which encompasseth the soules, and bodyes, that died the first deathe of sinne, and the corporall deathe that ensued thereupon. O what a furious rauing shall possesse the damned, seeing themselues not able to resist, nor to impeache the execution of this sentence? O what a bitter enuye shall penetrate their entrailles, to beehold the glorie of the righteous from whom they are diuided! O what a desperate sadnesse shall they receiue by this second death, and in their first entrance into that stinking infernall poole! O what raging agonyes, beholding themselues couered with mountaines of earth, bolted vp *Psal. 54. 16.* *Apoc. 20. 14.*

with eternall boltes, and bounde handes, and feete with chaines of perpetuall damnation! Then shall they see by experience how euill, and bitter it was to haue diuided themselues from their God, and to haue abandonned his holy feare.

Ierem.2.19.

Colloquie

Feare, o my soule, the terriblenesse of this seconde deathe, that thou maist auoide the iniquitie of the first death. Enter with thy spirit into these openings of the earth, and hide thy selfe therein, beholding quietly what passeth there, that thou mayest feare the wrath of the Almighty, and escape his furye.

Isai.2.10.

2. I will likewise ponder how ioyfull the righteous shallbee (as Dauid saieth) to beholde the vengeance that Gods iustice taketh on the wicked, for although among the damned bee heo that was their father or mother, brother, or frende, they shall receiue no paine but rather ioye, to see the greate reason that almightie God hath for what hee doeth: so that they shall sing the song that Moyses sung, when the Egyptians were drowned in the sea, or the song of the Lambe which S. Iohn maketh mention of saying. *Greate and meruailous are thy workes, Lord God omnipotent: iust, and true are thy waies king of the worldes. Who shall not feare thee, o Lord, and magnifye thy name, because thou onely art holy, and thy iudgements are manifest to all.*

Psal. 57. 11.

Exo.15.1.

Apo.15.3.

3. From hence I will mount vp to ponder the execution of the sentence of the righteous, beholding how all the blessed are carried aboue the ayre, following their captaine IESVS, singing a thousand songs of iubilation, and glorifying almightie God, for hauing deliuered thē from such, and so greate perill, with those wordes of the Psalmist: *Blessed bee our Lorde that hath not giuen vs a preye to their teethe, our soule as a sparrowe is deliuered from the snare of the foulers. The snare is broken, and wee are deliuered, our helpe is in the name of our Lord which made heauen, and earthe.* And in this manner they shall penetrate the whole heauens, vntill they arriue at the Empyreall heauen, where Christe our Lorde shall place them in those thrones of glorye, which they are to possesse raigning with him thoroughout al eternitie, with greate peace, and tranquillitie.

Psalm. 123.6.

Colloquie

O happy labours of a vertuous life, which are so well rewarded in life euerlasting. Cheere vp thyselfe, o my soule, with the hope of these rewardes, and embrace with greate feruencye these labours.

The conclusion of what hath beene saide.

THere remaineth for conclusion of what hath formerly beene spoken, that I consider myselfe in this worlde, as in a middle place betweene heauen and hell, and that I am here (as S. Bernard saieth) like as nouices are in a house of probation, almightie God prouing mee with

Serm.31. ex paruis.

the

the preceptes hee imposeth vpon mee, and with the afflictions that hee sendeth mee, but yet assisting mee with his grace, to issue out of them, hauing first beene well approued. If I prooue ill, following the diuells partye, by the irreuocable sentence of almightie God, I shall bee cast out of the worlde into hell: But if I prooue well, fullfilling the will of God, by his sentence I shall be exalted from the worlde vnto heauen. Wherevpon it behoueth me to consider very well how I liue, that I may issue out of this worlde well approoued.

O eternall God, that madest this earthe like a house of probation, to exercise men whome thou hast ordained for heauen; prooue mee, and exercisee mee, preuenting mee with thy mercye, that I may obey thee in such sorte, that at the daye of iudgement thou maiest approoue mee, and admitte mee into thy kingdome, Amen. Colloquie *Psal. 25. 1*

THE XVI. MEDITATION.

Of Hell, as concerning the eternitye of the paines, and the terriblenesse of the place: and of the inhabitants thereof, and the tormentors.

THE I. POINT.

1. FIrst, we must consider what hell is, in such māner as by faithe wee are instructed, that knowing the definition thereof, wee may tremble to heare the name. Hell, is a perpetuall prison, full of fier, and of innumerable, and very terrible torments, to chastize perpetually such as dye in mortall sinne. Or otherwise, Hell is an eternall estate, wherein sinners for the punishment of their sinnes, want all that good which they may desire for their content, and endure all kindes of euills which they may feare for their torment. So that in hell is ioyned togither the priuation of all that good which men enioy in this life, and Angells in the other: and the presence of all those euills which afflict men in this life, and the diuells in the other. *What Hell is.*

2. This I may ponder, discoursing thoroughout all the euills, and miseries that I suffer, or see others suffer, augmenting them and eternizing them with my consideration; for all that in this life is suffred, is litle, and lasteth but a litle time, because it hath an end: but that which is suffred in hell is exceeding much, and shall continue an infinite continuance, which hath competencye with that of almightie God, for it shall continue as long as almightie God shall continue. If I heere suffer hunger, and thirst, I must vnderstand, that in hell I shall haue another kinde of hunger, and thirst incomparably greater and besides

that

that euerlasting. If I here suffer any dolour, or dishonour, or pouertye, or heauinesse, or want of friendes, &c. All this I shall suffer in hell, with such excesse, that that which is here, is as it were but painted, or but like a blast: but that there, shal all of it bee most terrible, and shal neuer haue an ende; for after it hath continued fifty thousand yeares, there remaine other fiftye thousande millions to passe, and these beeing passed, there remaine others, and then others without number, or end. For Cain hauing beene in hell more then fiue thousand yeares, is as if hee began but to daye. And it is some two thousand yeares now, that the couetous Diues burneth in hell, and asketh but one droppe of water, and hee shall for euer burne, and for euer desire it.

Note.

Colloquie *Then what follye is it (o my soule) for not suffring in this life so small, and so short afflictions, to put thy selfe in daunger, to suffer euills so greate, and so euerlasting? How is it, that thou wilt not beare patiently that litle, and short correction that thou sufferest, seeing thou deseruest to suffer so greate, and so euerlasting for thy sinnes? O eternall God, illustrate mee with thy soueraigne light, that by the euills present, I may knowe the terriblenesse of those that are eternall, and may liue in such manner, that I may meritte to bee free from them, Amen.*

THE II. POINT.

SEcondly, I am to consider the causes, and circumstances of this eternitie, pondering how that all that is in hell is eternall.

1. The damned is eternall, not onely as concerning his soule, but also his bodye: for hee shall bee immortall, neither can hee kill himselfe, nor can any other kill him, neither will almightie God annihilate him. And though hee himselfe should desire death, it will flye from him, neither will God accomplish this his desire: rather his rauing to dissolue himselfe, will terriblie torment him, seeing hee cannot obtaine what hee desireth.

Apoc.9.6

2. The place of the prison is eternall, and cannot bee ruinated: For the earth (in the middest whereof hell is) shall continue for euer: The fier likewise shall bee eternall; for the eternall breathe of almightie God (as the Prophet Isaias saith) shall serue for brimstone to preserue it, and so, that it shall haue neede of no other fewell. Or if brimstone serue for fewell, it shall likewise bee eternall, for the same breathe of almightie God shall preserue it. And fier, which hath the vertue to burne, and to consume, hath there by Gods omnipotencie, its vertue diuided, for there it burneth, & consumeth not: And so that which foreuer burneth, foreuer continueth.

Eccl.1.2. *Isa.30.33* *Psa.28.7* Note.

3. The

3. The worme that there biteth ſhall bee eternall, and none, (as Chriſt our Sauiour ſaide,) ſhall bee able to kill it. For the corruption, whereof it is engendred, which is ſinne, newer endeth; and the liuely apprehenſion thereof, and of the paine, neuer ceaſeth: and ſo that cruell gnawing which it maketh in the conſcience, ſhall neuer haue an ende. *Marc. 9. 44.*

4. The decree of almightie God is eternall, and immutable; for he is reſolued neuer to reuoke the diffinitiue ſentence that hee hath giuen, nor to deliuer out of hell him, that once entreth therein! *Quia in inferno nulla eſt redemptio.* For in hell there is no redemption of captiues, nor ranſoming of priſonners, nor any price for them, for as much as the blood of IESVS Chriſt paſſeth not thither. And if when it was freſhe, and was ſhed vpon mount Caluarye, it drewe out of hell none of the damned, much leſſe ſhall it now deliuer any forth from thence. *D. Tho. 3. p. q. 2. art. 6.*

5. *Finally*, all the paines ſhall bee eternall, becauſe the ſinnes ſhall likewiſe bee ſo. For as much as in hell there is no pardon of ſinnes, no true penance, nor ſatisfaction that may bee accepted, neither is the blood of IESVS Chriſt applyed vnto them. From whence it proceedeth, that whoſoeuer will dye without doing penance for his ſinnes, hee virtually willeth to remaine in them for euer, and that his ſinnes ſhould bee eternall, and therefore hee meriteth that Gods iuſtice ſhould chaſtize him with paines euerlaſting. And hereupon it is, that allbeeit a ſinner dye with true faith, and hope, yet entring into hell, hee is depriued of them, not onely for beeing (as is aforeſaide) vnworthy of them, but alſo for that now there remaineth with him, no obiect of hope, neither to obteine pardon of ſinnes, nor to bee heard in his petitions, nor to iſſue out of miſerie, nor euer to attaine to any bleſſedneſſe. *Note. Ex D. Th. 1. 2. q. 87. art. 3. ad 1. cum D. Aug. & D. Greg. quos citat. Medi-tat. 9. punct. 4.*

Then how is it, (o my ſoule) that thou feareſt not this beeing eternall, obliged to eternall miſeries? How is it, that thou art not affrighted with this fire, this breathe, this worme? and this decree of God immutable, and ſempiternall? Conſider, that yet almightie God will alter the ſentence, if thou with penance altereſt thy life. Attende not till thy ſinne bee eternall, for then ſo likewiſe ſhallbee thy punishment. Colloquie.

THE III. POINT.

1. THirdly, I am to conſider the continuation, and inuariableneſſe of the paines, which goeth togither with eternitie. Pondering that the paines ſhall in ſuch ſorte for euer endure, that they ſhallbee perpetuall without interruption, and inuariable without diminution. So that allbeeit they ſhould continue millions of yeares, yet ſhall there not bee one onely

day or vacation; neither ſhall the paine ceaſe ſo much as for an hower, or a moment; neither ſhall the ſubſtantiall paine bee diminiſhed, nor haue any refreſhing, as is apparēt in the riche couetous man, to whom Abraham denied ſo ſmall a refreſhing, as to haue his tongue touched with the tippe of a finger dipped in water. Rather new accidentall torments ſhall bee augmented vpon them, by the new entrance of other damned: and that change which heere vſeth to bee a refreſhing, (if in hell there bee any change) ſhallbee there a new torment. For if the luxurious (as it is ſaide in Iob) paſſe from the ſcorchinges of the fier, to the waters of ſnowe, it ſhallbee, that the heate may more torment them, thorough the warre that it hath with the colde: and that the colde may cauſe the greater trembling, and gnaſhing of teeth combating with the heate.

Luc.16. 24.

Iob.24. 19.

2. Finally, allthough theſe torments be ſo laſting, and continuall, yet cuſtome in ſuffring gaineth nothing to bee any cauſe of their eaſe; rather euery day they are as it were renewed, and wax greene with new impatience. For as the pride of theſe wretches which abhorre almightie God (as ſaieth the Prophet Dauid) allwayes encreaſeth, ſo likewiſe encreaſeth their wrath, and enuy, their impatience, fury and rage. Then, what ſayeſt thou (o my ſoule) and what doeſt thou; if thou haſt a liuely faith of ſuch torments, how is it that thy ſpirit failes not to conſider ſuch terribleneſſe, ſuch perpetuitye, ſuch continuation, ſuch immutabilitye, and eternitye? If lying in a ſoft bed, thou feeleſt it equall with death to paſſe a long night in watching and paine, expecting with griefe the refreſhing and dawning of the day; how much more ſhallt thou feele it, to bee in an obſcure priſon, in a bed of fier, in perpetuall watching, & in terrible paine, in a night ſo long, and tedious, that expecteth no refreſhing of the day, becauſe it is eternall?

Pſ.73.23.

O Iuſtice of the allmighty, Who trembleth not in thy preſence! Deliuer mee (o Lord) from thy wrath, and chaſtize mee not in thy furie: but protect mee with thy mercye, that I fall not into ſo dreadefull, and eternall a miſerie, Amen.

Colloquie. Pſal. 9.2.

THE IV. POINT.

FOurthly, deſcending to the particulars, I am to conſider the dreadefulneſſe of that place which wee call hell.

1. For firſt, it is a place vnder the earth, obſcure and full of darckeneſſe, thicker then that of Egipt, where neuer entreth the light of the ſunne, moone, nor ſtarres. And the fier, allbeeit it burneth, it giueth no light, but ſmoketh and blindeth the ſight; for our Lord, becauſe of the wicked,

diuideth the flame of the fier, taking from it the good that it hath, and leauing it the euill. Pſ.28.7.

2. Moreouer, hell is a moſt ſtraite place, deuoide of thoſe flowery meadowes; and ſpacious foreſts of the earth. For allbeeit that hell, (as Iſaias ſaith) be verie deepe, large, and wide, and hath his creekes farre ſtretched out: yet ſo manie are the men that ſhall diſcende thereinto, that hardely there ſhallbee for euery one the place of a very narrowe graue, and they ſhallbee crowded togither like brickes in a fiery fornace, that they ſhall not bee able to ſtir nor wrinche. Iſai.30. 33. Note.

3. Beſides this, it is a moſt diſtemperate place with exceſsiue heates, hauing not ſo much as a chinke, where any winde may enter to refreſhe it. And for this cauſe S. Iohn in his Apocalips calleth it allwaies, a lake of fier, and brimſtone: For as fiſhes are in a lake of water ouerwhelmed, and as it were priſoners, without beeing able to get out: ſo ſhall the damned bee in that burning lake of terrible fier, mingled with melted brimſtone, of a moſt abhominable ſmell. Apoc. 19. 20. & 20. & 15.

4. And from hence alſo it is that hell is a moſt ſtinking place: For the bodies of the damned ſhall reake forth an inſupportable ſweat, with an abhominable ſtinch. And finally, it ſhall bee faſtned on all ſides with eternall boltes, that they ſhall neuer bee able to get out, neither by force, nor by ſubtletye. And if by the diſpenſation of almightie God, any commeth out, hee carieth with him his torment, and returneth preſently from whence hee iſſued, but that diſpenſation ſhall neuer bee giuen after the day of iudgement. O how ſoft, and ſweete would any dongeon appeare vnto thee if thou didſt well ponder the terribleneſſe of hell? *O good* IESVS, *ayde mee to bewaile bitterly my ſinnes, that I may not deſcend to this land of darknes couered with the ſhadowe of deathe, the lande of thoſe that are in deſpaire, Amen.* Iob.10.22.

THE V. POINT.

1. FIfthly, I am to conſider the miſery, wretchedneſſe, and diſcorde of the inhabitantes of this place with are captiues in this priſon. Pondering how they want all the good reſpectes that are of bounty, diſcretion, nobility, parentage, frendſhip, & loyaltie, and are clothed with all the contrary reſpectes, with ſtraunge abhomination. For in hell are all ſortes of perſons: ſome were Angells of ſeuerall hierarchies and quiers, beautifull, potent, and verie reſplendent. Others were Emperours, kings, & Princes with diuerſe eſtates, and titles of nobilitye. Others were wiſe Philoſophers, eloquent, and learned in diuerſe ſciences. Others courteours, diſcreete, affable, liberall, gratefull, and well conditioned. Others parents, kinſmen and

and allyes; fathers, and ſonnes: brothers, or coſin-germanes. Others very greate freindes, and acquaintance, companions, and neighbours. But in entring into hell, they looſe all theſe reſpectes, without hauing (as Iob ſaieth) any order or concorde, but confuſion, and horrour. All make themſelues mortall enemyes, one to another: filling themſelues with wrath, rancour, enuye, impatience, and rage one againſt another, that one can not endure to ſee the other, nor to giue him a good worde. The Father abhorreth the ſonne, and the ſonne the Father; the Lord his vaſſall, and the vaſſall his Lord: one curſing another, bitting and renting themſelues with rage. And ſpecially thoſe which in this life loued with a diſordinate loue, and were companions in ſinnes, ſhall much more abhorre one another, and their paines ſhall bee augmented with the rage to ſee themſelues togither. For as burning coales when they are togither, the one kindleth the other: ſo theſe infernall coales, kindled with the her of their owne wrathes, ſhall adde heate to the ardent heate of their companions.

Note.

Iob. 10. 22.

Note.

2. Adde to this, the moſt painefull imagination, that perforce, and in deſpight of them, they ſhall bee eternally togither, not being able to flye or diuide themſelues one from another. For flying from one whom they much abhorre, they light vpon another that is worſe: and ſo ſhall they haue a perpetuall, and cruell warre, hauing no body to pacifie, nor to comfort them: for from the earth none will goe, though hee could; nor none ſhall come from heauen though hee would: For none that is good, will daigne to entre into ſo infamous a place. In ſo much that Chriſt our Lord when hee deſcended into hell, entred not into this place, nor gaue them any comfort. What will princes then thinke, to ſee themſelues conſorted with plebeyans, and entreated by them with ſuch inſolencie, and hatred? What a torment will it bee to liue perforce with myne enemies that actually abhorre mee, and curſe mee, without beeing able either to ſtoppe their mouthes, or myne owne eares? what a paine will it bee neuer to ſee perſon that wiſheth mee well, nor is compaſsionate of my miſeries, but that rather encreaſeth and augmenteth them?

Note.

Note.

O my ſoule, grounde all thy friendſhips vpon true charitie, for this onely is eternall, and perisheth not, and without it all the reſt ſhall perish. Haue peace, as much as in thee lyeth, wish all men, that thou mayeſt not enter into the companye of ſo many Wicked.

Caſsian. collat. 16. c. 2. 1. Cor. 13. 13.

THE VI. POINT.

3. SIxtly I am to conſider the terribleneſſe of thoſe helliſh tormẽtours, & executioners. Firſt generally in hell, euery one of the damned is a tor-

mẽt-

menter of all, and all are tormenters of one, saying, and doing things, (as is abouesaid) to torment them.

2. Moreouer, the diuells, are terrible tormenters of men, reuenging themselues vpon them, for the rage they haue against almightie God, and against IESVS Christ: And therefore they torment them with affrighting visions, with horrible imaginations, and with all other meanes that their fierce cruelty can inuent.

3. Besides all this, the third and the most cruell tormenter, is the worme of conscience which biteth, & shall eternally bite with terrible cruelty. For the damned wretch, remembring the sinnes hee hath committed, & the inspirations hee had to get out of them, and to haue freed himselfe of those torments, and yet that thorough the sinne of his owne peruerse freewill, hee entred into them, himselfe will bee his owne torturer, and will bite himselfe, and would rent himselfe in peices (if he could) with incredible bitternesse, and rage: heerein fullfilling that punishment, where of S. Augustine speaketh. Thou didst commaunde it, o Lord, and so it commeth to passe, that the disordinat mind should bee its owne tormente, for his sinnes are his tortures, and his vnbrideled passions, his tormentours, so that hee himselfe, is most greiuous to himselfe. Colloquie. Lib 1. confessionum.

Learne then (o my soule) to hearken to this beating of thy conscience, and make peace with thy good aduersary, that pricketh thee when thou sinnest: for in hell like a madde and enraged dogge shee will barke, and bite, reuenging the iniurye thou didst her, when in this life thou contemnedst her. Matt. 5. 26.

4. The fourth tormentour will bee the inuisible hande of almightie God, which dischargeth it selfe vpon the damned, vsing his omnipotencie against them: who knowing this, turne their rage against him, breaking out into horrible blasphemyes, and desiring that hee might cease to bee. But all is turned to the increase of their dolour, and torment.

O most heauy hande of the omnipotent, who can abide thee? O what a dreadfull thinge is it, to fall into the handes of the liuing God beeing offended! Sunder (o Lord) very farre from mee this thy hande of chastisement, and touche mee with that of thy mercye, that beeing freed from these feares, I may euer enioye thee. World without ende, Amen. Colloquie.

THE XVII. MEDITATION.

Of the paines of the senses and interiour faculties: and of the paine of losse or damnation, which is suffered in hell.

AS the sinner embraceth two greate euills which are, to seperate himselfe from almightie God the fountaine of liuing water; and to turne vnto the creatures, to enioy their perishing delightes: so in hell he is punished with two sortes of paine: one which we call of losse, or damnation, for the first euill: and another which we call of sense for the second: and with this wee will begin, becausse to haue sense is most easye.

Iere. 2. 13.

Pœna damni. pœna sensus. Hier. 2.

THE I. POINT.

FIrst, I am to consider the paine which the damned doe suffer, when they haue a body. For according to the lawes of Gods iustice. *Per quæ quis peccat, per hæc & torquetur. By what things a man sinneth, by the same also he is tormented.* And seeing sinne entreth by the senses, in them must bee the punishment thereof. This may bee pondered running thorough all the fiue.

Pœna sensus. Sap. 11. 17.

1. The sight shallbee tormented by beholding their enemies neere them, and by suffering horrible visions which the diuells will set before them, taking dreadefull figures to torment them withall, they not beeing able to shut their eyes from seeing them, in chastizement of the sinnes they cõmitted with this sense.

2. The eare shall allwaies bee hearing blasphemies against almightie God, maledictions & wordes most iniurious, & other most harshe soundes after the mãner of horrible howlings, and roarings, without beeing able to shut vp their eares, in chastisement of the sinnes which with them they committed.

3. The smell, shall bee smelling stinking things like brimstone, but aboue all, the abhominable stinke that shall proceede from the bodyes of the damned, and from his owne bodie.

4. The taste, in the throte, and tongue shall taste things exceeding bitter, yea much more bitter then gall, or wormewood, with terrible belchings, & womitings of the stomake: and on the other side, it shall suffer the hunger of a dog, & a raging thirst, desiring like the riche couetous man, one litle drop of water, which yet shall not bee graunted him, in chastizement of his sinnes of gluttonies.

Ieremi. 25. 15.

Luc. 16. 24.

5. The touching, thoroughout the whole bodye shall suffre greate tor-

ments,

ments, from the sole of the foote to the crowne of the head, so that therein shall bee assembled the paines of the eyes, eares, and teethe; of the side, of the harte, and of the goute, and of all other that torment vs in this life. Now if the paine of one only sense cause so greate dolour in this life, how much dolour shall that paine cause that entreth by troopes into all fiue? O vnhappye sensuall delightes, whose ende are such terrible bitternesses!

6. With this consideration, I am to animate my selfe to bewaile the sinnes, which with these fiue senses I haue committed, sorrowing for the liberty that I haue giuen them, and resoluing to mortyfie, and restraine them, that death, and hell enter not by them. *Hier. 9. 21.*

THE II. POINT.

SEcondly I am to consider the paine of the fier which is so terrible, that in comparison thereof, this heere is no more, then as if it were but an onlie painted: for it is an instrument of Gods iustice, and omnipotencie, to chastize and torment, not only bodyes, but soules also, and pure spirits.

1. The properties of this fier are: First, that it imbowelleth it selfe with the damned with such a cõnexion, that whersoeuer the diuell goeth, hee is tormented with this fier: and wee may say, that hee carrieth the fier of hell with him, becaule hee carrieth the torment that hee receiueth thereby. Note.

2. Secondly, though this fier bee one, and the same, yet it tormenteth not all the damned a like; for the greater sinners it tormenteth much more, and the lesser lesse. Yea, and hee himselfe that is damned, it shall torment more in one parte of his bodye, then in the other, when that parte was a speciall instrument of his sinne. Some it will torment more in the tongue, becaule they were murmurers, and periured. Others in the throate, becaule they were gluttons, and drunkardes. And all this wrought by the omnipotencie, and iustice of almightie God, which taketh it for the instrument thereof. *D. Th. 1. p. q. 64. art. 4. ad 3.*

3. The thyrd is, that it wanteth that which vseth to refreshe, & retaineth that which is pure torment. For (as alreadye hath beene touched) it burneth, and giueth no light; it burneth & consumeth not: it burneth perpetually, & neuer diminisheth; For it is preserued by God. And allbeeit the miserable dãned (according to the saying of the prophet) are like vnto strawe, this fier laying fodainelie holde vpon them without any resistance: yet this strawe neuer ceaseth to burne, & the flame that proceedeth frõ it, casteth out such a smoke, that it blindeth, but choketh not: it tormenteth, but killeth not. Then *Malach. 4. 1.*

what

what will it bee to see one of the damned drencht. and ouerwhelmed in a pit of fier, and in an immensitie of flames, with pittifull gronings, howlinges and exclamations, without finding any refreshing, or hope of ease? O what a terrible euill is sinnes, seeing that almightie God beeing infinitely mercifull, beholding one that is his owne creature, redeemed with the blood of the lambe, to suffer such horrible torments, yet hath no compassion of him, nor pulleth him out of that fier: nay rather from heauen hee standes looking on him, and reioicing that hee suffereth according to the statute of his iustice.

Note.

Colloquie. *O my soule, heare what this our Lord saith: Which of you can dwell with deuouring fier? O who shallbee able to dwell in these perpetuall ardours? If thou dareſt not touche the light fier of this life, why doest thou not tremble at the terrible fier of the other? Contemplate this fier with attention, that the feare thereof may consume the fier of thy insatiable desire, if thorough thy want of feruent zeale, the fier of Gods loue bee not sufficient to consume them.*

Isa 33.14.

THE III. POINT.

THirdly, discoursing of all the interiour faculties of the soule, I am to consider the paines which they suffer.

1. First, the imaginatiue faculty shallbee tormented with horride imaginations, more terrible then those which the most melancholy suffer in dreames, or then those the Egiptians did suffer, which (sayeth the Wiseman) were horrible, and dreadefull, with most monstrous affrighting visages of wilde beastes, and dragons, and with roarings, and hissings, that wrought in them greate terrour, and amazement.

D. Tho in addit. q. 94. Sup. 17. 4. & dein-cept.

2. Hereupon it is, that the appetites shallbee tormented with the fury of their owne passions, which shall issue out in troopes, and with greate vehemencye: to witte, feares, heauinesses, irksomnesse, agonies, anger, desperations, enuyes, and rages, with such a cruell warre among themselues, that they shall one rent another in peeces.

3. The intellectuall memory, shallbee tormented with a continuall, & fixed recordation of things passed that it possessed; and of the present which it suffereth, and of those which are to come in eternitie, so that it cannot thinke vpon, nor call to minde any thing that may ease it, nor diuert it selfe nor to thinke vpon its miseryes. And if it remembre the pleasures it had in the worlde, it is for its greater torment. In such sorte, that its memory shall bee like a most tumultuous sea, tossed with innumerable waues of imaginations, more bitter then gall, some going, and others comming, leauing him not so much as one moment of rest.

The

4. The vnderstanding shall bee darkened, without beeing able to discourse, or vnderstande any thing that may please it: it shall bee full of errours, and illusions, pondering, and exaggerating his euills, and iudging with pertinacie that almightie God doeth him wrong, complaining against him, as against one iniust.

5. The will shall bee obstinate, and obdurate in his sinnes: and in the hatred of almightie God, of his Saincts, and of men, without beeing able to bee appeased, or chaunged, or to repent what it doth; and desiring to doe his owne will, hee shall neuer bee able to doe it in any thing, that may bee for his comfort: for allready they haue bounde him hande and foote to cast him into that darkenesse, not permitting him libertye to exercise the workes of light or ioye. Whereupon a mans owne will not being fullfilled, shall bee the hell of it selfe, to chastize it for those manifould times that in this life it was fullfilled, contrary to the will of almightie God. *Matt. 22. 13.*

6. Finally, I will consider that the harte of one of the damned, is like a most bitter, sea, whereinto enter the riuers of most terrible torments. Fiue, for the fiue exteriour senses. And other fiue, for the fiue interiour faculties; to chastice the sinnes they committed against the ten commaundements of Gods lawe, or against any one of them. For (as the Apostle saith) whosoeuer breaketh one, shall passe thorough the same kinde of torment, which hee shall, that breaketh all.

Then what greater vnhappinesse can there bee, then that those faculties which God our Lord gaue mee to enioy him, and to ennoble my selfe, should bee conuerted into my cruell executioners to torment, and confounde mee? Immense God, ayde mee to mortifie, and subdue the faculties which thou hast giuen mee, and let mee bee their tormentor in this life, rather then they should bee mine in the life to come. Amen. Colloquie. Iacob. 2. 10.

THE IIII. POINT.

FOurthly, I am to consider that paine which they call of losse or damnation which is infinite, because it depriueth of an infinite good, which is almightie God. So that these wretches shall for euer bee banished from heauen, and depriued of the blessednesse, and ende for the which they were created, of the cleare beholding of almightie God, of the loue that maketh blessed, and of that riuer of delightes which proceedeth from all: all which shall giue them terrible torment, & heauinesse, especially those who in this life beleeued therein. For allbeeit that their vnderstanding bee obscured to knowe other things, it shall not bee so to ponder, & esteeme this, Gods diuine iustice so ordaining it for their greater torment. *Pœna damni. D. Tho. 1.2. q. 87. art. 4.*

1. The terribleneſſe of this paine may bee conſidered two wayes: the firſt is, by that which holy men feele here who haue the light of heauen to knowe the greateneſſe of the glorye, and the high felicity that it is, to ſee almightie God: who holde it for an extreme paine to want this ſight, and tremble onely to thinke on it, as is noted in the third pointe of the ſixt meditation.

2. The ſecond way is, by that which the damned themſelues feele by wanting this high felicity, not in ſo much, as it is an honeſt good, for they neither loue God, nor any holy thing: But for ſo much, as they want that which ſhould giue them high, and eternall reſt, and free them from ſo horrible a torment. This I may come to find out by ſome likeneſſe of things of this life: For if men haue ſo much feeling to bee depriued of an inheritance, whereunto they had ſome right, how much more ſhall they feele to bee depriued of the eternall inheritance of heauen, to which they might haue had right, if they had not forfeited the ſame thorough ſinne? And if the priuation of finite, and limited goods & delightes, doth ſo much greiue the harte, how much more will it bee greiued with the priuation of an infinite good, wherein are eminently comprehended all the goods, and pleaſures created? And if among terrible things, deathe is the moſt terrible, becauſe it diuideth the ſoule from the body, & from this viſible worldle: how much more terrible ſhall eternall death bee, wherein the ſoule is diuided from almightie God, from his kingdome, and from the inuiſible worldle? And as *neither eye hath ſeene, nor eare hath hearde, nor hath it aſcended into the harte of man, What things God hath prepared in heauen for them that loue him*: ſo likewiſe it is not poſsible to imagine the terribleneſſe of the euills, that are included in wanting for euer theſe goods.

1. Cor. 2. 9

Colloquie. *O infinite God, let all the other paines of ſence bee diſcharged vpon mee, ſo I may bee Without ſinne: rather then thou ſhouldſt chaſtice mee With this paine of loſſe, depriuing mee thorough my ſinne of thyne amiable preſence, Amen.*

3. To this paine is annexed the wanting of the ſight, and company of our Sauiour Chriſt, of his moſt bleſſed Mother, of the nine Quires of Angells, and of all thoſe that are bleſſed. The which ſhall inflict much terrible torment vpon theſe wretches when in the daye of iudgement they ſhall ſee parte of the glorie of this bleſſed companie, and ſhall bee diuided from them, the memorie whereof ſhall perpetually remaine in them, with a furious enuye, and rage. Finally by the terrible euills which they ſuffer, they ſhall collect what moſt excellent goods they want; becauſe they conlecture that almightie God will bee as liberall in rewarding, as hee is terrible in chaſtizing: and that, in that moſt beautifull place of heauen, hee hath as many delectations, as there are torments in that moſt wretched

place

place of hell: of which greate goods to see themselues depriued, will exceedingly augment their euill. With these considerations, I will cast deepe roote in the affections of the feare of God, and detestation of my sinnes, accompanying them with a greate confidence in Gods mercy, that hee will deliuer mee from this extreme miserie, and so will I begge it of our Lord, saying vnto him.

I confesse (o my God) that I am that miserable sinner, Who in the laude of the sainctes committed innumerable sinnes; for the Which I deserue not to see thy glorie: nor to bee admitted into the companye of those that enioye it. I am sorrye for those sinnes by Which I haue merited so greate a punishment. Pardon them, o Lord, thorough thy mercye, that the Worke of thy handes, bee not destroyed, nor Want that ende for Which it Was created. Let not mee helpe to people hell, nor to bee fewell for that neuer-ending fier: suffer mee not to fall into an estate, Wherein I should curse, and abhorre thee: For in hell Who shall praise thee? No, no, o Lorde, it must not bee so, for I must for euer loue, and blesse thee, and after this life thou must place mee in the other, Where I may loue, and praise thee, Worlde Without ende, Amen. Colloquie. Isa. 26. 10. Psal. 6. 6.

HERE FOLLOW OTHER MEDITATIONS,

And formes of praier to obtaine puritye of soule, and perfect mortification of her vices, and passions.

TO obtaine perfect puritye of soule, which is the perpetuall ende of the purgatiue way, there are ordained certaine formes of praier, prescribed in the ninth. §. Of the introduction of this booke: of which, the first containeth for matter of meditation the seuen capitall, or principall vices, commonly called the seuen deadely sinnes: And the ten commaundements of the lawe of God: And the three faculties, & fiue senses of man. And it is very profitable to knowe more particularly, the multitude, and greateneſse of our sinnes: and to learne how to examine the conscience, as well for sacramentall confession, as for the dailie examination, which is euery night to bee made. And finally it aydeth much to diue deepe into the knowledge of our selues, to discouer the rootes of our sinnes, and to applye vnto them the remedies thereof.

1. In this first place I will set downe the meditations of the seuen deadely sinnes: For in thē as in seuen heades the other sinnes are virtually included, & for this cause our principall battaile must bee against thē, for whosoeuer perfectly vanquisheth them, vāquisheth the dragon with the seauen heades

which maketh warre vpon the saincte, and destroyeth the seuen nations of enemies which hinder the entrance into the lande of promise, not terrenne, but cœlestiall, as Cassianus largely prosecuteth it in those bookes which hee wrotte vpon this matter. From whence it proceedeth, that the principall ende of these Meditations, must not bee onely to knowe the malice, and deformitie of these vices, and to abhorre it; but to lay presently handes to worke, & to mortifie those disordinate passions, and affections, that haue taken deepe roote in our harte (for as S. Basile saith) vices are not vanquished, nor vertues gained with bare considerations, but with strong exercises of mortification; for the which meditation, and praier is a helpe, mooumg our will to bee willing to bee mortified, and obtaining of our Lorde, forces to that ende. And allbeeit it is truthe, that all mortall sinnes are taken aw ay tog ither and at an instant by contrition and confession, wherein one mortall sinne is not pardoned without another: yet vicious customes that remaine in the soule, and passions of the apetite vpon which they are founded, are to bee mortified by parcells, and by litle, and litle; for the which Moyses said to his people, speaking of the seuen nations aboue mentioned. *Ipse consumet nationes has in conspectu tuo paulatim, atque per partes, non poteris eas delere pariter: He will consume these nations by litle, and by partes: thou canst not destroye them all togither*: The diuine prouidence so ordaining it for our exercize, and humiliation; because the warre continuing longer, the victory shall bee more secure, and more proffitable.

Deut. 1. 7. Item Collat. 5. cap. 16.

Reg. 7. exsusis.

Deuter. 7. 22.

3. For this cause wee will make a speciall meditation of euery one of these vices, teaching the manner how to make warre vpon them by their contrary actes. To which ende wee shall ponder in euery one three things. 1. In what māner a man may sinne in euery vice, setting downe not only greate, but also light sinnes, that those which are desirous of perfection, may knowe more often what things they are to mortifie. The 2. shallbee, the losse which followeth such a vice, and the temporall punishments, wherewith almightie God vseth to chastice it, and the eternall which in the other life are especially correspondent vnto it. The 3. shallbee the greate fauours, and rewardes which they enioy, that valourously doe mortifie it, and embrace the contrarye vertue, declaring some actes, and excellencies thereof, that feare, and loue may animate vs to mortification.

THE

THE XVIII. MEDITATION.

Of pride and Vaine glorye.

THE I. POINT.

1. FIrst, I am to consider what pride is, and in what manner a man may sinne therein, pondering how contrary it is to all reason, how iniurious to God, how preiudiciall to our Neighbour, and how hurtfull to vertue: for all this is discouered in euery one, as the fathers haue noted it. Pride is a disordinate appetite of excellencie: and it is in two manners. The one is carnall, and worldely, which placeth its excellencie in corporall goods, as wealth, parentage, beauty, honorable office, &c. The other pride is spirituall, which couereth it selfe in the spirituall goods of sciences, and vertues: And this hath foure actes. The 1. is, to attribute to himselfe that which is Gods, as if it were his owne, due to his nature, or acquired by his owne industrie, without acknowledging God for the author thereof. The 2. is, that although hee thinketh that what hee hath, it is from almightie God, yet to attribute to his owne merits that, which is of pure grace. The 3. is, to thinke of himselfe that hee hath much more good, then in truth hee hath; as well in vertue, as in learning, and other naturall, or acquired giftes, and to flatter himselfe with them. The 4. is, to thinke, that hee is singular, and excellent aboue all, in those good partes which hee hath; or to desire vainely to bee so, that all may yelde, and subiect themselues vnto him.

D. Th. 1. 2. q. 162.

Cassian l. 12. c. 2. & collat. 5. c. 12.

D. Greg l. 34. mor. c. 18.

D. Greg. 25. moral. cap. 7.

Psal. 11. 5.

Isa. 10. 13.

2. From pride spring many other vices with sundry actes of sinnes, the which like the seuen heades of this infernall dragon, wee may reduce vnto seuen. The first is her eldest daughter, Vaine-glorie: which is disordinate appetite to bee knowen, esteemed, and praised of men whose actes are, to boaste himselfe of what hee hath, as if hee had not receiued it from almightie God; To boaste of what in truth hee hath not; or of a thing vnworthy of glorie, for beeing wicked, and most base; To desire vainely to delight men, saying or doing things that they may praise him: To reioice vainely when hee is praised, delighting to heare his owne praises, though they bee false flatteries. This Vaine glorie is most abhominable in matter of vertues; for it is a sweete poison, and a secret theefe that robbeth, and destroyeth them.

D. Th. 2. 2. q. 132.

D. Basil. de constit. monast. c. 11. & orat. 17.

3. The second vice is boastings, whose actes are 1. To praise himselfe, telling of those good partes that hee hath not, or superfluously exaggera-

D.Th.2.2. q. 112. ting, and blasoning those that hee hath, or discouering without any necessity those which hee should couer. The 3. is, ambition disordinately coueting honours, and dignities, whose disorder, consisteth in coueting those which hee deserueth not, or in procuring them by euill meanes, or with ouermuch affection hauing no other ende but worldly honour. The 4. is presumption, presuming greate matters of himselfe, more then hee is able to performe, and thorough his vanitie casting himselfe inconsiderately into them. The 5. is hypocrisie, fayning that vertue, and good intention that hee hath not, to bee accounted a holy man, and doing good workes to this ende with a dissembled goodnesse. The 6. is stubbornesse in his owne iudgement, preferring it before the iudgement of others, yea although they bee his superiours, in matters wherein it were good for him to subiect himselfe to the opinon of others, not to bee beguiled. The 7. is, contempt of others, making small account of them; First, of his inferiours, then of his equalls, and afterwards of his superiours, vntill hee come to despise euen God himselfe. For pride, (as Dauid saieth) is allwaies increasing, and these budde out of it other innumerable sinnes, discordes, disobediences, malcdictions, and blasphemyes,

Hiere. 48. 2.2 q.131.

Psalm. 73. 23.

4. As I am meditating these vices, I must consider what sinnes I haue committed in euery one of them making of them an humble confession in the presence of almighty God, saying vnto him: *I accuse my selfe, o my God, that I am full of pride, that whatsoeuer I doe is vaine glorie, my wordes smell of boasting and myne actions, and desires are poysoned with ambition. O that I had neuer fallen into such sinnes, pardon mee (o Lord) and deliuer mee from them.* I will also reprehend my selfe, with these reprehentions which are frequent in holy scripture, saying to my selfe. *O vile silly man, what hast thou that thou hast not receiued? And if thou hast receiued, why doest thou glory, as if it were thine owne? Art thou now full? Art thou now riche? Wouldst thou raigne alone, as if thou hadst no neede of others? If thou thinkest so beholde almighty God will say vnto thee, as hee said to another as proude, thou art, blinde, poore, naked, and miserable. Blinde because thou knowest not thy selfe: poore of vertues: naked of good workes: and miserable with greiuous sinnes. Why art thou prowde, dust and ashes? Why art thou puffed vp vile worme? Flye, flye from pride: for beeing poore and prowde, thou shalt bee abhorred of almighty God.*

Colloquie.

1.Cor.4 7.

Apoc.3. 17.

Eccles. 10. 9.

Eccles. 25. 3.

THE II. POINT.

Pro.16 5. 18.1. 9.& 18. 14.

1. SEcondly, I am to consider the terrible punishment that almighty God hath inflicted, & doth inflict vpō some prowde men in this life, & what hee will inflict, vpon all of thē in the other. These chastizements are pointed

at

at in that sentéce so frequent in scripture, *He that exalteth himselfe shallbee humbled.* Wherein are included three terrible chastizements of the prowde: to witte, to depriue them of the excellencye they haue: to denye them what they desire: and in steede thereof to giue them baseneſſe & confusion which they feare; which is verified in many sorts, and may bee pondered by diuerse examples that haue happened. The Angells thorough pride lost the excellencies of grace, and obtained not their preheminences in the seates of glorie, but were cast from the empireall heauen, to the abisme of hell. With his example I am to terrifie my selfe, as Christ our Lord terrified his Apostles, when they boasted that the diuells obeyed them, saying vnto them, *I sawe Sathan as a lightning fall from heauen.* As who should say; so shall you fall, if you bee prowde: For pride of Angells maketh diuells: and will make diuells of Apostles. Thorough the like chastizements passed Adam, Nabuchodonosor, Cyrus, Herod, and others, that desired to bee as God, and gaue him not the glorie due vnto him.

Matt. 23. 12. *Luc.* 14. 11. & 18. 14. *Isa.* 14. 12. *Luc.* 10. 18. *Ioan.* 6. 70.

2. From hence I will ascende to ponder, that the greatest chastizement that almightie God in this life inflicteth vpon one sinne, is, for that cause to permitte many others, and to take from them the speciall fauours of his grace, which should preserue them from them. And in this manner he chastizeth pride, which is the cause of those interiour drinesses, discomforts, and abandonings that happen vnto vs; and thorough it God permitteth grieuous fallings into luxuries, and infidelites. Ananias and Saphira (as S. Basile saieth) for vaine glorie solde their goods, to bee accounted for perfect, and for this almightie God permitted them to retaine halfe the price, for the which they died sodainely, loosing with their life the honour they desired: which strooke a greate feare into the whole Church, & should strike a feare into mee, because the punishment of a fewe, should bee a warning for many. And if I bee prowde, I shallbee peraduenture one of these fewe punished, vnlesse I amende me.

Gen. 3. 17. *Dan.* 4. 28. *Ezech.* 28. 6. *Act.* 12. 23. *Ex D. Bern. ser.* 54. *in Cant. & D. Greg. l.* 11. *moral. c.* 8. *Orat.* 17. *de humil. & vana gloria. Act.* 5. 5.

3. Then will I ponder how at the leaste, I cannot escape from the terrible chastizements of the other life, where all the prowde shall suffer speciall confusion, with terrible shame to see themselues so cõtemned. And those which here pretended the highest place, shall there haue the lowest, at the feete of Lucifer the king of the prowde: yea, and the diuells themselues shall scoffe at him, vsing for a mocke that of the prophet Isaias: *Et tu vulneratus es sicut & nos, nostri similis effectus es, detracta est ad inferos superbia tua, Thou also art wounded euen as we, thou art made like vnto vs* in punishement, as thou hast beene in sinne; *Thy pride is drawen downe to hell,* and to the deepest lakes thereof. Now what greater madnesse can there bee, then to seeke with pride that excellencye whose ende is eternall confusion? And

Isa. 10.

what

Mat. 7. 3. what greater folly then for a glory which passeth like the winde, to oblige
D. Bern. in Apol. ad Guiliel. Abbat. mee to an ignominye that shall neuer haue ende?

Colloquie. *O pride! What a greate beame art thou in the eye foolishly blinding it, that it cannot see its owne hurt? O humble* IESVS *take from myne eyes this greate beame, that I fall not by reason of it, into these so exceeding greate losses, Amen.*

THE III. POINT.

1. THe third point is, to consider the greate good that I shall get, if I mortifie pride, and embrace humilitie, especially for the ende that I doe pretende, which is to purifye my soule. These benefits are comprehended in our Sauiour Christs promise, when hee saide. *He that humbleth himselfe shallbee exalted;* wherein hee setteth downe three greate benefits which
Math. 23. 12. Luc. 14. 11. & 18. 24. hee doth to those, that truely humble themselues; freeing them from the miseryes whereinto they haue fallen; preseruing in them the graces, and excellencies that they haue receiued: and exalting them anew to others that are greater: so that those which humble themselues with a contrite harte for hauing sinned, are exalted by Christ in the very same, wherein they humble themselues: for hee pardoneth them their sinnes; putteth from them the punishment they deserued: giueth them his grace, and charitie: exalteth them to the dignitie of the sonnes of God: heareth their praiers, &
Iacob 4. 6. 3. Reg. 21. 29. filleth them with greate giftes. For *God resisteth the proude, and giueth grace to the humble.* King Achab because hee humbled himselfe before almightie God, was deliuered from the chastizement that was menaced vnto him.
Luc. 18. 10. The Publican was iustified for his humilitie, the Pharisee being reproued for his pride.

2. In like manner the iust humbling themselues are exalted by God in iustice it selfe, augmenting vnto them sanctitye, and the giftes of grace, and the honour and glory which thereby they doe meritte. And hereupon
Eccles. 3. 20. saieth the Wiseman. *The greater thou art humble thy selfe in all things, and thou shallt finde grace before God:* as our blessed Lady the Virgin did, and was
Luc. 1. 48. exalted to bee the mother of almightie God: and the sonne of God himselfe became man to destroye pride, and to giue example of humilitie; and because hee humbled himselfe more then all men, hee was exalted aboue all the heauens.

Colloquie. *Therefore, o my soule, flye from pride, if it bee but to auoide thy hurt, and embrace humilitie though it bee but for thyne owne profit. For it is a generall lawe from the*
Ad Phil. 2. 9. *which thou shallt not bee excepted, that whosoeuer is proude shallbee humbled, and that whosoeuer humbleth himselfe shallbee exalted. Comply thou with that which belongeth to thee, humbling thy selfe for thy sinnes, and God will performe what belongeth to him, exalting thee with his giftes.*

3. Lastly

3. Laſtely, I will examine what degree of pride predominateth in my harte, and which of thoſe vices aboue mentioned holdeth it in ſubiection, and that I will manfully endeuour to mortifye, exerciſing the contrary actes, taking away the occaſions of ſtumbling, and applying that particular examination which hereafter wee ſhall ſet downe: beginning by mortification, and humiliation in exteriour things, which is the moſt eaſie: for (as glorious S. Bernard ſaieth) *Nihil facilius eſt volenti, quam humiliare ſemetipſum*, there is nothing more eaſie to him that hath a will, thē to humble himſelfe: for if I would make myſelfe greate, many will contradict mee: but if I will humble myſelfe, there will bee none to contradict mee, and humbling myſelfe, I ſhall come to bee humble. For humiliation is the onely meanes to eſtrange mee from pride, and to obtaine the vertue of humilitie. *Serm. 2. in quadrag.* Note. *Bernard. epiſt. 78.*

THE XIX. MEDITATION.

Vpon the vice of Gluttonye; *and the vertue of* Temperance.

THE I. POINT.

1. GLuttony is a diſordinate appetite of eating, and drinking, and heerein wee may ſinne fiue manner of wayes: 1. In eating meates prohibited by the church, or by breaking of faſts, either thoſe which I am obliged to obſerue by ſpeciall vowe: or by the obligation of a regular eſtate. 2. Taking meate, or drink, in ouer greate dāger of my corporal health, or o fmy ſpiritual, which is heereby hindred, or in drinking vntil I looſe, or trouble my iudgemēt. 3. Procuring meates, and drinkes of ſuch quallitye, as are much more delicate, and precious, then my perſon, and ſtate requireth, onely for pampering, and ſenſualitye. 4. Eating oftener then is conuenient, out of ſeaſon, and vpon an occaſion that may doe mee harme, or in a place not conuenient, or contrary to the prohibition, and rule of my religion. 5. In eating with ouer greate affection, ſauouring what I eate onely for pleaſure, and after an immodeſt, and haſtye faſhion, wholly ouerwhelmed in what I am doing with thoughtes, and wordes of ſenſualitye. *D. Tho. 2. 2. q. 148.* *D. Greg. lib. 30. moral. cap. 26.*

2. Vpon theſe fiue actes, I am to examine myſelfe, and to accuſe myſelfe before almightie God, bewailling my imbecillities, and ſaying: *Woe to mee, that doe all waies in a manner ſinne, euen in eating, and drinking, ſeruing rather myne owne ſenſuallitye, then my neceſsitie: and ſeeking rather the delight of my fleshe, then the conſeruation of my life; ſo that when I pay that debt* Colloquie

to my bodie, I pay the tribute of sinne to the diuel. Haue cõpassion, o God, on my weakenesse & succour mee with thy grace that gluttonie may not dragge me after her.

D. Basil. lib. de vera virg. 3. With this feeling, I am to make greate resolutions to mortifye this viee, obseruing the rules of temperance in the fiue things aboue mentioned, to witt, in the precept, quantitye, qualitye, tyme, and maner, endeuouring to take of meate, and drinke a competent, quantitye flying the two extreames, that it bee neither so much as to ouerlode mee, nor so litle, as not to sustaine mee. And in the quallitie, contenting myselfe with ordinary meates, rather grosse then delicate, auoyding all singularitye, if it bee not in a case of manifest necessitye. But in the manner, I am to endeuour that which the holy Ghost instructeth. Not to suffer myselfe to bee haled by my appetite; so that when the body is eating, the spirit be not eaten, and swallowed with the meate: but rather with an imperious hearte, to giue some foode to the spirit, that may moderat the couetous desires of the flesh. The considerations of the pointes here ensuing shall much helpe to mooue mee hereunto.

D. Bern. serm. 30. in cantica & ad fratres de monte Dei.

Eccles. 37 33.

THE II. POINT.

SEcondly, I am to consider the punishments of this vice, reducing them to three rankes. Some that proceede from gluttony it selfe, like an euil tree. Others that God our Lord hath added, and doth adde in this life, to discouer how vnpleasing this vice is vnto him. And others that hee hath reserued for the other life.

1. Gluttonye is a chastizement of it selfe, and payeth in readie money with paine the delight of the sinne; for it ouer-chargeth the bodye, taketh away health, shorteneth the life, and hasteneth death. Againe, it afflicteth the spirit, dulleth the vnderstanding, disableth for praier, and conuersatiõ with almightie God, and maketh incapable of spirituall comfortes, for that it suffereth itselfe to bee filled with carnal pleasures: and it cowardizeth the hart for greate matters in Gods seruice, because hee that is subiected to this enemy that is the weakest, hath no courage to combatte against others that are more strong.

Luc. 21. 34.

Cass. lib. 5. c. 13. & 20 & coll. 5.

2. Besides this, for Gluttony almightie God hath inflicted terrible punishments. For the eating of an apple against the precept of God, Adam & Eua, lost their estate of innocencye, and were cast out of paradise. The Israelites that disordinately desired to eate flesh in the deserte, while they had (saieth Dauid) the morsell in their mouthe, the wrathe of almightie God came vpon them, and the place of their fullnesse was called the sepulchre of their gluttonye; Another time the same Israelites from eating, and drinking rose vp to idolatrye, Gods iustice permitting, that those should adore a calfe, that tooke their belly for their God. For the which thirty three thou-

Gen. 3. 17.

Psa. 77. 30 Num. 11. 33. Exod. 32. 6. & 27.

thousand of them were put to the sworde. And that which is most admirable, a holy Prophet, for eating in a place that God had prohibited him, was slaine by a Lyon: and nothing might excuse him, neither the miracles hee had donne, nor the obedience that hee first had, nor the necessitye that hee suffered, nor that hee had beene beguiled by another that seemed of the same profession. 3 Reg 13. 24.

3. Finally, in the other life, the gluttons shall suffer particular torment in their tongue, as the couetous riche man who fared very delicately, came in hell to suffer such thirst, that hee begged to bee refreshed by Lazarus with the tippe of his finger onely dipped in water, and it would not bee graunted him. So that all three, shall suffer dogges hunger, raging thirst, pangs, & bitternesses of eternall galls, according to the sentence pronounced against Babylon; *As much as shee hath glorified her selfe, and hath bene in delicacies, so much giue her torment, and mourning.* D. Basil. ser de abdicatione rerum. Luc. 16. 24. Apo. 18. 7

Then What doest thou, o my soule? Why doest thou not bewaile thy gluttonyes? Why doest thou not amend thee of them? Beholde that temporall fullnesse, and drunkennesse shall bee chastized with eternall hunger, and thirst. And if like Esau, for a vile dishe of meate thou sellest the inheritance of heauen, thou shalt peraduenture haue no time to recouer it. Consider how many haue beene chastized for this vice, & beeware by other mens harmes, least torment light vpon thee for thine owne. Colloquie Gene. 25. 33. Ad Hebr. 12. 17.

THE III. POINT.

THirdly, I am to consider the greate benefits, and rewardes that I shall receaue of almightie God, if I mortifie gluttonye, & perfectly embrace temperãce and fasting, reducing them to other three rankes, opposite to the three punishments of gluttonie, some are proper to them selues, like good fruites of a good tree: others our Lord addeth, to showe how much this vertue doth please him: others are rewardes of heauen wherewith hee rewardeth it. For first, abstinence payeth in readie money the paine which it hath in the beginning: for it easeth the bodie, it preserueth from infirmities, it conserueth the health, it inlargeth the life, it recreateth the soule, it ableth it for praier, and for receiuing celestiall comforts, it taketh away the armes of his enemy the flesh; and subiecteth it to the spirit, to incourage it to vndertake glorious enterprises in the seruice of God. Of Temperance and Fasting.

2 Besides this, almightie God beeing so liberal, and compassionate as he is, consenteth not that wee should liue voyde of some pleasures. And therfore those who abstaine from bodily foode, hee recreateth with the foode of the soule, and for sensuall consolations, hee giueth them spiritual. So that they loose no consolation, but better it, transporting it from the flesh Bern. ad fratres de mõte Dei.

to the ſpirit. To theſe hee communicateth celeſtiall illuminations, like as to Daniel: and giueth them notable victories, like as to his three companions againſt Nabuchodonoſor: and exalteth them to very high contemplation, as hee did Moyſes and Helias, giuing them parte of his glorious transfiguration, in rewarde of their faſting and mortification.

Mat 17.3

3. Finally, almightie God rewardeth them in heauen with a ſpirituall fullneſſe, ſetting them with Chriſt at his table, that they may eate and drinke in his kingdome of that foode which God himſelfe eateth. Therefore (o my ſoule) if thou deſireſt to attaine to greate ſanctitye vpon earth, and to obtaine greate rewardes in heauen, begin with temperance and faſting: for the which God repreſſeth vices, exalteth the ſpirit, graunteth vertues, and crowneth with rewardes.

Eccleſia in præfat. quadrag. Ad Gal. 5. 24.

Colloquie

O ſweete IESVS, *ſeeing all that are of thy partie ought to crucifie the fleshe With the vices, and deſires therof, graunt mee that I may mortyſie mine, as thou didſt mortify thine. By that thirſt Which thou ſuffredſt on the Croſſe, and by the gall and vinegar Which they gaue thee to drinke, graunt mee* (I beſeeche thee) *a temperance ſo perfect, that in eating and drincking, I may ſatisfie my neceſſitie, and not ſerue my delight: and a faſting ſo ſtrict, that like the Niniuites, I may appeaſe thy Wrathe, ſatisfie for my ſinnes, terrifie the diuells, giue ioye to the Angels, and bee made partaker of thy giftes, Worlde Without ende, Amen.*

Ionæ. 2.10 & 3.11.

THE XX. MEDITATION.

Vpon the vice of Luxurie, *and the vertue of* Chaſtitie.

THE I. POINT.

D. Tho. 2. 2. q. 153.

1. LVxurie is a diſordinate appetite of ſenſuall pleaſures, contrary to the order that almightie God hath appointed therein. In this vice wee may ſinne, 1. by Thought, conſenting with the wil to committe this ſinne, or taking pleaſure to thinke vpon diſhoneſt things, with that delectation called by the ſchoolemen *Moroſa*, detaining our ſelues voluntarily in this delight, or weakely reſiſting it, or not remooving the occaſion from whence it ariſeth.

2. Secondly wee may ſinne by Worde, ſpeaking filthy things; by the Eare, delighting to heare them, or to heare muſicke, and diſhoneſt ſongs: by the Eye, beholding things that prouoke to diſhoneſtie, or ſeeing ſuch like repreſentations, or reading bookes that treate of ſuch things: by the Smell, and taſte, ſmelling, or eating, and drinking things that prouoke to luxurie, hauing in all, this ſenſuall delight for the ende.

3. Thirdly,

3. Thirdly, wee ſinne by the acte committed many waies. If by ones ſelfe alone, it is pollution: if with a ſingle woman, it is fornicatiō: if with a married woman adultery: if with a virgin, deflowring: If with a kinſwoman, inceſt: if with a religious woman, or contrarye to the vowe of chaſtitie, it is ſacriledge: if with one of the ſame ſexe, it is ſodomye: if with a beaſte, beaſtly brutiſhneſſe: Touching by ones ſelfe, or by others for the ſame ende of delight, are reduced to the ſinne of the acte conſummated: in this pointe wee are not in praier to make much pauſe, reckoning the particular circumſtances of theſe ſinnes, leaſt they ſhould bee an occaſion of newe temptations, and therefore they are rather to bee bewailed, then thought vpon ſaying.

Wretch that I am, my life is ſo beſtiall, and filthye that I am aſhamed to conſider it, and afraide to looke backe on it, leaſte I ſhould anew bee infected with the euill odour thereof. Looke, on it (o my God) with thyne eyes of mercye, that from myne eyes may iſſue fountaines of teares, wherewith I may purifie myſelfe from ſo greate vncleannes, Amen. Colloquie

THE II. POINT.

1. SEcondly, I will conſider three other ſortes of puniſhments coorreſpondent to luxurie, as before wee haue ſaid of gluttonie, but much greater, for that it is a greater ſinne. The firſt puniſhment is, innumerable miſerie which this vice draweth with it; our Lord permitting that the Angell of ſathan, who with the pricke of the fleſh ouerthroweth ſinners, ſhould likewiſe giue them cruell buffets, tormenting theyr bodyes with a thouſand croſſes, with painefull, lothſome, and ſhamefull diſeaſes, with infamies, and a thouſand other torments, vntill they haue conſumed their wealth, theire health, their content, and their life. And as S. Paul deliuered ouer to ſathan an inceſtious Chriſtian to bee bodily tormented, ſo whoſoeuer geueth himſelfe ouer to this vice, deliuereth both his bodye and ſoule to this cruell tormentour, who though bee begin with pleaſure, yet finally hee ſtingeth like an Adder, and like a Baſiliske diſperſeth his poiſon. 2. Cor. 12. 7. 1. Cor. 5. 5. Prou. 23. 32.

2. Beſides this, almightie God to ſhewe the hatred hee beareth to this vice, hath inflicted vpon it terrible chaſtizements: for this vice principally, came the deluge that drowned the worlde: and the fier that burned Sodome, and the greate ſlaughter that Moyſes made of his Iſraelites, putting in one day 24. thouſande to the ſworde. And when as Phinees full of greate zeale publickely ſlewe a publike fornicatour, almightie God was ſo much pleaſed with this chaſtiſement, that hee forth-with ceaſed the Geneſ. 6. 12. & 19. & 24.

Gen. 38. 7 slaughter. For the sinne of pollution God killed a grand-child of the patriarch Iacob: and the sonnes of Hely the high priest, for their carnallities
1. Reg. 2. 22. & 4. 17. died desastrously. It is as well knowne how deare it cost Sampson his sinning with Dalida: and Dauid his adulterie with Bethsabee: and Salomon
Iudic. 16. 21. his ouer great affection to strange women. Then if such men were vanquis-
2. Reg 11. hed by luxurie, and suffred for that cause so terrible punishments, how is it
3. Reg. 11. 11. that thou flyest not frō it? Art thou peraduenture more strong thē Sampson,
D. Hier in reg. mona. c. de castit. or more wise then Salomon, or more holy then Dauid, or more priuiledged then they, that thou shouldest not fall as they fell, nor bee chastized as they were?

Note. 3. But in hell the luxurious shall suffer excessiue torments, the fier of hell with speciall torment burning those partes of the bodye, which were the instrument of sinne. The imagination which was delighted in thinking vpon these carnallities, shall suffer horrid representations: and the fiue senses which were fiue fountaines of delight, shall bee fiue pooles of incredible torment. Finally from head to foote, they shall bee drenched in the lake of fier and brimstone, because during their life they yealded to the odours, and allurements of the flesh.

Colloquie *O my soule to eschue the flames of this eternall fire, consider well the flames of hell fire. As one naile drīueth out another: so the feare of the one fier shall expell out of thee, the loue of the other.*

4. From hence am I to draw so firme a resolution to flye this vice (which is not vanquished but by flying) that I may flye also to take in my mouth
1. Cor. 6. 18. the name therof, according to that of S. Paule to the Ephesians, speaking
Ad Ephes. 5. 3. of vncleannesse, and fornication. *Nec nominetur in vobis.* Let it no so much as bee named among you, least the name bring to your remēbrance, the thing that is signified. And for that there are two wayes to vanquish this vice, one by contenting himselfe with the lawful delightes of matrimonie. The other much more perfect, abstaining also from the: the pointe that ensueth, shall bee principally touching this second way.

THE III. POINT.

S. Bona in dicta sal tis. 4. c. 4. THirdly, we are to consider six actes comprehended in the perfect mortification of luxurie, and in the soueraigne vertue of chastitie, when it hath attained to its due perfection: and other six fauours, and rewardes that almightie God graunteth for them. By reason of which, chastitie in scripture is compared to the lilly, which hath sixe very white, and soft leaues, within the which are sixe litle sprigs, with their litle buttons guilded, and kindled like fier, signifying by the leaues the six actes, or degrees of puritie;

and

and by the ſprigs, the ſixe fauours, all founded vpon the golde, and fier of charitie, with the which this vertue is moſt amiable, and the mortification moſt ſweete: and to this ende wee are to ponder them.

Actes of perfect chaſtitie.

THe 1. acte of chaſtitie is, to keepe puritie in the eye, and eare; locking vp the dores of theſe ſenſes, that nothing may enter thereby to awake any euill thought, or filthy imagination. In ſuch ſort that myne eye muſt bee chaſte, and myne eare chaſte, preſeruing chaſte theſe ſenſes, that they may bee the gardians of chaſtitie. *Iob. 3 c. 1. S. Baſil. li. de vera virg.*

The 2. acte is, puritie in things delectable to the ſenſes of ſmelling, taſting, and touching, ſeperating myſelfe with greate rigor from all thoſe ſweete, and pleaſaunt things that are any impediment to chaſtitie, labouring to bee chaſte in my meate, and drinke: in my apparell, and bed: and chaſte in all my touchings, flying (as from fier) all things that are otherwiſe.

The 3. acte is, puritie, in wordes, ſpeeche and conuerſation; in lookes, laughters, & geſtures of the bodye: and in the exteriour grace and faſhion, obſeruing in al this ſuch chaſtitie, that chriſtian honeſtye and decencye may bee reſplendent in all, cutting off whatſoeuer ſhall bee contrary thereunto. *1 Pet. 3. 2.*

The 4. acte is, puritie in friendſhip, and in louing, and familiar commerce or conuerſation with the creatures, carefully auoiding any ouer greate familiarity with any one that may bee any occaſion of blemiſhing chaſtitie, neither giuing, nor receiuing any preſents, or giftes, that may bee ſnares, or ſtumbling blockes to faile in this vertu.

The 5. acte is, puritie in ſeperating ourſelues from all occaſions, aſwell exteriour, as interiour, which prouoke to any thing that may diſsillustrate, or ouerthrowe chaſtitye. And therefore hee that is perfectly chaſte, flyeth ſecret pride, by the which, almightie God permitteth man to fall into manifeſt luxurie. Hee flyeth wrath, for that it inflameth the blood, and altereth the fleſhe. Hee flyeth idleneſſe, becauſe it openeth the gate to fleſhly luſt. And finally hee flyeth all places, and perſons, by whoſe companye hee may indaunger his chaſtitie: *For hee that loueth daunger, ſhall perishe therein.* *D. Grego. li. 11. mor. cap 8. Eccleſ. 3. 27.*

The 6. and laſt degree of chaſtitie is, puritye in al the cogitations of the harte, and in the motions, and alterations of the fleſhe, keeping it lowe, & ſubiected to reaſon, not onely in waking, but as much as in vs lyeth, euen in our ſleeping, endeuouring to giue no occaſion, that the diuell ſhould therein delude vs with filthy repreſentations, or alterations. And theſe are the ſix pure white leaues of this celeſtial lillye, which although it groweth amōg the thornes of many temptatiōs, & tribulations which the continent man ſuffereth, before hee come to bee perfectly chaſte: yet if I truſt in Gods omnipo- *Ex Caſſ. col. 12. c. 8. Cant. 2. 2.*

Cass. cit. cap. 11. D. Tho. 2. 2. q. 155.

omnipotencie, and mercye I may obtaine it: wherein I shall bee furthered by a profounde consideration of the sixe fauours, and rewardes, of which wee shall presently discourse.

The fauours, and rewardes of perfect chastitye.

THe first fauour that God our Lord will doe mee, if with a generous minde I resolue to fight against the rebellions of the flesh, and to imbrace perfect chastitie, is, to sende angells to assist, & aide me in this warre, that I may ouercome, and get the victorie: For the purer a man is, (saith S. Ambrose) the more he is garded, & incompassed with Angells, who delight to conuerse with virgins, and chaste men, because of the likenesse that is betweene them. And as when the three chaste young men were in the fiery fornace of Babylon, an Angell descended among them, which diuided the flame, and with a moyst winde, refreshed the fornace: so vnto those that are in the middest of the fornace of sensuall temptations, with a purpose to giue no consent vnto them, Angells fauorably repaire vnto them, to the ende that these flames doe not burne them, nor touche them in the superiour parte of their soule: and with the winde, and deawe of heauen, they quenche the heate of the flesh, prouoking them to glorifie God, for the victorye hee hath giuen them against it. And therefore when I shall see myselfe forced with these temptations, I am to call vnto them, saying.

Lib. 1. de virg. ad sororem. Daniel. 3 49.

Colloquie

O yee glorious Angells, gardians of virgins, protectors of the chaste, friendes and companions of men that are pure, come yee, and fauour mee, that the fier that encircleth mee, may not burne mee: Disperse the flame that burneth within my fleshe, that it may neither touche, nor damnifie my spirit: and negotiate for mee the gentle Winde of Gods spirit, that it may coole, and refreshe the ardours of my flesh.

D. Basil. in lib. de vera virg.

2. The second fauour is, that God himselfe with a particular protectiō, assisteth to garde such as are chaste, who by their puritie, not onely make themselues like vnto Angells, but euen to the Lord of Angells himselfe, the fountaine of all puritie, who is delighted to conuerse familiary with the chaste, and to admitte them to his freindship.

Colloquie

Cant. 2. 2. D. Greg. ibid. & D. Hiero. epist ad Demetriadem.

O eternall God that feedest among the lillies, for it is thy foode, and thy pleasure to conuerse with chaste soules, indue mine with chastitie, that thou maiest daigne to inhabite it, and to conuerse with it, Amen.

From these two fauours, I am to collect a most effectual meanes to vanquishe temptations, when on a sodaine, and alone they assaile mee, by lifting vp presently the eyes of my soule vnto the Angell which is present: but

but much more to the presence of God himselfe, shaming to doe before them, what I would not doe before men: and with this consideration, I shall answere the temptation like as chaste Susanna did, the dishonest olde men that sollicited her, saying. *I will rather die then sinne in the presence of my God.* Ex Cass. collat. 12. cap 8. & lib. 6. c 9. Dan. 13. 23.

3. The third fauour is, for the carnall mariage that I renounce, to admitte mee to a spirituall, espousing himselfe spiritually with my soule, with the espousall of faithe, mercie, and charitye, and cōmunicating vnto mee such soueraigne delightes of the spirit, as I shall forget those of the flesshe, fullfilling heerein his worde which hee gaue, when hee saide: That whosoeuer should leaue a wife for his loue, renouncing that facultie that hee had to bee married, hee would giue him an hundred fold in this life, that is a delight so greate, that should a hundred folde exceede the delight hee should haue in mariage: for so excellent is the sweetnesse of chastitye, that it is impossible to knowe it but by proouing it. Osee. 2. 19 Matt. 19. Ita Cass. coll. 12. c. 12. & 13.

O spouse of chaste soules, graunt mee such vertue that thereby mine may bee thy spouse. O my soule, seeing thou art such a louer of delightes, renounce liberally the vile delightes of the flesshe, that thou maiest enioy the most sweete delightes of the spirit, Amen. Colloquie

4. The fourth fauour is, for those carnall children which I might haue had, to giue me abundance of spirituall children incomparably better, filling mee with good workes, with riche merits, and with many soules gained to Christ by myne example and worde, of which I may bee the spirituall father, and mother, fullfilling that which hee promised by his prophet, when hee saide: Let not the eunuche say, behold, I am a dry tree; for I will giue him in my house, & within the walles of my churche a place, and a name much more excellent then those that haue children, a sempiternall name, that neuer shall perish. Isai. 56. 3. Non dicat Eunuchus &c.

O happie chaste man, to whom almightie God graunteth the soueraigne dignitie both of a sonne, and of a father: of a sonne by the singular grace of adoption: and of a father, in spirit by the copious fruites of benediction.

5. The fift fauour, comprehendeth many very singular graces, and priuiledges, which hee graunteth them in testimonie of the greate loue hee beareth to chastitie: for as the chast eleuate themselues aboue the ordinary lawes of nature, liuing in flesshe, as if they had no flesshe: so God will sometimes exalt them aboue the ordinary lawes of grace, in honour of their chastitie. The virgin our Blessed Ladie, thorough the rare vowe shee made of virginitie, was exalted to the dignitie of the mother of God himselfe. The euangelist S. Iohn, for his puritye, was much beloued by our

Sauiour Christe, from whom hee receiued extraordinarie fauours in the supper, and on the crosse, and greate reuelations: in the which also for this cause were very famous, Elias, Eliseus, Daniel, and other sonnes of the Prophets: and the fier of Babilon touched not the three children, because they had vanquished the fier of luxurie.

Apoc. 14. 4.

6. The last fauour is, that singular priuiledge to followe the lambe in glorye where euer hee goeth: for whosoeuer imitateth him in this life, imbracing his virginitie, and puritie, hee shall also imitate him in the other, participating of his most excellent glorye, vnited to his sweete companie with particular ioye.

D Aug. li. de vera virg c. 27 D. Hier. li. de laude virginit.

O most pure & immaculate lambe, graunt mee that I may followe thy puritye both in bodye, and spirit, that in issuing out of this straite prison of the Worlde, I may with thee in thy spacious heauen dilate myselfe, and reioyce, Amen.

7. With the consideration of these sixe fauours, I am to arme myselfe, to resist those combats which shall happen to mee against chastitye: saying as chaste Ioseph saide to the woman that sollicited him: God hauing donne mee so many benefits, and promising mee such fauours, if I liue chaste: *Quomodo possum hoc malum facere, & peccare in Deum meum?* How can I committe this euill, and sinne against my God?

Genes. 39. 9.

Colloquie

O Lord of heauen, and of earth, I will leaue, not onely my cloke like Ioseph, but my honour, wealth, and life rather then offend thee. For thou madest Ioseph for his chastitie, and loyaltie, vice-roy of Egipt, but mee for mine, thou Wilt make a king in thy kingdome of heauen.

THE XXI. MEDITATION.

Of Auarice.

THE I. POINT.

AVarice, is a disordinate desire of riches, and temporall goods, wherein wee may many waies sinne.

1. In desiring to take that which is another mans, contrary to the tenth commaundement of the lawe of God: or taking in the deede, or retaining it contrary to the seuenth, which is, not to steale.

2. With nigardise abusing that which is our owne, not sharing it, when the lawe of iustice, or of charitye, and mercye obligeth vs, amongst the needye, but beeing harde-hearted against them.

3. In seeking after these goods with ouer greate care, setting our whole

whole harte vpon them, treading vnder foote for this cause the commaundements of almightie God, and of his Church, and the obligations of our estate: from whence spring many sinnes that are the daughters of auarice: to witte: lyes, fraudes, periuries, violences, tirannies, cruelties, sutes, discordes, and innumerable others. Wherupon the Apostle said, that couetousnesse is the roote of all euill.

4. Whosoeuer hath made a vowe of pouertye, sinneth against it in vsurping to himselfe (without licence of his superiour,) what is giuen him by others, or in alienating what is giuen him, or in hiding it: or in vsing what hee hath to a prohibited vse, or after a proprietary manner, that is, with an affection so disordinate, as if it were his owne, beeing sad, or complaining when they by iust title depriue him of it. 1. ad Tim. 6. 10.

5. Wee may sinne, doing good workes principally for temporall interest, or for onely omitting workes obligatorye, treading vnder foote the rules of our estates, and office.

6. This examination beeing made, I will consider whither I haue any thing that may bee an Idoll for my auarice to adore: seeing (S. Paul saith) auarice is the seruice, and adoration of idolls. And if I shall finde any such thing in my possession, or in my harte any such affection, and desire thereof, I will confesse these sinnes before God our Lord, with greate shame that I haue coueted any thing against him: resoluing to roote out this affection, and if I can also, to dispropriate myselfe of that which is the cause thereof. To which ende I shall bee ayded with these considerations ensuing. Ad Ephes. 5. 5. Ad Coloss. 3. 5.

THE II. POINT.

SEcondly, I am to consider the dammage, and chastizements of auarice, reducing them to the three kindes that haue beene spoken of.

1. First, I will ponder, that auarice (as S. Paul sayeth) is the roote of two sortes of euills, in the which are summed all the euills of this life, to witte: transgressions, and paines: sinnes, and dolours: the which are ioyned togither to chastize the mother, that ingendreth, and sustaineth them: so that shee is the tormentour of herselfe, putting the couetous man in greate vexations, and afflictions, to gaine, or preserue riches with a miserable seruitude, and slauery of them. It is likewise a snare of sathan, wherewith hee draggeth him thorough thornes, and pricky shrubbes of temptations, clowdes of faith, remorses of conscience, and of cares that sting him; and in the ende hee hangeth him like Iudas betweene heauen and earth, neither permitting him 1. ad Tim. 6. 9. Note.

him to enioie the goods of the earthe, nor to attaine to those of heauen.

2. To these chastizements almightie God sometimes addeth others, to shew how much hee abhorreth this vice, and such as sinne therein in any of the fiue wayes before rehearsed, of euery one, I wil set downe an example. Achan because hee tooke certaine things of Iericho, contrary to the precept of Iosue, was by Gods commaundement stoned to death, and all his wealth consumed with fier. Nabal (ouerwhelmed with auarice) denyed Dauid the almes that hee asked, and because hee was harde harted to him that was needye, hee died with his harte as harde as a stone. Iezabel with a disordinate desire to haue Naboths vineyarde, to get possession therof, caused him to bee put to deathe: and shee was throwne out of a windowe, and eaten with dogges. Ananias, and Saphira, because when they had vowed pouertie, they reserued to themselues, parte of the price of the sale of their lande, they died disastrously. Giezi vāquished with couetousnesse, demaunded monie of Naaman, for the health that Eliseus the prophet had giuen him, and was therefore strooken with a leprosie. Finally Iudas harried and drawen by his auarice, admitted sathan to enter into him, and beeing not content to steale what they gaue his maister, hee solde him, and hanged himselfe.

Iosue. 7. 25.
1. Reg. 25. 27.
3. Reg. 21. 23. & 4. Reg. 9. 36.
Act 5. 1.
Aug. ser. 27. de verbis Apost.
Belar to. 1 lib. 2. de Monach. cap. 20.
4. Reg. 5. 27.
Ioan 12. 6
Act. 1. 18.

Colloquie *O my soule, how is it that thou art not affraide of so fierce a vice that assaileth, and ouerthroweth kings, and plebeians, riche and poore, secular and religious: seruauntes of the prophetes, and primitiue Christians, and one of the twelue Apostles?*

3. After these chastizements come the eternall punishments of hell, where the couetous shall suffer very greate dolour with the apprehension of their terrible necessitie, seeing they want all that their auarice desired: and by how much more riche, and couetous they were heere, so much the more they shall there bee tormented; like the riche couetous man, whose abundance ended in horrible miserie.

Colloquie *O omnipotent God, riche in dooing mercie, deliuer mee from this auarice, out of which spring so many miseries, for I had rather without it suffer temporall necessitie, then with it fall into eternall.*

THE III. POINT.

1. THirdly, I am to consider the greate benefits that are included in the perfect mortificatiō of auarice. And for that there are two wayes of mortifying it, one, keeping still the domination of my riches, and mortifying onely the disordinate affection vnto them; wherein consisteth the first degree of pouertye, of spirit, wherewith goeth the vertue of liberalitie, which

which distributeth its goods when, and as as it is conuenient: and the vertue of mercye, which with them remedieth the necessities of the poore. The other waye is, forsaking all the riches that I haue, or might haue, the more to disroote myne affections from the; wherein consisteth the voluntary pouerty of religion: In both wayes are included greate benefits, for generally to all the poore of spirit, Christ our Lord promised the kingdome of heauen, as well the kingdome of the other life, as that which is inioyed in this life, which is, iustice, peace, and ioy in the holy Ghost. So that if I mortifye, and vanquish auarice, I shall enioye three benefits: iustice, with abundance of good workes: peace, without any noise of disturbance: and spirituall ioy, free from heauinesse, and vexation: because I shall haue taken away the roote of these euils that hinder this good. *Matt.5.3. Ad Rom. 14.17.*

2. Besides this, auarice beeing vanquished, if I shallbee liberal towardes God, in giuing for his sake what I haue, God shalbee most liberal towardes mee in giuing mee his benefits, aswell the temporall which shallbee befitting mee, as also the spirituall, both in this life, and in the other. For it is hee that saide: *Giue, and it shallbee giuen to you, good measure, and pressed downe, and shaken togither, and running ouer shall they giue into your bosome,* where it shallbee very secure, & much esteemed. And hee saith. *Dabunt,* they shall giue, to signifie, that our giftes are the cause that almightie God giueth vs this measure, with those foure conditions that it may haue, when it is most abundant. And hee addeth, that with the same measure that wee shall mete, it shallbee measured to vs againe: for our liberallity encreasing towardes our neighbours, the liberallitie of God shall encrease towarde vs, so that hee that soweth much, shall reape much. *Luc.6.38.*

Therefor (o my soule) bee liberall towardes God, and for his loue towardes others, and God by himselfe and by others willbee liberall towardes thee. For the soule which bleßeth, shallbee made fatte: that which giueth, shallbee enriched, & he that inebriateth, himselfe also shall bc inebriated, receiuing much, becauſe it giueth much. Colloquie Prou. 11. 24. 25.

3. From hence I will mount to ponder the greate benefitts that I shall receiue, if I embrace the second waye of mortifying auarice, forsaking all things for Christ, and giuing them to the poore: becausе as this is a much greater liberalitye towardes God; so God shall bee much more liberall towardes mee, fulfilling the promise which he made, to giue in this life a hundred folde for what wee giue him, and afterwardes life euerlasting: with a special promise to giue vs at the daye of iudgement thrones of greate glory, to iudge the tribes of Israel, and the nations of the worlde. *Matt.19. 28.*

O happye poueritie that is rewarded with so greate riches? O blessed liberalitie, whose guerdon is a measure so abundant! O that I could mortifie the loue of terrene Colloquie

riches to obtaine diuine, possessing all thinges in almightie God? O most sweete IESVS that camest from heauen to earth, to giue vs an example of pouertie, by the which wee may mount from earth to heauen, and madest choise to dye naked vpon a crosse, departing the worlde without possessing any thing of the world: graunt mee to abhorre temporall riches, that I may serue thee with perfection, and obtaine riches euerlasting, Amen.

4. From these considerations I am to collect a very firme resolution, to mortifie auarice in all things, that in the first point haue beene spoken of, obseruing some manner of pouertie conformable to myne estate. 1. Liuing content with myne estate, though it bee but meane, without coueting what is superfluous or what belongeth to others. 2. In vsing well
1. Cor. 7. what I haue, and beeing liberall to those that wante. 3. In taking away
30. the ouer-greate loue thereof, possessing it, as if I possessed it not. 4. In delighting sometymes to suffer want of some thing, to imitate in some thing the pouertye of my redeemer. 5. Endeuouring to serue him, not because hee should giue mee temporall goods: but because hee is worthy to bee serued; with hope that hee will giue me goods euerlasting, Amen.

THE XXII. MEDITATION.

Of Wrathe and Impatience.

THE I. POINT.

D. Tho. 2. 2. q. 158 & 1. 2. q. 48. VVrathe is a disordinate appetite of reuenging iniuries, and a disordred inflaming of the hearte, for things that happen against our liking, from whence proceede three sortes of sinnes. Some of thought, as are the hatred of our neighbour, determining to bee reuenged of him; desiring some misfortune to him; reioycing at his mishaps; sorrowing for his good happe: and taking delight in reuenge. Some sinnes are of the tongue, to witte: Vindicatiue, and iniurious wordes in presence: or murmuring in absence: maledictions, high, and vntuned wordes, demonstrating choller; contention, and peruersenesse in disputations, to maintaine a mans owne opinion; and other such like. Other sinnes there are of facte, contrary to the fift commaundement, as to kill, to strike, or euilly to treate our neighbou, ragainst reason and iustice: or to doe some acte onely to reuenge an iniurie; or to require this reuenge of the iudges, not for loue of iustice, but for rancour, and hatred: not to pardon him that hath donne the iniury when hee asketh pardon, but giuing exteriour demonstrations of enimitye against him. Also discordes,

processes, brawlings, schismes, factions, and warres proceede from wrath, with many other sinnes that accompanie them.

4. Finally with wrathe goeth ioyned Impatience, for the euills that happen to vs against our health, honour, or wealth, ouercharging ourselues with heauinesse thorough a vehement; and disordinate desire to be deliuered from them, from whence vse to proceede many sinnes against almightie God, against our neighbour, and against our selues. Such as are complaintes against our Lord, because hee afflicteth vs, with apparances of blasphemy: litle conformity to his will: distrustes, irksomnesse of life, impatient desires of death, and ragingly to lay violent handes vpon ourselues. To bee ill-cõditioned, rough, and intractable towardes others, giuing them occasion of indignation, and liuing at discord with those of our owne house, beeing angrie euen with the beastes and insensible things: as Ionas was angry with the Iuy that withered, whe the sunne oppressed it with heate. Considering these sinnes, & finding myselfe culpable thereof before God, I wil conuert my wrath against myselfe onely, because I haue sinned, beseeching our Lord that hee wil assist mee to vanquish it. *Ionæ 3 9.* *Psal. 45.* Colloquie

O infinite God, Whose wrathe is terrible, but yet iust against those that are angrie without measure, cleare the eyes of my soule, that considering the terrible chastizements that proceede from thy sacred indignation, I may restrayne those euill, and vehement passions that proceede from mine, Amen.

THE II. POINT.

SEcondly, I will consider the dammages and chastizements of this vice; as well those it bringeth with it, as those which God of his iustice addeth in this life, and in the life to come. *Ex D Gre. lib 5. mor. c 30. circa illud Iob. 5. Stultum interficit iracundia.*

1. Anger destroieth the likenesse with almightie God, whose workes are ful of greate tranquillitie: it disquieteth the conscience: it stoppeth the fontaine of Gods mercie; it strangleth the spirit of deuotion, & the consolatiõs of the holy Ghoste, who dwelleth, and reposeth in the humble, and meeke hearted: and flyeth from the wrathfull, in whom the euill spirit inhabiteth. For furious wrathe is a frensy of the soule, a short madnesse, & a voluntary diuell that possesseth the spirit with such visages, as the diuell maketh when hee possesseth the body. *Ex D. Basil. hom. de Ira.*

2. Besides this, as our Lord is the God of vengeãce hee exercizeth it with rigorous iustice against those that wrathfully reuenge thẽselues, by killing, or opressing their neighbours. For the which, sentẽce was giuen against the two first wrathfull homicides that were in the worlde, Cain, and Lamech: that of Cain vengeance should bee taken seuen folde: and of Lamech that was not warned by Cain, seuenty times seuen: that is, a vengeance so compleate, that it comprehende h all the kindes of tormẽts that are in this life. *Genes. 4. 15. & 24.*

3. But

3. But aboue all, I will ponder what Christe our Lord, said in his gos-
Mat. 5. 23 pell against this vice: *Whosoeuer is angry with his brother, shallbee in daunger of iudgement: And whosoeuer shall say to his bother,* Raca; *shallbee in daunger of a councell: and whosoeuer shall say, thou fole, shallbee guilty of hell fier.* So that wrathe no sooner beginneth to gouerne the hearte, but the tribunall, and councell of the most sacred Trinitie beginneth to treate of vengeance; the rigour of the punishment increasing, as the sinne groweth greater. If anger remaineth but in the harte, the punishement shallbee the lesser; if it issue out giuing open signes thereof, with scorne, or exteriour gestures, vpon better aduise, the punishement shallbee the greater: but if it commeth to the vttering of grieuous, and iniurious wordes, and much more if it mounteth to an actuall reuenge, the sentence of eternall fier is allready giNote. uen against it: with the which in hell is ioyned the fier of wrath it selfe, to bee a most cruell tormentour of the soule: for that which there most tormenteth, is, anger, impatience, and rage. And allbeit the fier of purgatory, and of hell be all one, yet that is sufferable with patience, but this insufferable with anger. And therfore the wrathfull, & impatient haue two hels: one in this life by their small patience in temporall afflictions: and another afterward by their rage in the eternall.

Colloquie *O most patient IESVS deliuer mee from wrathe, and impatience, seeing there is no greater hell, then to liue subiected thereunto, Amen.*

Ex D. Aug. in Psal. 149. 4. From these considerations, I will drawe two resolutions of very much importance for the perfect mortification of this vice. 1. To auoide any motion of anger wharsoeuer, though it come couered with the cloake of iustice, and zeale, fearing leaste with the zeale of correcting, or chastizing other mens vices, I mingle an affection of myne owne reuenge. The 2. shallbee, speedily to represse whatsoeuer passion of anger, before it increaseth: for at one *Sparke* (saieth the holy spirit) *fyre is increased*, but in the be*Ex D. Dorotheo serm. 8.* ginning it is an easy thing to appease it: and appeased it shallbee, if I re*Eccles. 11. 34.* presse the wordes, and exteriour signes of anger, our Lord rewarding *Psal. 38. 2.* mee the mortification of that exteriour, by giuing mee victorie ouer the interiour.

THE III. POINT.

1. THirdly, I wil cõsider the greate benefits obtained by the perfect mortification of wrathe, comprehending the two vertues that resist it, meeknes, and patience. For the first restraineth anger from agrieuing of any one. The second suffereth the grieuances that it receiueth. The first serueth to make vs affable to all. The second to suffer of all. From whence proceede

proceede three greate benefits to make vs perfect in all that pertaineth to our selues, to our neighbours, and to God.

1 First meekenesse, and patience giue vs quiet, and peaceable rule, & possession of our selues, and of our passions: For the meeke possesse the lande of their harte; and in patience wee possesse our soules, and obtaine peace of conscience with cordiall alacritie of spirit. *Mat. 5. 4. Luc 21. 19.*

2. Meekenesse also maketh vs amiable, and patience admirable. For hee (saieth the Wiseman) that doeth his workes with meekenesse, is more to bee beloued, then honour and glorie which all men affect so desiredlie: and hee that hath valour to represse his anger, and to suffer wrong crediteth his owne person, and edifieth his neighbours: for better, and more admirable, *is the patient, then the strong man, and hee that ruleth his minde, then the ouer-thrower of cities.* It is in some sort a greater miracle to suffer iniuries ioyfully, then to raise deade men to life: *Eccles. 3 19. Prou. 16. 32. Cassian. collat. 12. cap. 13.*

3. Likewise meekenesse and patience, make vs aimable to almightie God, and giue vs entrance to a familiar conuersation with his maiestie, whereas the want of them barreth vs the gate. Moyses for his greate meekenesse had very inwarde familiaritie with almightie God: and (as Dionysius saieth) for failing a litle therein, the spirit decreased that hee had receiued. And if I will pray to God in euery place, and lift vp pure handes to heauen, it must bee, hauing mortified anger, and contention, easing my selfe with the wings of meekenesse and patience. *Epist. 8 ad Demophi. 1. ad Tim. 2. 8.*

4. Finally if I bee meeke, and patient, I shall partake with excellencie, the spirit of Christ IESVS our Sauiour, who in these two vertues excelled, giuing vs a rare example of them in his life, and pasion, like a most meeke and patient lambe, that wee might imitate him therein. And to the two Apostles, who with a spirit of anger and reuenge, cloked with zeale, desired that fier should come downe from heauen vpon the Samaritans, hee saide; *You knowe not of what spirit you are.* As if hee should saye, the spirit of my disciples must not bee of anger, but of meekenesse; not of vengeance, but of suffrance. *Luc. 9. 55.*

O meeke and patient IESVS, *Who being cursed didst not curse: and suffering iniuries, didst not threaten: and receiuing most grieuous contempte, either didst answere with diuine meeknesse, or didst holde thy peace with admirable silence: ayde mee that in imitation of thee I may vanquish Wrathe, represse impatience, embrace meekenes: and armed with patience, may suffer afflictions willingly, that I may attaine to enioye with thee eternall repose, Amen.* Colloquie. *1. Pet. 2. 23.*

THE XXIII. MEDITATION.

Of Enuie.

THE I. POINT.

D. Tho. 2. 2. q. 36.

ENuy is, a disordinate sadnesse for the good of our neighbour, when it excelleth and obscureth ours. It springeth from pride, & is accompanied with wrathe: so that the actes of these two vices doe accompagnie it. The most ordinary are to abhorre my neighbour because his prosperitye maketh mee sad: to reioyce at his fall: to grieue at his exalting: to heare his praise with paine, and his dispraise with delight: to murmur at him and his affaires, procuring to drowne, and vnder-value them, and vsing meanes to attaine to this ende.

1. Enuy feedeth it selfe in all kindes, both of good and euill: from whence wee may collect foure sortes of enuy. The first, and grossest enuy is, to see others surpasse mee in temporall goods of wealth, honour, dignitie, fauour with princes, beauty of body, and other such like excellencies. This is proper to worldlings, and springeth from that pride which in the eight meditation wee call worldly pride.

2. Another greater enuy is fedde vpon letters, sciences, habilities, & artes, & in those excellencies which touch the vnderstanding. This enuie assaileth those that professe studie, and it is mixed with obstinacy, and contentions, and with other vnlawfull meanes, for a man to exalt his owne honour, and to abase, and vngilde that of another.

3. An other enuy much greater, feedeth vpon spirituall vertues, & goods, beeing sad that any others should haue any excellēcy therein, or should bee honoured, and praised as holy men. This proceedeth from that pride which we call spirituall pride, and setteth vpon those that conuerse with vertues: and it is most familiar, to principiants and hipocrites.

D. Th. 2. 2. q. 36. art. 4. ad 2 & q. 14. ar. 2.

4. Finally, when this augmenteth, it arriueth to the supremest degree, which is called enuie of grace, and brotherly charity; and it is one of those sinnes which are against the holy Ghost, beeing sad, and heauy that our neighbour should bee vertuous, and should haue the graces, and giftes of the holy Ghost, wishing that hee had them not: from whēce proceedeth the most grieuous sinne of scandal, which is, to say, or doe something to cause our neighbour to loose grace, and charitie. Such was the enuie of the diuell against man, by the which (saieth the Wiseman) deathe entred into the worlde, whom all they imitate that are of his faction. This might suffice to abhorre this so abominable vice, which maketh mee an imitatour of

Sap. 2. 24.

Sathan,

sathan. And so confounding my selfe for the sinne which in this matter I haue committed, I will say to my selfe. *Seeing thou wast called to imitate Christ, imitate not his enemie, for if thou imitatest him in enuie, thou shalt bee partaker of the death that entred thereby.* Colloquie.

THE II. POINT.

SEcondly, I will consider the innumerable euills of sinne, and paine that spring from enuie, by Gods iust punishment, that it selfe might bee the most cruell tormentour of him that is subiected vnto it, aswell in this life, as in the other.

1. Enuie is a venemous breath of the infernall serpent, by the which hee casteth out all his poison togither, seducing to most grieuous sinnes, obscuring reason, enraging the soule, corrupting the bodie, and rotting the bones, and much more destroying the strong vertues of the harte.

2. On the other side, it is like a disease incurable, or very difficult to bee cured: for as it is a vice infamous, and proper onely to base & seruile mindes, so wee are ashamed to manifest it to the spirituall phisition, and with what successe soeuer it bee, though it bee contrary, prosperous, or aduerse, it is nourished and augmented. All which may bee pondered by certaine examples of holy scripture, in all estates of persõs, according to the degrees of the enuie that wee spake of. Cain thorough enuie, that almightie God accepted the sacrifice of his brother Abel, killed him by deceite, & cruelty: yea hee would haue couered his sinne from almightie God, and hee dispaired of mercy, and remedy. The bretheren of Ioseph thorough enuie, put him in a well, and solde him for a slaue; and though hee humbled himselfe vnto them, they were not appeased. Core, Dathan, and Abyron, enuing Aaron, and Moyses, would haue vsurped their dignitie, and haue put the people in a tumult: for the which the earth opened, and swallowed them aliue. Saul thoroughe enuie persecuted Dauid with such obstinacy, that hee liued as if hee had beene possessed with a diuell, and killed himselfe, like a man in despaire. Finally the Iewes, for the enuy they bore against our Sauiour Christ, committed the greatest sinnes, and suffered the greatest punishments, that haue happened in the worlde. *Prou. 14. 30.* *Genes. 4. 8.* *Genes. 37. 24.* *Num. 16. 31.*

3. From hence I will passe to consider the punishments of hell, where the enuious with incredible rage shall turne against themselues, biting their owne flesh, and that cruell worme that gnaweth their consciences shall whet their teeth with enuy, remembring what goods they lost, and others obtained: specially when after the day of iudgement, they shall see the glory of the righteous, whom here they despised.

4. Finally enuy is so euill and cruell, that it conuerteth al things to its *Prou. 17. 22.*

owne hurt. From others men good, it draweth a ſpirit of heauineſſe that dryeth vp the bones. And from other mens harmes, it draweth ſuch a manner of ioy, that with the ſinne it maketh it ſelfe partaker of them. And therfore in hell the good, and euill of others, ſhall bee the proper torments of the enuious. Now this being ſo, why doe not I tremble at this cruell beaſte? How dare I dwell with this Baſiliske, that with his eye killeth, and tormenteth mee? O how truely may I apply to my ſelfe that of the Apoſtle: *Woe to mee that wickedly haue followed the waies of Cain, perſecuting for enuy my bretheren: and like Balaam haue giuen them euill counſell to ouerthrow them in ſinne: & like Core haue pretended to exalt myſelfe, by debaſing of them. I haue deſerued (o my God) that the earth ſhould ſwallowe mee as it did Core: that I ſhould perishe miſerably like Balaã: & thou ſhouldſt caſte mee for euer out of thy preſence like Cain, imitating in paine, thoſe whom I imitated in ſinne. But heerein by thy grace I differ from Cain, confeſſing that thy mercy is greater then my wickedneſſe, and therefore I hope to obtaine intire pardon thereof, Amen.*

Note.

Iudas Apoſt. in ſua canonica. 11.

Colloquie.

THE III. POINT.

1. THirdly, I will conſider the greate benefits which are included in the perfect mortification of enuy, and in embracing brotherly charity. Pondering firſt, the actes of charitie, as they are contrary to enuie. The 1. is, to reſiſt euill motions, in ſuch ſorte, that though I feele my ſelfe to bee aſſailed with heauieneſſe for the proſperity of my neighbour, that yet I giue not conſent thereunto. 2. That it is better to reioice at his good, as if it were myne owne, and to giue him, the much good may it doe him. The 3. and moſt perfect is, to wiſh that many had the ſame excellẽcies that I haue, yea, and greater, if God ſhallbee ſo pleaſed, reioicing thereat for this cauſe, as if they were myne owne.

Ex D. Bern. ſer. 49. in cant.

2. To moue mee to ſo excellent actes I am to ponder, that it is the generoſitie of a Chriſtian minde, to ſeeke more Gods pleaſure, then mine owne; and the glory of God much more then mine owne: and that it may bee ſpread amongſt many, and in many things. And if it bee his will, and for his glorie, that others ſhould haue greater naturall, or ſupernaturall giftes then I, it is iuſt, that my will ſhould condeſcende thereunto. I muſt not bee like to Ioſue the ſeruant of Moyſes, who was enuious that others ſhould prophecie, but like Moyſes himſelfe, who ſaid: I would I might vnderſtand that all did prophecie, that all were wiſe, prudent, and holy: and that all did ſerue, and glorifie almightie God. I muſt not bee like the diſciples of Iohn the Baptiſt, who were enuious that Chriſt ſhould baptize, and that all ſhould followe after him; but rather as the Baptiſt himſelfe,

Num. 11. 27. & 29.

Ioan. 3. 26.

ſelfe, who ſaid: It behoueth that Chriſt encreaſe, and I diminiſhe: I reioyce that my neighbour is exalted, and I humbled: and ſo it is meete when almightie God will haue it ſo. Beſides this, brotherly charity, contrarily to enuye, draweth out of all things good to it ſelfe: for reioicing at the good of my neighbour, I make it myne owne: and grieuing at his euill, I ſhall free my ſelfe there from: for by ſuch actes I diſpoſe my ſelfe, that almightie God may giue mee the one, and deliuer mee fro the other, in ſuch ſorte as ſhall bee moſt conuenient for mee.

3. Finally, with this charitie whoſe fruite is peace, and ioye in the holy Ghoſt, I ſhall beginne euen from earth to taſte what is in heauen, where all the bleſſed are contented, & the leaſt are partakers of their glorie that haue moſt, thorough the ioy they receiue thereby. And ſo I ſhall bee partaker of the proſperity and ioy of all my neighbours, hauing ſo many motiues of allacritie, as I ſhall ſee good fortunes happen vnto them.

O my ſoule, begin foorthwith to exercize vpon earth, the life that thou hopeſt to enioy in heauen. If thou willt needes haue enuye, let it bee a holy enuye of the good, imitating them in that which is good, endeuouring to excell all, not to bee more honoured, but that in thee almightie God may bee more glorifyed, world without ende, Amen. Colloquie, *Ad Gal.* 4 18.

THE XXIV. MEDITATION.

Of Slothe.

THE I. POINT.

Accidia, (which wee commonly call by the name of Slothe,) is a diſordinate heauineſſe, and faſtidious irkſomneſſe of vertuous exercize. Heerein wee may ſinne manifouldly, thorough the many vices that accompagny it. *D. Tho.* 2. 2. *q.* 35.

1. The firſt is, an ouer greate feare of the labour, and hardeneſſe of vertue, flying it for this cauſe: from whence procedeth heuineſſe, and tediouſneſſes in the exercizes thereof, performing them with irkſomneſſe.

2. The ſecond is, puſillanimitye, and cowardiſe in enterpriſing difficult things in Gods ſeruice, hiding for this cauſe the talents that almightie God hath giuen mee, and not vſing them, when the lawe of iuſtice, or charitie obligeth mee. *D. Th.* 2. 2. *q.* 133.

3. The third is, is ſlothe, and negligence in fullfilling, and obſeruing the lawe of almightie God, the Euangelicall councells, the ſtatutes and rules of myne eſtate, and office: doing theſe things a litle more or leſſe with

breakinge off delayes, and repugnancies, for feare, and when I cannot otherwise leaue them vndonne, with base endes and seruile, and subtle intentions.

4. The fourth is inconstancie, in prosecuting the actions of vertue & carrying them to the ende: with instabilitie in them, dashing out of one, into another to take away tediousnesse, vntill I leaue off the good I haue begun, retourning backe, like a dog to his vomite.

2.2.q.26. art. 4. 5. The fifth is dismaiednesse, and distrust of getting the vpper hand in pretention of vertue: or of getting the victories against temptations, vntill wee fall into the abisme of desperation.

Ex D. Greg l.31. mor. c. 31. 6. The sixth is, rancour, and indignation against spirituall persons, because their vertues, and good exãple vpbraide mee to my face: or because I am offended with the aduises, and corrections I receiue from them.

7. The seuenth is, idlenesse in loosing that precious time which almightie God hath giuen mee to labour. As also ouermuch sleepe, & drowsinesse in good workes, specially in the spirituall exercises of praier, reading, masse. sermons, and conference concerning almightie God, thorough the small delight I take in them.

Ex Cassiã. l.10.c.2. 8. The eight is, vagation in diuerse vnlawfull, and vaine things to entertaine mee: as are voluntary distractions, of thought, and imagination; pratling, and loosnesse of tongue in idle wordes; vaine sportes; beholding prophane representations; curiosity of the senses; wauing of the body, gadding vp and downe the streetes, heere, and there for pastime, and recreation; and desiring change; beeing constant in nothing but in inconstance.

9. Finally to this vice belong all sinnes of omisions, and negligences in Gods seruice, which are innumerable: and hardely shall you finde a good worke, but it hath some of these defectes, either in the beginning, in the midle, or in the ende; wherefore I am greately to accuse my selfe before our Lord, saying vnto him.

Colloquie. *I confesse (o my God) that in this vice onely, I haue sinned so often, that my sinnes are numberlesse: and therefore I throwe them alltogither into the numberlesse multitude of thine infinite mercies, that thou maiest remedie the numberlesse multitudes of my myseries, Amen.*

THE II. POINT.

SEcondly, I am to cõsider the most grieuous hurtes proceeding from slothe: some that spring from it selfe: and others added by the iust chastizement of almightie God, both in this life, and in the other.

1. The first are the most grieuous: For luk-warmnesse is painefull, and perillous, the shadowe of death, and very neere neighbour to hell: it emptieth

fieth the harte of ſpirituall conſolations, it filleth it with heauineſſe, and openeth the gate to innumerable temptations of the diuell; who commeth to dwel, and ſettle himſelfe in that ſoule which hee findeth idle, & vacant; bringing with him, ſeuen other worſer diuells, which are the multitude of ſinnes: for all gather themſelues to the ſlothefull, and idle ſoule, which (as Salomon ſaieth) like a vineyarde, or graunge which is not cultiuated, nor hath no trenche, nor incloſure, is full of the nettles of ſinnes, and of the thornes of paſsions, and bitterneſſes: it is trodden vpon, and trampled by the diuells, and by diuerſe vnquiet thoughtes, which like paſſengers enter in, and iſſue out by it. From whence proceedeth a ſtrange pouertie of ſpirituall goods and an vnproffitable beggerie, for hee that in the winter of this life hath not plowed nor laboured, ſhall begge in the ſummer of death, & ſhall finde none to giue him what hee beggeth: like the fiue fooliſh Virgins, who thorough ſlothe falling a ſleepe, begged oyle for their lampes, and none would bee giuen them.

Ex D. Ber. 3. & 5. de aſcen. *Luc. 11. 25.* *Eccleſ. 33. 29.* *Prou. 24. 30.* *Prou. 20. 4.* *Mat. 25. 8.*

2. Beſides this, the iuſt ſuſtaine exceeding greate loſſe by this luke-warmneſſe: which is as it were the canker of vertues, the mothe of good workes, the aloes of conſciences, the baniſher of diuine conſolations, the diminiſher of merits, and the augmenter of their labours: for the luke-warme in vertue, walke full of feare, and deſires. Feare oppreſſe them, and deſires torment them. They labour much, and thriue but litle, for the burthen of Gods lawes lyeth heauy vpon them, and they merit but litle in bearing it, becauſe of the greate repugnancie, and yrkſomneſſe wherewith they beare it: and ſo they liue in perill of forſaking it, and of falling into the maledictions of Ieremie, which ſaieth. *Curſed bee hee that doeth the Worke of our Lord fraudulentlie.* And into that other moſt terrible one, wherewith Chriſt our Lord threatned a luke-warme Biſhop, ſaying vnto him: that if hee amẽded not, hee would womit him out of his mouth, & caſt him both from himſelfe, and out of the miſticall bodie of his Church.

Prou. 18. 8. & 21. 25. *Mat. 20. 12.* *Hier. 48. 10.* *Apoc. 3. 16.*

3. Finally as the ſlothfull ſeruant which buried the talent of his Lord, loſt what hee had, and was caſt into vtter darkeneſſe, where there is perpetuall weeping, and gnaſhing of teethe: ſo the ſlothfull ſhallbee puniſhed in hell with torment proportioned to his ſlothe, taking from him the talent of faith and hope which hee had buried. And becauſe hee loued idleneſſe, & trembled at labour, hee ſhall liue in perpetuall darkeneſſe: not working, but ſuffering, trembling, and gnaſhing of his teethe for the terribleneſſe of the torments that hee ſuffereth.

Mat. 25.

O eternall God, by Whoſe ſentence the faint hearted, and ſlothefull perished in the deſert, Without entring into the lande Which thou hadſt promiſed them; I confeſſe that for my ſlothe, I deſerue to bee caſt out of thy houſe, to bee excluded from thy kingdome,

Colloqui. Num. 14. 22.

kingdome, and beeing bounde, hande, and foote to bee caſt into vtter darkeneſſe. I am greiued (o Lord) for my former ſlackeneſſe: deliuer mee from it for they mercye, that I may merit to enter into the lande of eternall promiſe, Amen.

THE III. POINT.

1. THirdly, I will conſider the greate benefits that I ſhall obtaine by vanquiſhing ſlothe, and imbracing ſpirituall alacritye, and feruour in the ſeruice of God: for 1. The workes of vertues, ſhallbee eaſie and ſweete vnto mee: I ſhall labour litle and thriue greately, encreaſing much in a litle time: like to thoſe workemen, who comming late to the vineyarde, laboured ſo feruently, that thy merited as greate rewarde in one hower, as the ſlacke did that had laboured many howers, bearing the burthen of the day, and of the heate, which burthen they had not felt, if they had feruently laboured: for the alacrity of the ſpirit, maketh the burthen of the lawe very eaſye, and the yoke thereof very ſweete. And beſides this, it augmenteth merites, it doubleth the talets receiued; it cauſeth greate peace in the ſoule, and it much aſſureth perſeuerance to the obtaining of glory.

Mat. 20. 12.

2. I may likewiſe ponder, that God our Lord exceedingly delighteth to bee ſerued with zeale, and alacritie: for as hee is eſſentially alacritye it ſelfe, and as all the workes that hee doeth, and the rewardes that hee giueth vs, are with greate alacritie, reioicing in doing vs good; moſt iuſtly hee commaundeth mee to ſerue him, and giue him, what hee requireth, not with yrkſomneſſe, and ſadneſſe, not perforce, and with repugnancy, but with feruency, and alacrity of harte: *Hilarem enim datorem, diligit Deus.* For God loueth a cheerefull giuer. To ſuch a one hee doth greate fauours, and heareth the petitions, and deſires of his hearte. And finally hee giueth him a taſte of that alacrity that is enioyed in heauen, becauſe hee fullfilleth cheerefully Gods will vpon earth. And therefore I am moſt earneſtly to begge of God our Lord this moſt noble ſpirit of alacrity in his ſeruice, ſaying vnto him with Dauid:

Pſal. 103. 31.
Pſ. 99. 2.
2. Cor. 9. 7.
Pſ. 36. 4.
Pſ. 50. 14.
Colloquie.
Pſal. 18. 6.

Render vnto mee the ioy of thy ſaluation, and confirme mee with thy principall ſpirit. O Sauiour of the Wordle, that reioycedſt like a giant to runne thy courſe, though it were very sharpe, graunte mee that healthe, and allacritie of ſpirit, that thou gainedſt for mee, that I may in ſuch manner runne my courſe, that I may merit to gaine an eternall crowne, Amen.

THE

THE XXV. MEDITATION.

Vpon the ten Commaundements of the lawe of God.

D. Tho. 1. 2. q. 100. art. 4. & 5 & seq.

FOr the ende of this meditation, it will much helpe to forme in the imagination, a figure like the visiõ which the Prophet Zacharie had, wherein hee sawe a volume, or parchment extended, which was ten cubits in breadth, and twenty in length, wherein were written the sinnes of him that stealeth, and of him that sweareth falsely, and the maledictiõ that shall therefore light vpon him; which volume came flying to his house, and destroied it, vntill it had consumed all the wood, and the stone. In the same manner I will imagine before mee a greate booke or parchment very broade and long: and in one side thereof, I will beholde written my oathes, thefies, murmurations, and all other sinnes that I haue committed against the ten commaundements of the law of God: for as I goe writting them in the booke of my conscience, God goeth writting them in the booke of his iustice to chastize them in his time. And on the other side, I will beholde written all the maledictions, and punishments that almightie God threatneth against such as breake these ten commaundements, or any of them: making comparison betwene the sinnes, and the punishments, in number, grieuousnesse, and continuation. For if my sinnes bee many, the punishments shallbee many: and if they were very grieuous, and of long continuance, the punishments shallbee very grieuous, and of so long continuance, that they shallbee eternall. And for that chastizements when they are beholde very farre distant, terrifye but litle, I will imagine that this booke of Gods iustice, commeth flying very swiftly to light vpon the house of my soule, and peraduenture it is allreadye very neere, and will this day light vpon it, deathe, or chastizement seazing sodainely vpon mee. For if I make haste to sinne, God will likewise hasten his punishments, and make desolate my body, soule, honour, wealth, and all that I haue. With this holesome apprehension, I will beseeche our Lord to illuminate my soule, that I may knowe the sinnes that are written in this booke, and the chastizements, that I haue deserued, ayding mee with his grace bitterly to bewaile them, that with my penance, I may blotte out the sinnes, & that his mercy may likewise blotte out the maledictions, that hee had written against them.

Zach. 5. 1.

Volumen volans.

2. This beeing presupposed, I will beegin the meditation, discoursing vpon the ten commaundements, of the law of almightie God: with aduertissement, that (as Cassianus sayeth) the commaundements of God haue

Collat. 14.

Collat. 14 cap. 11. & D. Bonau. opuſc. de diuerſa ſal. tit. 3. & ſer. de 10. præceptis. tomo. 2.

two ſenſes, one litterall, and the other ſpirituall. The firſt ſerueth for ordinarie people that pretende no more but to ſaue themſelues. The ſecond for thoſe that deſire greater perfection, who are not content to flye, onely mortall, and veniall ſinne: but alſo deſire to flye whatſoeuer imperfection is contrarie to the ende of the precept. And according to this ſecond ſenſe, I will declare in what manner wee ſinne againſt euery commaundement.

THE I. POINT.

Exo. 20. 3.

1. FIrſt, I am to conſider what almightie God commaundeth, and prohibiteth in his holy law, and in what ſort wee doe ſinne againſt it, running thorough the ten commaundements, and thorough that which ſpiritually they include within them. The firſt commaundement, cõmaundeth the principall workes that appertaine to the vertue of faith, hope, charitie, and religion: that is to ſay, to adore one onely God, to beleeue firmely all ſuch things as hee hath reuealed to his church: to expect thoſe which hee hath promiſed, and to loue him more then all things that are created. Againſt this I may ſinne. 1. By idolatrie, or infidelitie, adoring falſe Gods, or denying that which God hath reuealed, or doubting thereof. I may likewiſe ſinne, (as the holy ſcripture ſayeth) adoring the idole of mine owne iudgement and will, rebelling againſt the will of almightie God, or holding for my God, my belly, or money: or denying God by my workes, or not obſeruing due loyalltie vnto him. 2. I ſinne, in deſpairing that I ſhall obtaine heauen, or pardon for my ſinnes, or that almightie God will heare my praiers according to his promiſe: and contrarily in preſuming to obtaine this, without vſing the meanes that God hath therefore ordained. 3. Thorough hatred, or want of loue, louing ſome creature more then almightie God; or reiecting the wil of God, to fulfill that of the creature, or in beeing ſlacke in louing him with all my heart, minde, and ſoule, and with all my force; much forgetting both him, and his benifits.

D. Reg. 15. 23. Ad Phil. 3. 19. Ad Tit 1. 16.

2. The ſecond commaundement, prohibiteth euery defect whatſoeuer, in the truth, iuſtice, reuerence, and neceſsitie of an oath: ſo that I may not by ſwearing, affirme any thing, contrarie to my beleefe: or promiſe any thing without intention to fullfill it, or any thing that is euill, or not fullfill that which is good, not ſweare without neceſsitie or vtility, nor without conſidering well what I ſay; nor without that reuerence that is due to the ſoueraigne name of almightie God, whenſoeuer I take it in my mouth. I may likewiſe ſinne, breaking my vowe, or cauſeleſſely differing to fullfill it, or beeing ſlacke in the obſeruation of it, derogating from the perfection that I profeſſe.

3. In

3. In the third of ſanctifying the feaſtes, I may ſinne in doing in thē any ſeruile worke, that is prohibited, or in not hearing a whole maſſe, or in not aſsiſting thereat with due reuerence and attention: or waſting ſuch dayes in things vnworthy of the feaſts, and of the ende for the which they were inſtituted, which is to praie, and to glorifie God.

4. The fourth commaundeth, to honour our parents according to the fleſh, to ſuſtaine them in their neceſsities, & to obey them in their iuſt commaundements: and in like manner our ſpirituall fathers, prelates, and ſuperiours, obeying their ordonance without contradiction, or without peruerſeneſſe of iudgement, without repugnancy of the wil, & without delay in the execution. And to draw this out more curiouſly, I am in humilitie to holde all for my ſuperiours, honoring all, and ſubiecting myſelfe to euery humaine creature for God. *Ad Philip. 2. 3. 1. Petr. 2. 13.*

5. The fifth, not to kill, prohibiteth all that hath beene declared in the two & twentieth meditatiō of wrath: and ſpiritualizing the ſeueral wayes of killing. 1. I kill my ſoule by ſinne, taking away from it the life of grace. 2. I extinguiſh the ſpirit, that is, the inſpirations of the holy Ghoſt, reiecting thoſe good deſires wherewith he inſpireth mee. 3. I crucifie Chriſt within mee, & trample vpon his blood, doing workes, for which hee might againe bee crucified, if the firſt crucifying had not ſuffized. 4. I kill the ſoules of my neighbours with ſcandall, beeing to them a ſtūbling blocke by my euill example: or not ſuccouring them with correction, or counſaile, or ſpirituall almes, when charitie obligeth mee thereunto: as wee call it killing of the poore, when wee ſuccour them not with the corporall workes of mercie. *1. ad Theſ. 5. 19. Ad Heb. 6. 6. D. Amb. d. 16. c. paſce fame morientem, ſi nō paſiſti, occidiſti.*

6. The ſixth, not to commit fornication, prohibiteth all that which is declared in the 20. meditatiō of luxurie. But yet there are other ſortes of ſpirituall fornication, and adulterie, forſaking God which is the true ſpouſe of our ſoules, to ioine myſelfe by diſordinate loue vnto ſome creature; or adulterating the workes, and wordes of almightie God, doing, & ſaying, them, not to pleaſe him, or to ingender ſpirituall children that may bee pleaſing vnto him, but for my owne pleaſure, or temporall proffit. Or finally beeing altogither forgetfull of God, and diuerted with idle occupations. *2. Corin. 2. 17. Ex Caſſ. collat. 14. cap. 11.*

7. The ſeuenth not to ſteale, prohibiteth al that hath beene ſpoken of in the 21. meditatiō of auarice: and beſides this, ſpiritually I robbe, & deſtroie many things pertaining to others, contrary to the will of their owner. For I robbe God of his glorie, and play the banqueroute with his giftes: I am an vnthrift of the time that I had to ſpēde in his ſeruice: I pay him not the debtes that I owe him, by reaſon of my ſinnes, or of his benefits, ſatisfying for the one, & beeing thankeful vnto him for the other. I robbe my wil which I deliuered him by my vowe of obedience: and I vſurpe his authoritie, in-

terposing myselfe to iudge the secrets of my neighbours, which belong to his tribunall. And in like manner, I destroye the charitie, and spirituall riches of my neighbours, ayding the captaine of theeues, the diuell, who is continually busied in robbing them.

8. The eight not to beare false witnesse, prohibiteth all sinnes of the tongue, that are against the honour, and fame of our neighbour, whereof mention was made in the 22. meditation, of wrath. Also, to iudge rashly of his affaires, or to suspect euill of them, taking them in the worst parte, without a sufficient foundation: or to deceiue him by any manner of lye, or fiction, as is that of hipocrisie, flatterie, worldely compliments, and offers, hauing no purpose to fullfill them. And spiritualizing this precept, I beare false witnesse against almightie God, when I thinke basely of his goodnesse, and mercie: of his iustice, and prouidence: and when by my euill workes, I defame, and discredit his law, and his doctrine, and am a cause that his holy name is blasphemed among the gentiles, or lesse esteemed, and reuerenced amõg the faithfull. I also lye to almightie God, when I fullfill not my worde, hauing giuen it vnto him: nor the resolution that I made to doe some thing in his seruice. The ninth and tenth commaundements are declared in the sixth and seuenth.

Isai. 52. 5. Ad Ro. 2. 24.

9. After I haue considered these sinnes, I am to charge myselfe with thẽ before our Lord with greate dolour, and shame for hauing committed them. And allbeit I had broken but one commaundement onely, I may esteeme myselfe (as the Apostles S. Iames saith) gilty, and culpable of all: for in euery sinne I shall finde that which is spirituallie prohibited in all: for one mortal sinne onely, in the forme that hath beene declared, is as idolatry, infidelitie, hatred, adultery, theft, infamy, and homicide. And therefore reprehending myselfe, I may call myselfe by these infamous names, saying.

Iac. 2. 10.

Colloquie *Idolater, infidell, adulterer, theefe, hypocrite, and homicide, how hast thou dared to iniurie so many waies a God of so infinite maiestie? Why doest thou not breake thy harte with griefe, for hauing broken the so iust commaundements of thy Lord? O God of my soule, that I might say to thee with Dauid: Mine eies haue gushed forth issues of watters: because they kept not thy lawe. Graunt vnto mee these teares so abundaunt, that I may wash therewith myne innumerable sinnes.*

Psal. 118. 136.

THE III. POINT.

SEcondly, I am to consider the maledictions that almightie God powreth our vpon the breakers of his lawe, and the terrible punishments that hee threatneth vnto them, both in this life, and in the other.

1. This I may ponder discoursing first of the terrible catalogue that Moyses maketh of these maledictions in two chapters of Deuteronomy, saying

saying vnto the people, that if they broke the lawe of almightie God, these maledictions should come vpon them, and ouertake them. Thou shalt bee cursed in the city, and in the feelde. Cursed shallbee the fruite of thy wombe, and of thy flockes: God shal sende downe vpon thee famine, and pestilence: hee shall chastize thee with pouerty, burning feuers, colde, heate, corrupt ayre, and rotteneſſe vntill thou perishe: The heauen that is aboue thee shallbee of brasse, and the earth that thou treadeſt shallbee of iron: It shall raine dust vpon thy lande, and the ashes of heauen shall fall downe vpon thee. Hee shall deliuer thee into the handes of thyne enemyes: and thy deade bodye shallbee foode for the birdes of the ayre, and for the beastes of the earth. And in this manner hee goeth on with other horrible maledictions, which after hee hath reckoned vp, as if they were but litle ones, hee saieth: God shall augment these plagues adding others that are greater. And becauſe the curse of God is not only in worde, but in deede, there is none of those that infringe his law that shallbee able to escape, what almightie God shal inflict vpon him. An finally al shallbee ouertaken with that last which Christ our Sauiour shall pronounce at the day of iudgement, the terribleneſſe whereof hath allready beene declared. The effects of these maledictions the miserable people of the Iewes had had experience of in their time, and many of them wee experiment in ours, which with all are aduises for our amendment: for that the desire of this diuine lawgiuer, is not to intangle vs in these maledictions, but to terrifie vs that wee may keepe his lawe, and bee deliuered from them.

Deut. 27. 15 & 28. 16.

Mate. 25. 41.

O most iust lawgiuer, I confesse that in very greate iustice the heauen should bee to mee of brasse, and the earth of iron, and that I deserue neither the fauour of earth, nor heauen, I deserue that thou shouldst stoppe thy eares against my praier, because I stopped mine against thy lawe. I haue drunke wickedneſſe like water, and therefore it is reason that malediction should enter like water into my bowells. But remember, o Lord, that thou didst subiect thyselfe to the curses which the lawe cast vpon him that dyed crucified, to deliuer vs from the curses that are threatned by the lawe. Applye vnto mee then, the fruite of thy death, pardoning mee the sinnes that against the lawe I haue committed, and freeing mee from the maledictions that for them I haue deserued, Amen.

Colloquie Prou. 21. 13. Iob. 15. 16. Pſal. 108. 18. Ad Gal. 3 13.

2. I may likewise ponder the chastizements that almightie God inflicteth vpon those, that breake the ten commaundements of his law, as they are represented in the ten plagues of Egipt, with the which they are many times punished, that are rebells to the commaundements of almighty God, as Pharao, and his vassalls were, there comming vpon them frogs, flyes, gnattes, pestilences and grashoppers, thunders, lightnings, haile, and darkeneſſe

Exod 8. 6. 17. 24. 9. 3. 23. 10. 13. 22. 12. 19. 14. 24.

darkeneſſe exceeding thicke: yea and the Angell of God with his ſworde drawen, entred their houſes, killing their firſt begotten, & deſtroying what they loued moſt, vntill at laſt the ſea of tribulations, (which giueth free paſſage to the iuſt) drowneth, and ſtrangleth them for their ſinnes, ſinking like leade to the bottome of hell, where they ſhalbee melted, and tormented in that fier euerlaſting.

3. And that wee may not imagine that theſe plagues touched onely the auncients before the comming of Chriſt, whē our Lord was called the God of vengeance, there is mention alſo made of them in the Apocalips. For Gods prouidence which is benigne to the obſeruers of his law, is rigorous againſt thoſe that infringe it: wherefore hee hath in readineſſe ſeuen Angels with ſeuen terrible trompets, and other ſeuen with ſeuen cups full of his wrath, and indignation, which they powre out vpon the earth, ſtriking ſinners with horrible plagues.

Apoc. 8. 2. 15. 6. & 16. 1.

Colloquie *O my ſoule, Why doeſt not thou tremble to treſpaſſe that law, that hath ſuch terrible, and zealous reuengers? How is it, that thou art not terrified with the ſounde of theſe trompets? How is it, that horrour is not cauſed in thee with the horrible wine of theſe cups? How art thou not affrighted with the dreadfulneſſe of theſe plagues? O moſt mercifull IESVS that receiuedſt fiue Woundes on the Croſſe, and from heade to foote waſt Wounded theron: cure with this precious blood the Woundes of my ſinnes, that I may bee free from ſo horrible plagues, Amen.*

Eccle. 23. 11. 4. Laſtly, I will ponder ſomeparticular chaſtizements that almightie God threatneth in Scripture to ſuch as breake any ſpecial cōmaundements: *Eccle. 23. 12.* that is to ſay. *A man that ſweareth much, ſhallbee filled with iniquitie, and plague ſhall not depart from his howſe.* Wherein are ſet downe two moſt grieuous hurtes of this vice, which are, to fill the houſe of a man with ſinnes, and puniſhments, with ſpirituall and corporall woundes, and to lay it euen with the foundations, as it is manifeſt by the malediction of the volume, which wee put in the beginning of this meditation. Alſo againſt him that deſpiſeth his father, and mother hee ſayeth: That the Rauens ſhall pull out his eyes, and the Eagles ſhall eate them: for ſuch a one is not worthy of long life, but of an infamous death, and in the other life, the infernall Rauens, and Eagles ſhall put out his eyes, blinding him with obſtinacy, and eating his bowells with dolour. And in this ſort wee may ponder, other chaſtizements collected from what hath beene declared in the ſeuen Meditations precedent.

Zach 5. 1.

Prou. 30. 17.

THE

THE III. POINT.

THirdly, I am to consider the benedictions that almightie God powreth out vpon those that obserue his law: as well corporall, as spirituall benedictions, and as well temporall, as eternall.

1. This I may ponder first running thorough the catalogue that Moyses maketh of them in the same booke of Deuteronomy, saying to his people, that if they obserued the law of God, all these blessings should come vpon them, & ouertak them. Thou shalt, (saith hee) bee blessed in the citie & in the feilde: blessed shallbee the fruite of thy wombe, of thy lande, of thy flockes: Blessed shall thy garners bee, and what thou shalt take out of them; blessed shallbee thy commings in, and goings out, & all the workes of thy handes. Our Lord shall open his most excellent treasures to inriche thee, & his heauen that it may raine vpon thee plentifull showers. He shall make thee the head, and not the feete, thou shall bee superiour, and neuer inferiour; and thyne enemies shall fall before thee. Our Lord shall exalt thee to bee his holy people, and all shall respect thee, because thou art fauoured by his holy name. *Deut. 28. 3*

2. These, and others benedictions Moyses goeth on with all; which all though they are temporall, accomodated to the estate, and condition of that imperfect people: yet they are a signe of others much greater, and spirituall which almightie God giueth to Christian people; who with all, wāt not these temporall, after a more excellent manner: for the prouidence of our heauenly Father (as his Sonne himselfe did promise vnto vs) is carefull to prouide for vs those that are meete, giuing them for an addition to those that obserue his law. For hee that openeth his hande, and filleth with his blessing brute beastes, shall open it much better to repleniſh his children. *Mat. 6. 26* *Psal 144. 16.*

3. From hence I, will ascende, to ponder the spirituall benedictions, which almightie God giueth to those that keepe his law, in the keeping whereof, hee hath with greate excellency included three kindes of good: to witt, honest, proffitable, and delectable good, of the which Dauid in the eighteenth psalme maketh another sweete catalogue. For first the law of almightie God is most pure, and most holy conuerting soules, repleniſhing them with wisdome, and all vertues. It is also most proffitable to obtaine all good that may bee desired, not onely for the soule but for the body, as health, long life, sustenance, and prosperity: And therefore it is more to bee desired then golde, or then precious stones, or more then all the treasures of the earth. It is also most delectable, much more then hony, or the hony combe, and cheereth mens hartes *Psal. 18.* *Prou. 3. 2.* *Psal. 18. 11. & Eccls. 24. 27.*

with

with a greater alacritye, then any that can bee giuen, by all the ſweet things of this life. From hence it is, that almightie God preuenteth principiants with the benediction of delight, that they may cheerefully begin the way of his commaundements. To thoſe which are proficients, this diuine law-giuer giueth his benediction, that they may encreaſe from vertue to vertue, vntill they arriue to the height of perfection. And vpon the heades of the iuſt that are perfect, hee powreth his bleſsing in great abundance, giuing them ſome taſte of what in glorie they ſhall enioie. And finally in the day of iudgement hee will giue them the ſupreame benediction, ſaying vnto thē: Come yee bleſſed of my father, to poſſeſſe the kingdome prepared for you: as allready wee haue pondered.

Pſal 20.4 *Pſal.* 83.8 *Prou.* 10. 6. & *Pſal* 23. 5. *Matt.* 25. 34.

4. Conſidering theſe bleſsings, and comparing them with the curſes which in the precedent point were declared, I am principally to collect three affections of very much importance. The 1. is, a greate ſorrowe for hauing infringed a law ſo holy, ſo profitable, and ſo ſweete, making myſelfe vnworthy of its celeſtiall benediction, and incurring the three euills contrarie to the three goods that haue beene ſpoken of: for togither with the breach of the law marche thoſe vices that pollute both bodie, & ſpirit, all the temporall, and eternall hurtes, that bodie and ſoule doe ſuffer: and all the heauineſſes, and bitterneſſes wherewith our hart is afflicted.

5. The ſecond affection is of Confidence, aſſuredly hoping that if I obſerue the lawe of almightie God, I ſhall obtaine the bleſsings that hee promiſeth mee, calling to minde thoſe memorable wordes of Eccleſiaſticus, who ſaieth, *Homo ſenſatus credit legi, & lex illi fidelis.* The wiſe man beleiueth the law of God, and the law is faithfull vnto him: which is to ſay. The iuſt man, and the law are faithfull one to another. The iuſt is faithfull in obeying the law, and the law is faithfull in rewarding the iuſt. It defendeth him in perills: it comforteth him in his aduerſities: it directeth him in his proſperities: it counſelleth him in his doubtes: it fauoureth him in his buſineſſes: it maketh his praiers to be hearde: it aideth him in life: it protecteth him in death: and finally it crowneth him in glorie.

Eccl. 33.4

Colloquie *O my ſoule, bee faithfull to the law of almightie God, and the law ſhallbee very faithfull to thee. Faile not thou in doing what it commaundeth thee; and it will not faile to doe what it promiſeth thee. Praiſe thy ſoueraigne lawgiuer with the pſalterion of ten ſtrings, keeping his ten commauudements, and thou ſhallt forthwith bee partaker of his promiſes. Say not with the wicked Iſraelits: It is a vaine thing to ſerue God, and what proffit haue I in keeping his commaundements? Conuert thyſelfe truely to our Lord, with a contrite heart for hauing broken them, & thou ſhallt ſee by experience the difference betweene the iuſt, and the ſinner: betweene thoſe that obſerue his lawe, and thoſe that infringe it.*

Pſal. 32. 2 *Malach* 3. 14.

6. The

6. The third affection muſt bee greate loue, and eſtimation of the law of God, endeauouring (as Salomon ſaieth) to write it in the tables of my harte, which are the three faculties of my ſoule: In my Memorie, to bee alwaies mindefull of it: In my Vnderſtanding, to meditate cõtinually theron: and in my Will, to loue it, and if neede were, to lay downe my life for it: ſaying, as Moyſes to his people: I will meditate thereon in my houſe, and vpon the way: at my downe lying, and vp riſing: I will put it as a ſignall in my handes, to worke thereafter: and I will haue it before myne eyes, to guide mee thereby: ſaying with Dauid: Lord, how haue I loued thy holy law? all the whole day it is the matter of my meditation. *Prou. 3. & 7.* *Deute. 6, 7.* *Pſalm. 118. 97.*

O moſt ſweete law giuer, who when thou becameſt man, didſt forthwith put this law in the middeſt of thy harte, and by thy grace write it in the hartes of thyne elect, write it alſo in my harte, in ſuch manner as it may neuer be blotted out, that I may bee worthy to bee written in the booke of life, without euer being blotted out thereof, worlde without ende, Amen. Colloquie *Pſal. 36. 31. & Ierem. 31. 33.*

The Concluſion of what hath beene ſaid.

OF all that hath beene ſaid in this meditation, I will recollect a briefe ſumme of the Titles therein; aſwell to procure greate contrition for hauing broken the law of almightie God, as to animate myſelfe to keepe it with perfection.

1. Becauſe it is iuſt, and holy, and with greate excellency embraceth al kind of good. 2. To deliuer myſelfe from the maledictions, & plagues both temporall, and eternall that it threatneth. 3. To enioy the innumerable benedictions that it promiſeth in this life, and in that to come. 4. And principally, for the lawgiuer that gaue it, to witte, almightie God, infinitely good, wiſe, and potent: and myne infinite benefactour, vpon whom dependeth all my good, both temporall and eternall. And this reaſon only ſhall ſuffice to moue mee to loue a law giuen by ſuch a Father, and to bee infinitely ſorry to haue broken it.

The fifth Title is, for that the lawmaker himſelfe becomming man, put it in the middeſt of his harte, and came to fulfill it entyrely, without omitting any iotte or tittle, to moue mee by his example, to the perfect accompliſhment therof.

The ſixth is, for the fidelity of the law to thoſe that obſerue it; and for the experience that I my ſelfe haue of the greate good I ſhall get by obſeruing it, feeling greate peace, and ſerenity of conſcience, and greate allacritie, and confidence in almightie God. And contrarilie, of the greate euill that befalleth mee when I breake it, hauing my harte broken with ſinnes,

exceſsiue feares, remorſes of conſcience, and many other miſeries.

7. And finally, becauſe at the houre of death, nothing will more tormẽt me, then to haue broken the lawe of almightie God, nor nothing more content mee, then to haue obſerued it, becauſe vpon this dependeth my damnation, or ſaluation. Herevpon I will conclude, as Eccleſiaſtes concluded his booke, ſaying: Feare God, keepe his Commandements, for this is the whole man: that is to ſay. Herein conſiſteth the whole being of man, and the accompliſhment of the obligations of the whole man: and whoſoeuer faileth heerein, faileth in the integritie, and perfection of a man, & doeth like a beaſte.

Cap. vltim. 13.

THE XXVI. MEDITATION

Vpon the fiue Senſes, and exteriour Faculties.

THE I. POINT.

THE firſt point ſhallbe, to recall to my remembrance the ſinnes that I haue committed by my fiue ſenſes, and exteriour faculties of my body, accuſing myſelfe thereof before our Lord.

1. Firſt with myne eyes I haue ſinned, delighting to ſee beautifull, vaine, curious, or hurtfull thinges, only for vanitie, or curioſitie, or ſenſuallity, with immodeſty, and liberty of fleſhe, and diſedification of others. So that, many times I ſinne in the things, that I behold, or in the intention wherewith I behold them, or in the manner of beeholding them, carrying Faulcons eyes, & lightly mouing them to owne ſide, and to another.

2. Myne eares I haue had open to heare vaine, and curious talke, impertinent nouelties, flatterings, and praiſes of myſelfe, murmuringes, and detractions of others, without reprehending them, or ſtopping them, or as much as ſhewing an euill liking of them, when I was obliged therevnto. And hauing ſo much guſt in hearing theſe things, I haue beene diſguſted to heare good talke, and diſpleaſed to heare ſermons, and the aduiſes, and corrections of thoſe that were obliged to giue me them.

3. With the ſmell, taſte, and touching, I haue manifoldly ſinned in gluttony, and luxury, as hath beene declared in the meditations of theſe vices.

4. But of the ſinnes of the tongue, what ſhall I ſay? For ſome wordes I haue ſpoken againſt the due reſpect to the name of God: ſome againſt the honour, and fame of my neighbour: And to the greate hart of myne owne ſoule, as appeareth by what hath beene ſet downe in the firſt points of the pre-

precedent meditations. Other ſome wordes haue beene vicious, by faylling in the due circonſtances, ſpeaking things vndecent for myne eſtate, & profeſsion: or in places, and times prohibited, as to talke much in the church, at maſſe, or at ſermon time to the ſcandall of others: or when by my rules if I bee religious, I am obliged to keepe ſilence: or when I ſpeake after an ill faſhion, haſtily, inconſiderately, very affectedly, and vntunedly. In ſuch ſorte, that conſidering the ſinnes of my wordes, I may affirme with the apoſtle S. Iames, that my tongue hath beene *vniuerſitas iniquitatis*, a whole worlde of iniquityes, where they haue all beene aſſembled: and a fier that hath inflamed, and burnt the wheele of my natiuitye, thoroughout the whole courſe of my life. *Iacob.* 3 6.

5. With theſe ſinnes, I may ioyne others of immodeſty, and diſorder in the vſe of the reſt of the members, & exteriour faculties, as are ouermuch laughter, ſcorning, mocking, and light geſtures of the heade, feete, or hãdes; or going affectedly, vntunedly, and ouer-haſtily, and other ſuch like, which ſhew but ſmall grauity: of which the Wiſeman ſaieth: That the attire of the body, the laughing of the teeth, and the going of a man, diſcouer what hee is, and what vertu hee hath. *Eccleſ.* 19. 27.

6. Pondering theſe ſinnes, I am greately to confounde myſelfe, for hauing ſo much abuſed the faculties that God almightie gaue mee, vſing them for myne owne pleaſure, pampering, and honour. *O greate God how haſt thou ſuffred in mee ſo greate diſorder! O miſerable man how is it that thou haſt dared thus to denounce warre againſt almightie God!* Colloquie

THE II. POINT.

THen will I conſider the greate hurt that commeth to mee by theſe ſẽſes, ill guarded, and vnmortified.

1. For firſt they are the gates, and windowes, whereby (as the Prophet Hieremy ſaith) the death of ſinne entreth into the houſe of my Soule, deſtroyeth the life of grace, and ſuffocateth the vitall heate of charity: for by thẽ ẽter the temptations of the diuells, who like theeus robbe the houſe of my cõſciẽce, diſpoiling it of the guiftes of almightie God, and of all vertue: wherevpon ſaith the ſame Prophet. *Myne eye hath robbed my ſoule.* For as the eye robbed Eua of her Originall iuſtice, Dyna of her virginity, and Dauid of his chaſtity, and iuſtice: ſo it robbeth mee ſometimes of my temperance, ſometimes of my deuotion. And the like dooth the eare, and tongue. For as a citty beſeeged by enemies, if the gates bee left open and vngarded, is ẽtred, ſacked, & deſtroyed: ſo is the ſoule that hath no garde ouer its ſẽſes. *Hierem.* 9. 21. *Thren.* 3. 51. *Prou.* 25. 28.

2. Theſe alſo giue entrance to the images, and figures of viſible things,

which disquiet the imagination and memorie with distractions, and vagations: these disorder the appetites with disagreement of passions, and disturbe the harte casting vs out of it. And for this cause likewise it is truth, that myne eye robbeth my soule, because it robbeth myne attention, cogitation, and affection, causing my soule not to bee so much within mee, as out of mee, in the thing that it meditateth, and loueth. And I myselfe likewise by theses portes, issue out of myselfe to wander thorough the whole worlde, and after mee issueth out the spirit of deuotion, praier, and contemplation. So that when I would returne to enter into myselfe, I hitte not the right way, nor finde anie quietnesse in mine owne howse, because of the tumultes that I experiment therein: and from hence proceede innumerable defectes, and damages in praier, and the priuation of the fauours of heauen: for God is not pleased to put the liquor of his giftes, in a vessell that hath no coouer, and that in fiue partes is full of holes.

Deute. 19. *15. Aggei.* 1. 6.

3. Finally, greate are the chastizements that almightie God hath inflicted vpon those that haue beene notably rechlesse in the garde of their seces, and tongue; giuing them liberty against the precepts, and counsells of Gods lawe: as may appeare by what hath beene related in the precedent meditatiō. Wherevpon saith Ecclesiasticus, hedge in thyne eares with thornes, and hearken not to the euill tongue: make a dore for thy mouth, and a locke for thyne eares: take heede thy tongue slippe not, and thou fall before thy enemies; for thy fall may bee irremediable, and the cause of thy death; sometymes of thy temporall death, and sometymes of thy eternall in hell: where the fiue senses (as allready hath beene noted) shall suffer incredible torments, in chastizement of their vnbrideled appetites.

Eccl. 28.

Therefore, o my soule, shut the dores, and windowes of thy senses, if thou willt not haue death, and disorder enter in thereat. Stoppe, and bridle thy mouth, that thyne owne tongue doe not kill thee. Hedge in thyne eares with Thornes, that other mens tongues doe not pricke thee, drawing frō what thou heareſt, sinnes of thyne owne.

THE III. POINT.

Colloquie Mortification of the Seses.

1. THe third Pointe shallbee, to consider the greate good which the holy curbing, and mortification of the senses bringeth with it. First, for that besides shutting the dore against so many euills as haue bene spoken of, it openeth it for the spirit of almightie God to enter into the soule which willingly inhabiteth in soules mortified to the flesh, and to the delightes of the seses. It likewise openeth it to let in the spirit of prāier, deuotion, & contēplation: for our Lord loueth to cōuerse with soules that are inclosed gardēs, & there hee speaketh vnto their harte conforting, & cōmunicating-

nicating vnto thē his giftes. And for this cauſe whē wee pray, hee commaundeth vs, to enter in to the cloſet of our harte, and to ſhut after vs the gate of our ſenſes, that nothing may enter in to diſturbe our praier, & to interrupt the conuerſation wee haue with our celeſtiall Father. *Math 9. 6.*

2. Beſides this, the ſenſes when they doe their actes according to the will of almightie God, which is the ende of their mortificatiō, are the dores, & windowes whereby life entreth: & what they ſee and heare, taſte, & ſpeake, aydeth them to obtaine the ſpiritual life of grace, and augmentation therof. From whence I am to inferre what S. Iames the apoſtle ſaith. That as a fountaine giueth not forth out of one hole ſweete & ſower water: ſo frō the ſelfe ſame tongue ought not to procede bleſsing, & curſing: good wordes to bleſſe almightie God, & euill wordes to curſe our neighbour: but all ought to bee good wordes, pleaſing to God, profitable to my neigbour, & ſweete to my owne conſcience: and in like manner in at the ſelfe ſame eyes, & eares ought not to enter life and death, but they ought allwaies to be ſhut to all that is an occaſion of death: and open to that which ſhould giue mee life, & herein conſiſteth their true abnegation. *Iacob. 3. 11.*

3. To this I am to adde, that the modeſtie, & mortification of the ſenſes is a ſigne, and teſtimony of the interiour vertues: it much edifieth our neighbours, & caſteth from it ſuch a fragrancie, that it filleth the houſe of the Church, and religion with good credit, & renowne; For as a good portall honoreth the houſe and giueth a deſire to enter in, to ſee what is within: ſo the modeſty, and compoſing of the ſenſes, and exteriour membres, is the moſt beautifull portall of vertu and religious life, making it ſo amiable, that it prouoketh a deſire to enter in, to enioy what interiourly is incloſed within it, whervpon ſaid Sainct Paul, that our modeſtie ſhould bee manifeſt to all men, for that almightie God is nigh, and preſent with vs: and in the preſence of ſo potent a king, all wee his ſeruantes ought to carrie our ſelues very modeſtly. *Ex D. Ambr lib. 2. de virginibus.* *Ad Phil. 4. 5.*

4. Finally the fiue ſenſes ſhall receiue in heauen, (as afterward ſhalbe ſeene) particular crownes of glory, with greate pleaſure in rewarde of the mortification that they ſuffered on earth. And ſo with the hope of all theſe benefits, I will encourage myſelfe to mortyfie them with greate feruour.

5. I will conclude this meditation with a ſweete colloquye with our Lord Chriſt crucified, pondering the mortification of his fiue ſenſes, which hee ſuffered on the Croſſe. The which on the one ſide was moſt holy, caſting forth reſplendent rayes of admirable vertues: and on the other ſide was moſt painefull, with the mixture of terrible dolours, which hee ſuffered for the ſinnes, that I with my fiue ſenſes committed. And diſcourſing how his eyes were obſcured with ſpittle, his eares tormēted with blaſphe-

myes; his ſmelling with the ſmell of mount Caluary: his taſte with gall, and vineger: and his touching with whippes, thornes, and nailes, being compaſsionate of all this, I will ſay vnto him.

Colloquie

It greiueth mee (o sweete Sauiour) for the ſinnes that I with my fiue ſenſes haue committed, for the which thine were ſo cruellie tormented; by the dolours where-of pardon, I beſeeche thee, the many ſinnes of mine. With the blood that iſſued out of thy fiue precious woundes, wash the ſtaines that haue iſſued from thoſe my fiue impoſtumated fountaines. Ceaſe now (o Lord) their abhominable current, and ayde mee with thy grace to reſtraine it, that imitating the mortification that thou didſt exercize in thy life; and ſufferedſt in thy death, I may meritte to obtaine thy glorie, Amen.

THE XXVII. MEDITATION

Vpon the interiour Faculties of the Soule.

THE I. POINT.

THE firſt point ſhallbe, to conſider the vices, and ſinnes that haue their particular ſeate in the vnderſtanding: and the hurtes that proceede therefrom, examining that parte which appertaineth to mee in euery one of thē, which may in all bee reduced to the nūber of ſeuē.

1. The firſt, ignorāce of thoſe things that I am obliged to knowe, as are; thoſe which I ought to beleeue, to aske, to receiue, and to doe; which are included in the Creede, & praier of Pater noſter, in the ſacramēts, & in the commandements of almightie God, and in the other obligations proper to euery mans eſtate, & office: for I can but ill accompliſhe them, not vnderſtanding them. And (as S. Paul ſaieth) if any man knowe not, hee ſhallbee vnknowen, God ſaying vnto him, I knowe thee not. With this vice agreeth much the culpable forgetfullneſſe of almightie God, and of his law, and of ſuch things as I may, & ought to remēber, of which wee may likewiſe ſay, that whoſoeuer forgetteth, ſhallbee forgottē: for if I ſinfully forget almightie God and his things, God almightie willbee forgetfull of mee, and mine.

D. Th. 2. 2 q. 77.

1. Corin. 14. 38

2. The ſecond vice is Imprudence, or Precipitation, and wante, of conſideration in thoſe things that I haue to doe, or ſay, caſting myſelfe into them with violence of paſsion, without firſt conſidering whither they bee lawfull, or vnlawfull, or without taking (concerning them) conuenient counſell. From whence proceede innumerable errours, and defectes in all the matters of vertue.

D. Tho. 2. 2. q. 53.

3. The third vice is Temertie, in iudging the ſayings, and doings of my neighbours, condēning them, or ſuſpecting amiſſe of them, without ſufficient foundation, wherein I doe iniurie to almightie God our Lord vſurping his authoritie, & interpoſing myſelfe to iudge that ſecret, that is proper to his

2. 2. q. 60. art. 3.

his tribunall: I likewiſe doe iniurie to my neighbour, condemning him without ſufficient reaſon: and I doe hurt to myſelfe, for ordinarily I come to fall into that, which raſhely I would Iudge of.

4. The fourth vice is, Inconſtancie, & mutabilitie in the good that I haue determined, eaſily altering myne opinion: frō whence proceedeth the not accōpliſhing the good reſolutions that I had purpoſed: the not keeping my worde with almightie God, and with men: & the eaſie giuing credit to the tēptations of the diuell, and to the flattering deceites of the fleſhe. And with this inconſtancie goeth adioined mutabillitie of thoughtes, ſuffering myſelfe to bee carried by fooliſh imagination, which blunteth the vnderſtanding, and maketh it franticke, and inconſiderate in thinking vpon diuerſe things without any order. Frō hence alſo proceedeth mutabillitie in good exerciſes, ſkipping from one to another, onelie to ſatisfie myne owne pleaſure. and by the noueltie of them to take away their tediouſneſſe. *q. 53. ar. 5.*

5. The fifth vice is, Peruerſeneſſe, and Pertinacie in myne owne iudgemēt, and opinion, beeing vnwilling to yeild, or ſubmitte it to the iudgement of my ſuperiours, or thoſe that are more wiſe, whom I ought to obey, and to giue credit vnto. This is the idole of diſcordes, from whence ſpring many ſinnes of diſobedience, & rebellion, againſt our Prelates; many abſtinences, & contentions in diſputations, & greate errours, & illuſions of the diuell: for as it is ſaide in Iob, myne owne counſell is my downefall *Caſsian. collat. 17. c. 5. & 27.* *Iob. 18. 7.*

The ſixth vice is Subtlety, or fleſhly prudence, & worldely wiſdome, craftily inuenting meanes to accompliſh my carnall, and worldely intents, from whence ſpring fraudes, & deceites in wordes, & deedes, and hipocriſies. This vice vſeth to goe accompanied with fooliſhneſſe, ſimplicitie, or dullneſſe of vnderſtanding in iudging, & diſcerning the things of almightie God, & the ſpirituall good of our ſoules, eſteeming baſely of them, meaſuring them with the vaine rules of the worlde, & not with thoſe of almightie God. For (as the Apoſtle ſaith) the ſenſuall man perceiueth not the things that are of the ſpirite of almightie God, for it is fooliſhneſſe to him and becauſe hee is ignoraunt of them, hee blaſphemeth them. *D. Tho. q. 55. art. 3.* *1. Corin. 2. 4.*

7. The ſeuenth vice is Curioſitie, deſiring diſordinately to knowe that which is not meete for mee, as to deſire to knowe things hurtfull to my ſoule, or which exceede my capacitie, by euill meanes: or things that are vnprofitable, & vaine, and diſagreeing with myne eſtate, & profeſsion: or if they are conuenient, to deſire to knowe them with a diſordinate affection, & onely for curioſitie, or vanitie, contrarie to that of the Apoſtle. *Deſire not to bee more wiſe, then behoueth to bee wiſe, but bee wiſe vnto ſobrietie.* *Iudas in epiſt. canon. 10. 2. 2. q. 167.* *Ad Rom. 12. 3.*

8. Theſe are the ſeuen vices of the vnderſtanding, in the which if I examine myſelfe, I ſhall finde myſelfe very culpable, & thereof I am to accuſe myſelfe

myſelfe humbly before almightie God, collecting from hence what eſtate my poore ſoule is in, if her vnderſtanding, which is that which guideth her, bee ſo miſerable. For (as our Sauiour Chriſt ſaith) if the eye bee obſcured, the whole body ſhallbee in darkneſſe : and if the blinde bee guide to the blinde, both fall into the ditch, falling from the internall darkeneſſe, into the eternall of hell. And therefore I am very carefully to indeauour, partly by penance, partely by mortification, to purifie my ſelfe of theſe ſeuen vices, that myne vnderſtanding may bee like ſiluer ſeuen times refined, beſeeching the holy Ghoſt with his ſeuen giftes, to purifie mee of them.

Mat. 6. 23. & 15 14.

Pſalm. 11. 7. Iſai. 11. 2.

Colloquie

O diuine Spirit, illuſtrate my ſoule with the gift of Wiſdome, againſt myne ignorance, and dullneſſe. Giue mee the giſt of counſell, againſt my imprudence: the gifte of vnderſtanding, againſt my temeritie : the gift of ſcience, againſt the peruerſenes of my iudgement : the gift of fortitude, againſt my mutabilitie: the gift of pietie, againſt fleshly prudence: and the gift of feare, to oppoſe to my curioſitie: that beeing free from theſe vices, and illuminated with theſe giftes, I may begin a new, ſpirituall, and perfect life, following thy diuine inſpiration, without euer diuiding myſelfe therfrom, Amen.

Ad Rom 11. 20.

THE II. POINT.

1. THe ſecond point ſhalbee to cõſider the ſinnes that ſpring frõ myne owne will, & what hurt I receiue by following the ſame põdering well, 1. That it is myne owne will: for this only is ſufficient to abhorre it. Myne owne will, is, that which attendeth only to ſeeke myne owne pleaſure, omitting that of almightie God, & of my neighbours: And it is called myne owne, becauſe my will being the workmanſhip of almightie God, created to conforme it ſelfe with his diuine will, I rebell againſt that, and appropriate it to my ſelfe alone, as if it were mine owne, and vſe it to ſeeke only that which is to myne owne liking. For what Theft is more vniuſt, and what Robbery more tirãnicall, then to ſteale, and robbe from almightie God the will that hee gaue mee, and therewith to rebell, allwaies contradicting his will? And what wickedneſſe is there more horrible, then that my will entring into battell with the will of God, mine ſhould remaine vanquiſher, and Gods will vanquiſhed, treading vnder foote his will in regarde of myne owne? *O omnipotẽt God, by thy infinite mercy, permitte not in mee ſuch iniuſtice.*

Colloquie

2. Then põder how myne owne will is the roote of all the vices, & ſinnes that I committe, and of all that are committed in the worlde: all which wee may reduce to three heades. The 1. is, a generall diſobediẽce to all that almightie God commaundeth by himſelfe, or by his miniſters, ſo that our owne will is the capitall ennemie of all lawes both diuine & humaine, but eſpe-

Caſsian. collat. 19. 6. 8.

especially of religious lawes: for all religion is founded vpon the mortification of selfe will, which if it liueth, religion dieth: and if religion must liue, selfe will must dye. The 2. vice is, to wrest, and make abortiue the intention, in the good that it doeth; doing it, not because it is the will of almightie God, but for other endes of their owne vaine, interessed, and sensuall pleasures. Whereby the good is conuerted into euill, and that which might haue been pleasing to almightie God, becommeth displeasing vnto him; as our Lorde himselfe saide by the Prophet Isaias. Your fasting is not pleasing to mee, because therein you doe your owne will. The 3. vice is, to appropriate all things to our selues that wee may, without considering what hurt may ensue thereof to others. From whence spring innumerable iniustices, auarices, cruelties, contentions, processes, oppressions, and discordes: treading vnder foote all the lawes of iustice, and of mercie towardes our neighbours, as likewise the lawes of charitie, which (as S. Paul sayeth) seeketh not her owne. And therefore selfe will is the poison, and totall destruction of charitie.

D. Ber. ser. 71. in Cāt. *Isa. 58. 3.* *1. Cor. 13. 5.*

4. From whence it is, that as selfe will is the queene, and capitaness of all vices, and sinnes: so it is the peopler of hell, and the fewell of those eternall fiers: whereupon saieth S. Bernard: Let selfe-will cease, and there shall bee no sinnes, and then what neede is there of hell? And besides this, if there bee any hell in this life, our owne will is a hell to it selfe; for all the miseries of this life, so farre are the causes of extreame affliction and heauinesse, as they are contrarie to our owne will, which if it cease, by conforming our selues to Gods holie will, that which is hell, is turned into purgatorie, and into augmentation of meritte, and of crowning in heauen. Whereupon saieth S. Ambrose, our owne will is blinde in desires, puffed vp in honours, full of anguish in cares, and vnquiet in suspitions: more carefull of glorie, then of vertue: a greater louer of fame, then of a good conscience: and much more miserable enioying the things that it loueth, then when it wanteth them, for experience augmenteth her mysterie. Out of all this, I will conclude how greate my miserie hath beene, in hauing subiected my selfe to myne owne will, contrary to the will of almightie God, bewailing my blindenesse, and purposing firmely to abhorre it, and to denye it, in imitation of our Lord Christ, who descended from heauen, not to accomplish his owne will, but the will of him that sent him. And beeing in the heauinesse, and agonies of death, hee saide to his Father. *Not my Will bee donne, but thine.*

Serm. de resurrect. *Lib. 1. de vocatione gentium, cap. 8.* *Ioan. 6. 38.*

O soueraigne master, I confesse that I am not worthy to bee called thy disciple, because I haue not profited by thy example. May the sorrowes, and agonye of death come vpon mee for the times that I haue sayed against thee, not thy Will bee donne, Colloquie. Luc. 2. 24.

but mine. Seperate (o my Sauiour) from my mouth, so cursed a word, and fauour mee
1.Cor. 10. *with thy grace to mortifie myne owne will, that intirely I may accomplish thine: may*
I from hence forth seeke not that which is mine, but what is thine, & my neighbours,
pretending their proffit, and thy glory, wordle without ende, Amen.

THE III. POINT.

1. THe third point shall bee to consider, the sinnes and disorders of the other interiour faculties of the soule, which are the imagination & sensitiue appetites, with the hurt that proceedeth from them. 1. I will ponder that my imaginatiue facultie, is like a hall painted with many images and figures, some soule, some prophane, & others ridiculous, monstruous, and deformed, entertaining it selfe in painting them; taking pleasure to beholde them, solliciting the vnderstanding to gaze vpon them, and oftentimes, drawing it after it to cogitate vpon them. From whence originally spring many sinnes, which they call *delectatio morosa*, a continuing, or lingering delight, in matter of carnallities, reuenges, ambitions, and auarices, delighting my selfe with the imagination of these things, as if they were present.

Ex D. Th. 1.2 q.23. art. 4.

2. Then will I ponder, how my appetitiue faculties are like a rough troubled sea combated with eleuen waues of passions, encountring one with another; to witte, loue, and hatred; desiring, and flying: heauinesse, and ioy: hope, and despaire: feare, and audacitye, and anger. All which for the most parte, I apply vnto euill with greate disorder. For I loue that which I ought to abhorre, and I abhorre that which I ought to loue: I desier that which I ought to flye, and I flye that which I ought to desier, I reioice in that for which I ought to bee sorrowfull, and I am sorrie for that wherein I ought to reioice. From whence greiuous sinnes doe arize: for the appetites with these affections, sollicite the will, and carry it after them, that with them it may giue its consent.

D. Amb. l.1. offic. cap. 4.

3. Hereupon it is, that these passions are the armes, and snares of the deuills to combatte vs, and to intangle vs in greate sinnes: for in seeing any passion rise vp, they are ioyfull to see it, and presently make vse thereof to frame their temptation: so that I my selfe giue vnto myne enemye, the principall armes wherewith hee doth combatte, persecute, and destroy mee. Besides this, these passions are my torturers, and tormentors, for they make warre within mee against the poore spirit, molesting mee to make mee will, what I would not, to doe according to the desiers of my flesh. And so likewise they are one contrary to another: for the passion of delight, maketh mee desier that, which the desier of honour abhorreth; and the desire

Note. *Ad Rom. 7.15.*

of

of honour that which the paſsion of auarice flyeth. For (as the Wiſeman ſaith) I allwaies will, and I will not: I will vertue becauſe it is good: and I will it not, becauſe it is laborious: I will vice becauſe it is delectable, and I will it not, becauſe it is diſhoneſt: And theſe willings, and nillings of my paſsions, are the tormentours of my miſerable harte. *Prou. 13. 4.*

O With what greate reaſon may I lament mee to my ſelfe? ſaying to our Lorde: Why haſt thou made mee ſo contrary vnto thee? And how am I ſo heauy, & troubleſome to my ſelfe? Vnhappy man that I am, who ſhall deliuer mee from the bodye of this death? Let thy grace (o Lord) fauour mee to deliuer mee from ſo great a miſerye? Colloquie. *Iob. 7. 20. Ad Rom. 7 24.*

4. From this conſideration, I am to drawe a very reſolute determination, togither with mine owne will, to mortifie theſe paſsions: for this giueth life to my paſsions, and my paſsions giue life vnto it: and therefore they muſt dye togither to bee vanquiſhed, following herein the counſell of Eccleſiaſticus who ſaieth: walke not after thyne owne paſsions, and deſires; & ſeparate thy ſelfe from thyne owne will: for if thou graunteſt vnto thy ſoule her concupiſcences, they will make thee the laughing ſtocke of thine enemies. To put this in execution, wee ſhallbee aſsiſted with the examinations that ſhallbee ſet downe in the meditations enſuing. *Eccl. 18. 30.*

THE XXVIII. MEDITATION.

Wherein is ſet downe a forme of praying, making euery night an examination of the conſcience.

ONe of the moſt effectuall meanes to purify the ſoule of vices is, the continuall vſe of examining the cōscience euery day, before wee goe to bed, which the holy Fathers, and ſpirituall maſters doe very earneſtly recommend vnto vs. That forme of making this examination, which was taught vs in fiue pointes by our glorious Father Ignatius, is the moſt proffitable of all that I haue ſeene, for that it containeth a moſt excellent forme of praier for all ſortes of perſons. *D. Baſil. ſer. 1. de inſtit. Monach. D. Chryſ. Hom in Pſalm. 4.*

1. For the vnderſtanding whereof, I breifely aduertize, that euery day we doe newly charge our ſelues with two debtes to our Lord, although very different, and for very diuerſe reſpectes. 1. The firſt debt is, for the innumerable benefits wee receiue of him. 2. The ſecond, for the innumerable ſinnes wee committe againſt him. The firſt is payed with thankes-giuing: the ſecond, with dolour. And it is reaſon that in the ende of euery day, wee ſhould pay the both, beginning with the firſt debt: aſwell becaule it diſpoſeth to pay well the ſecod: as alſo becaule (as S. Baſile ſaieth) when wee goe to prayer, wee are not allwaies to enter begging by & by, for our owne profit: for therein it ſeemeth, wee giue to vnderſtad that we ſeeke therein prin- *D. Ber. & alij. De conſti. Monaſt.*

cipally our owne intereſt: but ſometimes wee muſt begin with the praiſes of almightie God, giuing him thankes for the fauours hee hath donne vs: for hereby wee giue to vnderſtand, that wee principally ſeeke the glorie of God, and that wee eſteeme it more then all other things. The ſame thankſ-giuing alſo will ſerue vs (as S. Thomas ſaith) for a pretext to obtaine our petitions: for almightie God willinglye giueth vs what wee aske him, when hee ſeeth that wee are thankefull vnto him, for what hee hath giuen vs.

2.2.q.83. art.17.

3. Beſides this, becauſe I am to ſtirre vp the ſtinking ſinke of my ſinnes, leaſt they ſhould cauſe mee ſuch deſpaire, & heauineſſe as ſhould ſwallow, and conſume mee, it is good (as S. Bernard ſaith) to preuent mee with the remẽbrance of Gods benefits, praiſing him for them, taking (as Iſaias ſaieth) this bridle of praiſe, which hee putteth in my mouth, that I bee not throwne downe headlong, and periſh. And allbeeit it is truth (as S. Bonauenture ſaith) that it is not allwaies neceſſarie to obſerue this order in the beginning of praier: yet in this preſent exercize it comes much to the purpoſe for the reaſons declared.

Serm.11.in cant. c.48. 9.

In ſpeculo diſciplinæ. p.2.cap.6.

THE I. POINT.

THe firſt point ſhallbee, breifely to call to memorie the benefits I haue receiued of our Lord, as well generall, as ſpeciall: & particularly thoſe that this very day hee hath dõne mee, giuing him very harty thankes for thẽ all, acknowledging how greate they are, aſwell for the greateneſſe of him that beſtoweth them with ſo greate loue, as for the baſeneſſe of him that receiueth them without meriting them. And reckoning them one by one, I may ſay: I geue thee thankes (o my God) for that thou createdſt mee of nothing, & haſt vnto this day preſerued my life. I thanke thee for that thou redeemedſt mee with thy precious blood, and madeſt mee a Chriſtian, and a member of thy Church: bleſſed bee thou, for that thou haſt this preſent day fed mee, and clothed mee, and deliuered mee from greate perills of body and ſoule, and giuen mee many good inſpirations, ayding mee to fullfill ſome workes of obligation, &c. All the good that is in mee is thine, and to thee belongeth the glorie thereof, and for it all the thankes that I can, I render vnto thee, with the whole affection of my harte. And I beſeech the quires of Angells, and all the bleſſed Spirits to praiſe thee for mee, and to giue thee thankes for the fauours thou haſt donne mee. Of this pointe wee ſhall ſpeake largely in the ſixt part.

THE

THE II. POINT.

THe second point shallbee, to aske of our Lord with greate instance, light to knowe my sinnes, and grace to bee contrite for them, alledging vnto him three respects of my greate necessity, and miserie in this behalfe. 1. The first is, the great forgetfullnesse of my memorie. 2. The second, the greate blindenesse of myne vnderstanding. 3. The third, the greate coldnesse of my will. From whence it proceedeth that the diuell holdes mee strongly tyed with a threefolde corde of my sinnes, which hardely I can breake: becausse some sinnes I forget with the same facillitie that I committe them: others thorough ignoraunce I knowe not: and those which I doe knowe, thorough my greate coldnesse I deplore not as I ought. *Therefore (o my God) With thy inspiration remedie my forgetfullneße: With thy light illuminate my darkeneße: and With thy fier of loue, chaze away my coldeneße, that I may knowe my sinnes, and in such manner bewaile them that I may obtaine pardon of them, Amen.* Colloquie.

THE III. POINT.

1. THis petition, beeing made, I will lift vp my heart to almightie God, beholding him as a iudge that is to iudge mee with greate rigour, searching (as a Sophonias saith) the corners of Hierusalem (which is my soule) and the faculties thereof with candels, discouering all the sinnes that are therein, bee they neuer so small: examining (as Dauid saith) not onely my vnrighteousnesse, but allso my righteousnesse, and good workes, with the which, euill circumstances vse to bee mixed. *Sophon. 1. 12.* *Ps. 74. 3.*

2. With this consideration, full of a holy feare in the presence of God, I will begin to examine all the sinnes which in that day I haue committed by thought, worde, and deede, and by omission, or negligence: and I will very attentiuely endeuour to finde out, whither I haue any of those which Dauid calleth, hidden sinnes; hauing cõmitted them thorough ignoraunce, or culpable inconsiderateneße or by the illusion, and deceite of the deuill, holding them for workes of vertue: as if I should holde for zeale, that which is anger. *Ps. 18. 13.*

3. For this examination, that will helpe much, which hath beene said in the first points of the meditations vpon the 7. deadely sinnes, & vpon the commaundements, senses, and faculties of the soule: for therein, all that may bee matter for a very often, & diligent examination, is set downe. The manner of making this examination shallbee, diuiding the day into

partes, and considering what I did in the two first howers of the daye: then in the other two, separating the precious, from the vile: and if I finde any good, I will with thankes attribute the same to almightie God, and the euill I will attribute to my corrupted libertye: and of all togither, with a very deepe shame, and confusion, I will make an humble confession before almightie God, fullfilling that of Dauid; I haue said, I will confesse to our Lord myne vnrighteousnes against my selfe: that is to say: I haue determined to confesse my sinnes before almightie God, not to excuse, but accuse myselfe, not lightening, but aggrauating my sinnes, and pondering much the iniustice I did against almightie God in committing them: for this is the way to obtaine pardon of them.

Psal.31 5.

THE IIII. POINT.

1. THe fourth point shallbe, to procure so greate a dolour for my sinnes, that it may come to bee contrition, sorowing for them principally, for beeing offences against almightie God, my *summum Bonum*, whom I desire to loue, and doe loue, aboue all things: for with this so perfect dolour, sinnes are remitted, hauing a purpose in fit time to confesse them; as it happened to Dauid himselfe, who in saying, I will confesse myne vnrighteousnesse, against my selfe; hee presently addeth; And thou didst pardon the impiety of my sinne. And hardely had hee before Nathan the Prophet pronounced this word, I haue sinned against our Lord, when the Prophet answered him; Our Lord likewise hath pardoned thy sinne. So that if in the examination at night, I say vnto almightie God with all my heart: It greiueth mee (o my God) that I haue offended thee, because I loue thee aboue all things created, and would willingly haue lost them all, rather then haue sinned; and with thy grace I purpose to confesse all my sinnes, with a determination neuer more to retourne vnto them: at that very instant I remaine iustifyed: And if that night I should dye sodainely, without beeing able to confesse mee, allbeeit I had committed many mortall sinnes, I should not bee condemned for them. Whereby is seene the importaunce of this dolour before my going to bed: for if I haue sinned mortally, and death assault mee in my sleepe (as hee hath assaulted many) with this dolour I shallbee saued, and without it I shallbee damned.

Tf.31.5.

2. Reg.12. 27.

Note.

2. To prouoke mee to this contrition, it is very auaileable to compare that of the first pointe, with that of the third: that is; the greate benefits that in this day almightie God hath donne mee, with the sinnes that I haue committed; being ashamed of myselfe for hauing offended so good a God, and so liberall a benefactour: and greeuing that I haue aunswered such benefits,

Ex D. Greg. l 25 Mor. c. 26.

nefits, with such offences. To which ende serue the meditations of sinnes, which wee haue set downe, especially the fifth. And that which shallbee declared in the 31. Meditation.

THE V. POINT.

1. THe fifth point is, to make a very effectuall purpose by Gods grace, to amend the day following, and not to fall into the like sinnes, with that earnestnesse wherewith the Prophet Dauid saieth: I haue sworne, and determined to keepe thy commaundements eternally, not for a day, nor for two, but thorough out all my life, and all eternity. And that this purpose may bee such (besides that which shallbee declared in the meditation following) it is necessary to haue examined the occasions that I had to fall, by reason of such a place, or such a person, or such a businesse, and with all to determine to seperate my selfe from this occasion, if I can leaue it; and if not, to resolue to vse greater circumspection, and to enter into it with preuention. But because our resolutions are very weake, and mutable if our Lord with his grace doe not fortifye, and establish them, I am to beseeche him, that seeing hee gaue mee such a purpose, hee will likewise giue mee grace to accomplish it; and so I will conclude with the praier of the *Pater noster*, making a pause with feeling, in the three last petitions thereof, forming in this manner an amorous Colloquy. *Psal.* 118. 106. *Ad Phil.* 4. 13.

I acknowledge (o my God) the two debtes wherewith I am charged, for thy benefits, and for my sinnes: all that I haue here donne, is but litle to satisfie them; for that which wanteth I offer vnto thee the most precious blood of thy Sonne, shed with infinite loue, and thankefulnesse; and with excessiue dolour, and paine. For the which I beseeche thee, pardon the debtes of my sinnes, and ayde mee that I may no more retourne vnto them: permitte mee not to fall into the temptations that shall assaile mee, but deliuer mee from all euill for the glory of thy holie name, Amen. Colloquie.

THE XXIX. MEDITATION.

Wherein is set downe another forme of praying at three times of the day, making a particular examination of some one vice, thereby to disroote it.

BEsides the generall care which wee ought to haue, to cleanse the soule of all her vices & sinnes, it is very cõuenient (as the holy Fathers say, & specially Cassianus) to imploy a particular studie to disroote some one vice of those that vse most to indaunger vs, for with this so special care it shallbee the more easely vanquished, and this vanquished, wee *Collat.* 5. *cap.* 14.

wee may take harte to get the victorie of another, vntill wee haue vanquished them all: As the seauen nations that were enemies to the Israelites, were vanquished by litle, and litle, and by partes. To this end our glorious Father Ignatius, taught vs a forme of making a particular examination of one vice, wherein is included another forme of praying very proffitable, diuided into three times of the day, to wit morning, noone, & night, the which are much célebrated in sacred scripture, by that which Dauid saieth of himselfe: In the euening, in the morning, and at midday, I will recount vnto almightie God my miseries, hoping that hee will heare mee, and deliuer mee from them. And of Daniel, the scripture saith; That three times a day hee fell on his knees, and adored almightie God, making confession before him of his diuine praises, and of his owne sinnes. According vnto this, wee will diuide this forme of praier into three pointes, which may serue for the three times aforesaide.

Ps 54. 18. *Daniel.* 6. 10.

THE I. POINT.

1. FIrst, in the morning, in clothing mee, kneeling on my knees like Daniel, and putting my selfe in the prelence of almightie God, I will adore him, giuing him thankes for my life, quietnesse, and sleepe, which hee gaue mee the night passed, and for the perills from which hee deliuered mee: and by the way, I will likewise examine, if since I lay downe, sleeping, or waking, any thing that might bee a sinne, hath happned vnto mee, and with all my harte to bee sorry therefore.

2. Then will I make an offer vnto our Lord of all things whatsoeuer that I shall doe that day, ordaining them purely to his honour, and glorie, requiring of him perseueraunce in this pure intention vntill the ende of the day, and of my life: and beseeching him to accept my workes, in the vnion of those which his onely beegotten Sonne offered vnto him for me in this life.

3. This donne, I will make a valiaunt, and determinate resolution that day, by Gods holy grace to seperate my selfe from all kinde of sinne, after the manner that Dauid did, when hee said, that in the morning hee killed all the sinners of the earth, not with a sworde of steele, but with a very steeled, and couragious resolution to destroy them all, so farre foorth as they were aduersaries to almightie God, desiring that in the citty of my soule there may nothing liue to offend him. But particularly I must most resolutely determine, to departe from that vice which I desire to disroote from my harte, conceiuing against it a holy hatred for the hurt that it doth mee.

Ps. 100. 8.

4. That this purpose may bee effectuall, it will helpe mee much not

to

to take thinges by the bulke, beeing ignoraunt of their difficulties, but to prouide for them with the eyes of prudence, and in the morning to imagine all the difficulties, vexations, contempts, and occaſions of ſtumbling, that probably may bee offered to mee that day, conſidering the quallitie of my perſon, eſtate, and office, & the affaires, and perſons with whom I am to conuerſe. Which hauing conſidered, I will endeuour willingly to accept, for the loue of our Lord God, whatſoeuer ſhall happen againſt my liking, determining by Gods grace for no ſuch occaſions, to faile in humilitie, and patience; nor to admitte any thing that may bee a ſinne, founding this purpoſe, not vpon myne owne force, but vpon the force that almightie God ſhall giue mee, and vpon ſome ſtrong reaſons that may conuince mee, and make mee affectionate to execute it: as Chriſt our Redeemer in the garden of Gethſemany, ſet before his eyes all the torments that the day following hee was to ſuffer, and accepting them with greate loue, wraſtled againſt feares, and ſorrowes with diſcourſes, and praiers, as in its place wee ſhall hereafter ſee.

5. And if thoſe who are very zealous will yet paſſe farther, and excell more in vertue, they may take the counſaile that a holy Abbot (as Caſsianus reporteth) gaue to thoſe, who by liuing in ſolitarineſſe haue no occaſions to exercize humilitie, and patience: that they ſhould imagine terrible dolours, iniuries, contempts, and torments to come vpon them by the handes of their enemyes, or of their companions vnder the pretext of piety, ſuch as were thoſe which the Martyrs, and holy Confeſſors haue ſuffered, and to accept them all very hartily, yea, and to deſire that they might bee offered them, and to begge them of our celeſtiall Father with thoſe wordes of Dauid: *Proue mee (o Lord) and trye mee, burne my harte, and my reines, for thy greate mercie is before mee, and therein I truſt that thou wilt ayde mee*; and with this confidence, I may ſay vnto thim. *In the meditation 22. of the 4. part. Collat. 19. cap. 14.* *Pſalm. 25. Colloquie.*

O if in this day, ſome bodie would ſtricke mee vpon one cheeke, how willinglie for thy loue would I offer him the other! Or if any would ſpeake vnto mee any iniurious worde, or beare falſe witneſſe againſt mee, how hartilie would I bee ſilent, and ſuffer it for thy loue! O that my prelates would commaunde mee any very sharpe, and difficult thinge, that I in accoplishing it might shewe the loue that I doe beare thee!

With ſuch purpoſes as theſe, vertues are much augmented, and the harte becommeth ſtrong to reſiſt vices: but yet the imperfect, and lukewarme, muſt walke warily in ſuch like meditations, leaſte perhaps thorough their imbecillity, that which ſhould haue beene a meanes of their good, turne into a ſnare of their temptation.

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THE II. POINT.

1. SEcondly, at none before dinner, setting my selfe in the presence of almightie God, & hauing asked of him light to come to the knowledge of my sinnes, I will examine those which I haue comitted that morning in that particular vice: which if they were many, I am to bee asshamed that I haue not fullfilled the resolution that I made, nor kept my worde which I gaue to almightie God, accusing my selfe of infidellity, inconstancie, and mutabillity, and beeing sorrowfull for my transgressions herein, for beeing against a God that is so faithfull, and constant in benefitting mee, and in accomplishing whatsoeuer hee purposeth to doe for my good, I am to reprehend my selfe (as Cassianus saieth) saying to my selfe: Art thou hee thatth's morning didst purpose such greate matters, and offeredst thy selfe to suffer very terrible iniuries, then how comes it that so light an occasion hath ouerthrowne thee? Thou didst purpose to kill all the enemyes of almightie God, & thou hast rendered thy selfe to the leaste of them? Bee asshamed of thy cowardize, humble thy selfe before almightie God, and turne a newe to determine, trusting with more liuelines in his mercie, that it may ayde thy greate imbecillity. I will likewise examine the cause, and occasion of hauing failed, to auoyde it, or to preuent it, wholely resoluing vpon amendement the rest of the day.

Collat. 19. *cap.* 14.

2. I may likewise at this time remember, that Christ our Lord was crucified at midday, and persetuered a greate parte of the euening, suffering most grieuous paines vpon the crosse, with cõstancie vntill he gaue vp the ghost. And in thankefullnesse for this benefit, I am to purpose to bee very constant in not yeilding to the lust of my flesh, nor to myne owne will in that vice, that it may dye in mee, or I may dye fighting against it, vntill I vanquish it. Sometimes againe I may call to minde, that Christ our Lord likewise at midday, ascended aboue all the heauens to enioy the fruite of his labours. And with this consideration, I may animate my selfe to fight a newe against my passions: and with both considerations I may say vnto him that of the Canticles: O thou beloued of my soule, showe vnto mee with thy celestiall light the place where at midday, thou reposest, and feedest thy sheepe, that I may there fixe my harte, and my desires, and not goe wandring any more to seeke after vices.

Colloquie. *Cant.* 1.

THE

THE III. POINT.

1. AT night before I ſleepe, I will make another examination like that which I made before dinner, comparing the times that I ſinned in the morning, with thoſe that I ſinned in the euening: & if they were fewer I will giue thankes to almightie God for this amendement, becauſe it hath come from his hande; but if they were more, I am to confounde my ſelfe, to ſee, that iuſteede of going forwarde, I turne backe: but yet I am not to bee diſmayed, but purpoſe anew, a very hearty amendement: for with ſuch a like battaille, the victorie is obtained. For hereupon ſaid the holy Ghoſt: The iuſt man falleth ſeuen times a day, and ſhall riſe againe: giuing to vnderſtand, that falling, and yet riſing againe, hee ſhall come by Gods fauour to ſtand vpright. The ſame compariſon I am to make betweene the ſinnes of one day, and thoſe of another, according to the counſell of S. Baſile: and betweene thoſe of one weeke, and thoſe of another, according to the counſell of S. Dorotheus, helping my memory by noting them with two lines, or ſtreakes for euery day in the weeke: putting in the one line as many prikes as I haue ſinned times in the morning, and in the other thoſe of the euening. *Prou. 24. 16.* *Serm. de abdic. rerum ſer. 10.*

2. It will likewiſe helpe mee to giue my ſelfe a ſtroke on the breſt when I fall into this ſinne: the one to remember the times that I haue ſinned, by the times that I haue ſtricken my breſte: and the other, forthwith to moue mee to contrition for my ſinne, and to obtaine pardon thereof. For in this ſenſe alſo ſaid the holy Ghoſt, the iuſt man falleth ſeuen times a day, & riſeth againe: giuing to vnderſtand, that when hee falleth, hee hath light to knowe that hee hath fallen: and if hee falleth while it is day, hee ſtayeth not to riſe vp at night: rather if hee fall ſeuen times, hee riſeth ſeuen times aſſoone as hee hath fallen, ſorrowing for his fall, and purpoſing amendement: and in this manner, his frequent falling, ſhall bee turned into frequent praying, and into good affections, and purpoſes, which with new grace repaire the hurte of the fall. Other meanes of examining, and reflecting vpon our workes, ſhall bee ſet downe in the ſixt parte in the meditation of what almightie God ſaid, hauing finiſhed the worke of the creation of the worlde. *Prou. 24. 16.* Note.

Meditations for before Confeſſion and Communion.

AS the puritie of the ſoule (which is the ende of the purgatiue way) is perfectly obtained with the vſe of the two Sacraments of Confeſsion, & Cõmunion; it ſhall not bee amiſſe here to ſet downe certaine meditatiõs,

whereby wee may prepare our ſelues worthily to receiue them: and by the way, to teache principiants the manner how to make this preparation, cauſing them to holde in eſtimation the frequency of theſe two remedies, that almightie God hath left vs for our Saluation.

THE XXX. MEDITATION.

Of the excellencies of the holie Sacrament of Confeſsion: of the vertues that are exerciſed therein: and of the graces that are receiued.

THE I. POINT.

1. FIrſt, I am to conſider the greate fauour that almightie God hath donne to his Church, and to mee as a member thereof, in hauing inſtituted the holy Sacrament of penaunce, pondering ſome things that diſcouer the greateneſſe of this benefit, and animate mee to the vſe thereof. 1. It beeing proper to God alone to pardon ſinnes, hee would put this power in the handes of prieſtes, aſſuring vs that hee would approoue in heauen, the ſentence that they ſhould giue vpon earthe. And hee ordained, that theſe prieſtes ſhould bee men ſubiect likewiſe to ſinne, and in neede of the ſelfe ſame remedy, that they might bee the more compaſsionate of ſinners. And the power that hee gaue them was ſo ample, that hee reſerued to himſelfe alone no ſinne, how greate ſoeuer, nor limited vnto them the number of ſinnes, nor how often they were to pardon them: for hee ſaide to S. Peter, that pardon ſhould bee giuen, not only ſeuen times, but ſeuenty times ſeuen, that is, without number, or limitation. In all which is apparant the goodneſſe of this greate and ſoueraigne God, and the deſire that hee hath to pardon vs.

D. Tho. 3. p. q 84. ar. 6. & 7.
Iſa. 43. 25.
Ioan. 20. 23.
Note.
Matt. 18. 22.

O merciſull Father, ſeuentie & ſeuen times, and thouſands of times more may the Angells of heauen laude thee, for the fauour thou doeſt to vs ſinners that liue vpon earth. As often as we can ſinne, ſo often, if wee aske pardon of thee, thou wilt pardon vs, for thy mercie is greater then our miſerie. I will confidentlie approache to aske pardon for the iniurie, ſeeing hee himſelfe that is iniuried, ſo liberally doth offer it mee.
Collocie.

2. Secondly, I will ponder how this ſoueraigne iudge beeing to make a moſt ſtrict iudgement of our liues in the ende of them, and in the ende of the world; would mercifully chaunge this rigorous iudgement of our ſinnes into the mercifull iudgement that wee ſhall make of them in this Sacrament: ſo that (as the Apoſtle ſaith) if here wee ſhall bee iudged, and abſolued, wee ſhall no more bee iudged, and condemned for thoſe ſinnes: for to this ende the ſcripture ſaith; that hee neither iudgeth, nor chaſtizeth one thing twiſe.

1. Cor. 11. 31.
D. Cypr. ſerm. de paſsione
Nahũ. 1. 9.

3. Fi-

3. Finally this Sacrament, according to the prophecy of Zacharias, is a fountaine of liuing water, that almightie God hath in his Church to waſhe the vncleaneſſe of our ſinnes, to heale the infirmities, and woundes of our vices, to reſtore vnto vs the life of grace, the beauty of charity, and the ſplendour of vertues: to repaire loſt merites, and to remedy the other hurtes of our ſinnes. And it is a continuall, and open fountaine, for it is neuer drye, nor almightie God will neuer ſhut it ſo long a wee liue, rather hee deſireth that aſſoone as euer wee haue ſinned, wee ſhould approache to waſhe our ſelues therein. Zachar. 13. 1.

O bleſſed bee the fountaine of Gods goodneſſe, from Whence ſpringeth this fountaine of ſo greate mercie: come (o my ſoule) for Water to this fountaine of thy Sauiour: Come With heauineſſe by reaſō of thy ſinne: but With ioy thorough hope to Waſh thy ſelfe therein. This pointe ſhall bee handeled more largely in the fift parte. Colloquie. Iſa. 12. 3.

THE II. POINT.

SEcondly, I am to conſider what an excellent worke the acte of confeſſion is, to induce vs the more to exerciſe, & frequent it; pondering how Chriſt our Lord inſtituted this Sacrament in his Church, that the faithfull might take occaſiō by their owne ſinnes, to exerciſe excellent actes of vertues, wherewith they might not only repaire the loſſes they receiued by thē, but alſo might gaine new commodities. The actes are principally ſeuen.

1. The firſt is of faith, beleiuing firmelye that the pardoning of ſinnes, which is proper to almightie God alone, hath beene communicated to Preiſtes, putting in their handes the keyes of heauen, wherewith they ſhall open the gates thereof, that from thence, may deſcende the celeſtiall giftes, and graces that iuſtifie ſinners: and that ſinners may enter therin to enioy the kingdome which is promiſed to the iuſt. Matth. 18. 18.

2. The 2. acte is of hope, aboue all humane hope: for the confeſsion of our owne crime, which in the tribunalls of the worlde, is a meanes to condemne the guilty: in this tribunall of heauen is a meanes to abſolue him. Note.

3. The 3. acte is of charity, to which it pertaineth to bee greately ſorrye, for hauing offended the infinite goodneſſe of almightie God, and loſt his grace, and freindſhip, deſiring to repaire it by louing, and ſeruing him with all our hartes.

4. The 4. is of heroicall humility, humbling our ſelues, not onely before almightie God, but before men: diſcouering vnto his miniſters the ſecret things that are to humble vs, and to cauſe in vs greate ſhame and confuſion, embracing this contempt for the loue of almightie God, & deligh-

ting that others ſhould holde vs in that figure that wee holde our ſelues.

5. The 5. is, of excellent obedience in a matter (as hath beene ſaide) that is ſo harde, and difficult: and in ſubiecting our ſelues to our confeſſars, as to our ſuperiours, with a minde to obey them in whatſoeuer they ſhall ordaine to this ende.

6. The 6. is, of iuſtice highly eleuated, exercizing its actes as ſhall bee declared, for accuſer, guilty, witneſſe, iudge, and executioner: and ſubiecting our ſelues to Gods miniſter, not perforce, but willingly, with a minde to vndergoe his ſentence: and with a zeale to reuenge on our ſelues, the iniuries wee haue donne againſt almightie God: and to repaire, and reſtore the hurtes that wee haue donne to our neighbour.

7. The 7. is, of admirable fortitude, ourſelues vanquiſhing our ſelues, and the vehement inclination that men haue to couer their ſinnes, to defende, and excuſe them, like Adam, from whom all men doe inherite it. For which (as holy Iob noteth) whoſoeuer vanquiſheth himſelfe herein is more then a man: and ſometimes wee had neede of no leſſe fortitude to confeſſe with humilitie the ſinne committed, then not to committe it. For (as S. Gregory ſaieth) wee vſe to ſuffer a greater warre in manifeſting the ſinne committed, then would haue beene ſuffered in reſiſting the committing it. And therefore hee is no leſſe admirable, that with humility confeſſeth well his ſinnes, then hee that exercizeth other vertues.

Iob. 31. 33.

Lib. 22. *mor.* c. 12. Note.

8. Theſe ſeuen actes ſo heroycall accompanye confeſsion, and make it of greate merit before almightie God, and of greate glorie before the Angells, and before diſcreete, and prudent confeſſars, and therefore I am to endeuour to exercize them with greate ſpirit, that the fruite, and the grace may bee more aboundaunt, ſaying to my ſelfe: that of Eccleſiaſticus: *Giue, and receiue, and iuſtifie thy ſoule*: and ſeeing almightie God is willing to giue thee pardon of the ſeuen deadely ſinnes, and grace with the ſeuen giftes thereof, giue thou vnto him theſe ſeuen actes, wherewith thou mayeſt diſpoſe thy ſelfe to receiue them, crie out ſeuen times like the childe whom the Prophet Elizeus raized from death, budding out theſe ſeuen affections, that almightie God may exalt thee to a new life, and exalt thee euen to the height thereof.

Eccl. 14. 16.

4. *Reg.* 4. 35.

THE III. POINT.

1. THirdly, I am to conſider the graces, and fauours that almightie God doth to thoſe that confeſſe themſelues, receiuing the Sacrament with that diſpoſition which is requiſite, The which wee may reduce

reduce to three, wherein S. Paul putteth the kingdome of almightie God, ſaying, that it is iuſtice, peace, and ioy in the holy Ghoſt, which kingdome is promiſed to thoſe that truely doe penance; 1. Hee graunteth them iuſtice, which is the grace of iuſtification, iuſtifying, them of all their ſinnes, making them his friendes, and adoptiue children, and inheritours of his heauen. And with this grace hee giueth them charity, and vertues infuſed, and the giftes of the holy Ghoſt, and the true beauty of the ſoule, which goeth togither with humble confeſsion. And if they come to confeſsion with iuſtice, there it is augmented, communicating vnto them greater grace, and fullfilling that which is ſaid in the Apocalips. *Hee that is iuſt, let him bee more iuſtifyed,* endeuoring not to ceaſe iuſtifying himſelfe more, and more vntill death.

Ad Rom. 14. 17. Mat. 3. 2. Ex D. Aug. in illud pſ. 99. Confeſsio, & pulchritudo in conſpectu eius. Apoc. 22. 11.

2. Secondly, hee graunteth them peace ſupernaturall, not onely for that hee reconcileth them to himſelfe: but alſo for that in rewarde of the glorious victory which they obtaine of themſelues, vanquiſhing the difficulties of confeſsion, hee giueth them three victories ouer their enemies, deſtroying ſome, putting others to flight, and ſubiecting the reſt vnto them. Hee deſtroyeth ſinnes, caſting them into the profunditie of the ſea: & the diuels with their temptation flye away, for there is nothing that more terrifieth them then to manifeſt the woundes of the conſcience to the phiſition, that is to cure them. And the paſsions of the fleſh begin to yeilde themſelues to the ſpirit: for when the waies of a man are pleaſing vnto almightie God, hee will make his enemyes to bee at peace with him. And therefore it is a greate meanes of vanquiſhing temptations, and paſsions to manifeſt them to the confeſſar, and ſpirituall Father: for while they remaine concealed, the diuell is in peace, and wee in a terrible conflict: but in diſcouering them, hee flyeth, and wee remaine in peace.

Eccl. 18. 22. Prou. 16. Ex Caſsiã. Coll. 2. c. 10. & 11. D. Bonauen. in ſpeculo diſciplinæ. p. 2. cap. 3

3. Thirdly, hee graunteth ioy in the holy Ghoſt, baniſhing the feares, and heauineſſe that ſpring from an euill conſcience, repleniſhing them with alacritie with the newes of pardõ, according to that of the Prophet Dauid; *Thou ſhalt giue to my hearing ioy, and gladneſſe, and my humbled bones ſhall reioyce.* For taking from them the moſt heauy burthen of their ſinnes, which wayeth them downe like leade; and the ſpirit of ſadneſſe, which withered, and conſumed them, they growe greene againe, and lift vp their heade with the hope of pardon, and with the pledge they receiue of life euerlaſting.

Pſalm. 50. 10.

4. With this cõſideration, I am to reſolue myſelfe to execute al that is neceſſary for confeſsion, how painefull, ſhamefull, & trouble ſome ſoeuer it ſeemeth, remẽbring that all is but litle, in cõpariſon of the greate good that almightie God promiſeth mee, & of the eternall euil frõ which hee deliuereth mee. And

And if I consider what Christ our Sauiour did for the pardon of my sinnes, what dolours, what ignominies, and what paines hee suffered for them: that will soone appeare but litle vnto mee, which God requireth for their pardon. And againe, if I ponder how much almightie God might require of mee, if hee would extend his rigour, seeing I merited dolours, ignominies, and eternall torments, I shall presently see that hee requireth of mee but very litle. And therefore I may imagine that the same wordes are spoken to mee, which were spoken to leprous Naaman by his seruantes: Father, if the Prophet Elizeus had commaũded thee to haue donne some very grieuous thing to cure thy leprosie, thou hadst reason to doe it, how much more hauing tolde thee a thing so easye, as to washe thy selfe seuen times in Iordan?

4. Reg. 5. 13.

Colloquie. *O my soule, if almightie God should commaunde thee many things very sharpe, and heauy, to heale the leprosye of thy sinnes, it were reason thou shouldst doe them with greate promptnesse, and speede: how much more bidding thee doe a thing so easie to doe, as is; Confesse thy sinnes, and thou shallt bee healed: Washe thy selfe seuen times in the Iordan of penance, accompanying thy confession, with the seuen affections aboue named, and thou shallt bee cleansed of the leprosie of thy sinnes. Vaunt thy selfe, like Iob, of not hiding thy sinne, as a fraile man, nor couering within thy bosome thyne iniquitye. Take the counsell of the Wiseman who saieth, for the saluation of thy soule, bee not ashamed to confesse the truth: for there is one shame that draweth on a newe sinne: and another that draweth on greate honour, and glorie. If vanquished by shame thou concealest thy sinne, thou encreasest it: but if with shame thou confessest it, thou shalt obtaiue a crowne of greate glorie, for the victory thou gainedst by confessing thy sinnes.*

Iob. 31. 33. Eccles. 4. 24.

THE XXXI. MEDITATION.

Of preparation to receiue the holie Sacrament of penaunce.

THe ende of this Meditation is, before my Confession, to make of myselfe so perfect a iudgement, as may make plaine all the difficulties that may happen in the Sacramentall iudgement, to bee made by the Confessour, that I may bee secure in the last iudgement, which the supreme iudge is to make of mee. In this iudgement I my selfe am to execute the office of the accuser, the witnesse, the iudge, and the tormentour. And hereupon S. Gregorie saieth, that *conscientia accusat, ratio iudicat, timor ligat, dolor excruciat*: My conscience is to accuse mee of all my sinnes without omitting any one. My reason is to iudge what I merit for them, sentencing that I am worthy of greate punishment for hauing committed

Lib. 25. mor. c. 26.

mitted them. The feare of almightie God, and of his rigorus iudgement is to binde mee, and humbly to subiect mee to vndergoe, what penaunce soeuer that reason shall dictate, and the Confessar shall impose vpon mee. And dolour as an executioner, is to torment mee breaking, and shiuering my harte, for the offences I haue donne to my Creator. These foure Iudiciall actes, am I to doe within the hall of my harte, quickening them with the considerations which to this ende are ordained: & much more with the remembrance of the presence of almightie God the iudge of the qiucke, & of the deade, whō I am to beholde seated in the throne of his maiestie, as in the 9. Meditation hath beene declared: for that the viewe of this most righteous iudge, will bee a cause to make mee doe it with greater diligence.

Psal. 4. 5.
Ieb. 23. 4. & 35 14.
Isai. 43. 26.

THE I. POINT.

FIrst, I am to consider, that our Lord Christ would that our owne actes, should bee partes of this Sacrament, to witte, contrition, confession, & satisfactiō, which aunswear to the three sortes of sinning by thought, worde, & deede, that I myselfe might concurre to the grace of my Iustification: and that seeing I sinned with myne actes, with the same I might dispose myselfe to rectiue my pardon. And now that it hath beene the good pleasure of our Lord to ennoble my actes, making them the instruments of his grace, it is reason that I should exercise them, with the greatest excellencie that I may, labouring (as the Wiseman saith) to bee in them superexcellent: requiring of the three persons of the Godheade, particular fauour for euery one of them. Of the holy Ghost, to whom is attributed Charity, I will begge contrition of harte, beseeching him that hee will kindle in my soule the fier of his loue, from the which may proceede such a dolour, as may consume all the drosse of my sinnes. Of the Sonne of almightie God, who is the Word of the eternall Father, to whom is attribued wisdome, I will begge light to knowe my sinnes, and such humble wordes to confesse them, that I may bee purified, and cleansed of them. Of the eternall Father to whom is attributed power, I will begge force for the workes of satisfaction, with perseueraunce vntill I haue paide all the paines that I owe for my sinnes.

D. Tho. 3. p. q. 90. act. 2.
Eccles. 33. 23.

O most blessed Trinitie assist in my hearte, and in my lippes, that I may worthely confesse all my sinnes and obtaine, compleate remission of them, Amen. Then am I to consider all that is necessarie to exercize these three actes with greate perfection, discoursing of euery one of them.

Colloquie

THE II. POINT.

Of Contrition. 1. AS cõcerning the first acte, which is sorrowe for sinnes, I am to procure to haue it the most perfect that may bee, not contenting myselfe with an imperfect sorrow which is called Attrition, proceeding from feare of the paines of hell, but procuring the perfect sorrowe which is called Contrition, and proceedeth from the loue of almightie God aboue all things, as before hath beene said. And this sorrow must bee the greatest that possiblie may bee, because it is the measure of the grace that is giuen in this Sacrament. So that if the sorrow bee imperfect, and litle, the grace likewise shall bee litle: if it bee perfect, and greate, the grace shall be greate which is giuen therein: for looke, as sorrowe encreaseth, so shall grace: and if there bee no sorrow, no grace shall bee giuen. And therefore the principall parte of this preparation, consisteth in the perfection of sorrow: vnto the which I am to moue myselfe with the considerations that were set downe in the fift Meditation, and with some similitudes deduced out of holy scripture, to moue vs vnto the teares of loue.

Note

Of the teares of loue.

Hierem. 6. 26. 2. Sometymes it telleth me that I should weepe bitterly, as a mother weepeth for the death of her onely begotten, vpon whom shee had laied all her loue, and repose: so will I weepe for the spirituall death of my soule which is myne onely one, and by reason is much to bee loued: yet I myselfe haue cruelly slaine her by sinne, and subiected her to death euerlasting. And seeing I haue so greate a feeling of the losse of those things that I loue, a much greater feeling am I to haue of this, because it is the greatest of all: and herein teares are well employed. For a mother, let her weepe neuer so much, shee shall not giue life to her sonne that is deade: but I with the teares of Contrition, shall obtaine life for my deade soule.

Note.

Colloquie *Psalm. 21. 21.* *O infinite God, I am very much greiued for the iniurie I haue donne thee, by killing with sinne the soule that thou gauest mee, and seeing it is more thine, then mine, haue mercie vpon it. Deliuer my soule from the sworde of death, and myne only one from the dogg of hell, that I may liue to thee, and confesse thy holy name, Amen.*

Zacha. 12. 10. Ad. Heb. 6. 6. 3. I will likewise weepe for my sinnes, because with them I haue killed the only begottẽ Sonne, who through excellencie meriteth this name, Christ IESVS my Lord, whom within myselfe I haue crucified againe, and haue, as much as lieth in me, giuen occasion that he should die.

Colloquie *O only begoten Sonne of the Father, I am exceedingly sorowfull for my sinnes, for hauing binne thereby a cause of thy death: returne (o Lord) to liue in my soule*

With

With thy grace, seeing thou dydst die to giue it life.

4. Other sometimes it telleth mee, that I should weepe like a Bride that hath by death lost her beloued spouse, vpon whom depended her whole remedie, and reliefe, thereby remaining a widowe, poore and abandoned. And so will I weepe for my sinnes, by the which I haue lost almightie God the spouse of my soule, and with him haue lost the iewells of his grace, and charitie, and the giftes that he had giuen me, remaining like a widowe, not able to engender children of good workes, merittes of life euerlasting, but abandoned, and left dessolate without the protection of so sweete a spouse. *O that my harte would shiuer, and breake with the force of delour, for hauing lost such a spouse, such iewells, and such aimable protection.* Colloquie

5. And yet notwithstanding if I perceiue that my harte is still hardned, and melteth not with the considerations of loue, I will make vse of those of feare before mentioned, that feare, (as S. Bernard saieth) may quickne me, and open the dore to loue, *Excitetur vt excitet*. Let feare be awakned, that it may awake me. Feare, o my soule, the face of the Iudge, whome the powers of heauen doe feare, the wrathe of the Omnipotent, the face of his furie, the noise of the worlde that shall perish, the fire that shall burne it, the voice of the Archangell, and the most rigorous wordes of the finall sentence. Feare the teeth of the Dragon, the belly of hell, the roaring of fierce beastes that stand readie to deuour, the worme that euer gnaweth, the fier that allwayes burneth, the smoke, the brimstone, the whirlewinde, and the exterior darkenesse. *Ex. D. Bern. ser. 16. in Cā.*

O Who can giue water to my heade, and a fountaine of teares to myne eies, that I may therewith preuent the eternall lamentation, the gnashing of teeth, the binding of handes and feete, the waight of the fiery chaines, that oppresse, that gripe, that burne, and that neuer consume. Colloquie

6. With these teares of feare, I am to dispose myselfe to passe on to those of loue. For (as Sainct Augustine saith) Feare must be like the needle that entreth through the cloth, not to remaine within it selfe, but to make the threde enter, wherewith to ioyne the partes that are disioyned: so feare must serue to make charitie enter, and to ioyne together the affection of the soule, employing them in louing almightie God, and bewaling the offence that it hath donne him. *Tract. in illud. 1. Ioan 4. Charitas perfecta foras mittit timorē.*

THE III. POINT.

Of Confession.

IN order to the second acte which is Confession: presupposing the examination, and auerring of sinnes in that manner that hath beene declared in the third pointe of the 30. Meditation. The first purpose must bee to confesse them all intirely, how ignominious soeuer they bee, vanquishing the shame that may disturbe mee, with those considerations that were set downe in the ende of the last meditation, saying to myselfe: Better is shame in the face, then a spot in the hearte? If thou suffereſt not now this litle confusion, thou shallt suffer a greater in the day of iudgement. And seeing almightie God knoweth well all thyne iniquities, what is it for his minister to knowe them, who in his name is to pardon them? Courage then, giue glory to almightie God, and confesse thyselfe, for thy confession shall not bee like that of Achan to dye, but like that of Dauid to liue. Hauing thus resolued, it is good (as S. Bonauenture aduiseth vs) to begin confession with that which causeth mee most shame: for that vanquishing the greatest of my enemies, it will bee easy to vanquish the rest, as the gyant Golias beeing vanquished, the Philistians fled.

Note

Iosue 7.

De puritate cõscientiæ cap. 1.

Ex D Th. q. 9 addit art. tis. 4.

2. The second purpose must bee to manifest my sinnes, not onely with integritie, but with all the humility that I may, making of all, a cleare, pure, sincere, naked, and well intentioned Confession: not excusing, nor extenuating my sinnes, not casting the fault vpon my neighbour like Adam, nor vpon the Diuell like Eua, but vpon myselfe like Dauid, confessing myne iniquitie against myselfe, and saying that it is exceeding great. But yet I must auoyde another extremitie, of so much exaggerating my sinnes that it may seeme to be a fained confession, to be honored, and esteemed for humble, for vainglory vseth manie waies to assaile these workes of humility, seeking in them her owne honour.

Psalm. 31. & 24.

D. Ber. de grandibus Humilitatis, simulata confes.

D. Bonauent. vbi supra c. 35

3. The third purpose must be, to heare the reprehention of the confessar with great silence, and humilitie, without interrupting him, though it bee very rigorous, as the holy king Dauid heard the terrible reprehention of the Prophet Nathan, acknowledging his fault, and saying, I *haue sinned against our Lord.* For herein shall be verified that of Ecclesiasticus, Heare silently, and for the reuerence that herein thou shewest, *Accedet tibi bona gratia.* Good grace shall be added vnto thee, and what better grace, then that which is here giuen, which is the grace of God himselfe.

2. Reg. 12. 13.

Eccles. 32. 9.

D. Bonauent. in

4. In all this it will be a greate aide vnto mee, not to regarde the Priest as he is a man, but as he is the Lieutenant of almightie God, or rather

as

as God himselfe is in him, respecting him with internall, and externall reuerence: for there would his diuine Maiestie, that the Confessar should absolue, not praying for pardon, but commaunding, and sentencing as almightie God, saying, I absolue thee. *speculum par. 2 c. 3 & de informati. norist. cap. 12.*

O my soule, seeing thou hopest to heare this Worde of eternall life, What mater is it to suffer some temporall shame? Show in thy correction humble repentance, and thou shalt remaine free from voluntary sinne. Discouer once all thy sinnes, seeing almightie God hath promised thee to forget them all. Colloquie Eccles. 10. 4. Ezech. 18. 23.

THE IIII. POINT.

1. IN order to the third Acte of satisfaction, I am to make a most effectuall determination, to obey my Confessar, in whatsoeuer thing conuenient that he shall commaunde me: as well for the medecine of my spirituall infirmities, as to satisfie for the iniuries I haue donne against almightie God: for it is reason that the sicke should obey the Phisition, in thinges that are necessary for the obtaining of his health, and the escaping the perill and occasion neere at hand to destroy it. And it is likewise iust, that the detter should pay that which he oweth to his Creditor. And seeing almightie God is willing to pardon me the sinne, and to change the eternall into temporall punishmente, it is reason to animate myselfe to receiue with a good will, that penance which my Confessar shall assigne me to pay it, saying with Dauid: *Ego in flagella paratus sum.* I am readie for the punishmente that my sinnes deserue: and my dolour shall euer be with me, I will confesse myne impietie, *& cogitabo pro peccato meo*, and I will allwaies haue a care of my sinne, procuring that nether my memory may forget it, nor myne eies cease to bewaile it, nor my handes to chastize it, vntill it be wholie blotted out. Of satisfaction. *Psalm. 37. 18.*

2. To this end it will helpe me to consider the terrible pennance that Christ our Sauiour did in satisfaction of my sinnes. What more rigorous discipline could there be, thē that of his whippinges? What rougher haire-cloth, then the prickles of the thornes of his pasion? what bed harder, then that of his Crosse? And what fast more terrible, then all day to suffer hūger and thirst, and to breake his fast with gall, and vineger?

O my soule, seeing Christ suffred so much for the sinnes that he committed not, suffer somwhat for those that thou hast committed, yeld fruite worthy of pennance for the tree that beareth not such fruite as Christ, shall haue noe parte with Christ. Colloquie *Matt. 3.*

3. It will much helpe me likewise to consider the paines of purgatory, whereof soone after we shall speake. For it is a great folly, not to bee

willing to pay the debt, vntill the creditor lay his execution vpon me, and cast me into prison with costes, and charges: paying in Purgatory with terrible paines, that which in this life I may pay with my short satisfaction, and great proffit. For such is the liberality of almightie God, that he rewardeth with new pay, the same that I doe to pay the debt, recompensing it with augmentation of grace, and glory.

4. Finally, I am to make another most effectuall resolution to amend my life, and no more to returne to the sinnes that I haue committed: For if this purpose be wanting, the Contrition is fained, the Confession sacrilegious, the satisfaction litle auailable, and the absoluiton of no effect: for his sinnes are not remitted to him, that hath a purpose to returne vnto them: and though it were but a veniall sinne, it shall not be pardoned, vnlesse there be purpose of amendment of it.

5. With this preparation, conseruing these holy affections, and purposes, I may securely come to this holy Sacrament, putting in practise what I haue determined with a desire to renew my life, and to make a great change therein, imagining that of the Prophet Hieremie is spoken to me: Get thee vp to a watch-tower, set before thee thy bitternesses, bewailing bitterlie thy sinnes: direct thy harte in the right way wherein thou wast wont to walke. *Et da cor tuum super humeros tuos.* And put thy harte vpon thy shoulders, vnder taking with loue the yoke of obedience to fullfill what almightie God, and his ministers shall commande me.

Hiere. 31. inxta 70. & D. Hierē. ibi cogitationes, operibus iunge.

THE XXXII. MEDITATION

Of Thankes giuing after Confession.

1. HAVING ended the Confession of my sinnes, and receued Absolution, it is very conuenient to giue some litle time to the Confession of praises, for the fauour that almightie God hath donne me: for both Confessions our Lord exacteth of vs, according to the saying of the Prophet Oseas: Turne (o Israel) to the Lord thy God, seeing thou hast fallen thorough thine owne inquitie: take wordes with you, & cōuert you to our Lord, saying vnto him. Take frō vs (o Lord) all our sinne, receiue our good intentiō, for wee offer vnto thee the calues of our lippes: that is, in steede of the calues which of olde they offered thee in sacrifice, we offer vnto thee now the calues of wordes; confessing our sinnes that thou maiest remitte them, and confessing thy mercyes, when thou hast

Osee 14. 3.

Psalm. 49. 13.

haſt remitted them. This ſacrifice of praiſe, as Dauid ſaith, honoureth verie much almightie God: and in it conſiſteth the way, and meanes to obtaine perfect healthe, which is confirmed thereby to the gratefull. To this ende, it will helpe to conſider how much our Lord IESVS Chriſt was pleaſed with the leprous Samaritan, who goeing to preſent himſelfe to the preiſt, was cured as hee went, of his leproſie, and forth with returned backe to giue thankes for the health that was giuen him: and contrarily, how much hee was diſpleaſed with his other nine companions, who hauing receiued the like benefit, retourned not to acknowledge it and to giue vnto God the glory which they owed him: as wee ſhall farther conſider, in the meditation of this miracle. *Pſal.* 49. 23. *Luc.* 17. 17.

2. Therefore hauing ended my Confeſsion, I will recollect myſelfe in the Church before the moſt bleſſed Sacrament, or in ſome other conuenient place, where beeing ſet in the preſence of the euer-liuing God, I will reuiue the faith of the fauour hee hath donne mee, wherein with my bodily eares I haue heard that fauorable ſentence, and moſt ſweete word. I abſolue thee. A worde powerfull to doe what it ſignifieth, to giue ioy to myne eares, and gladneſſe to my humbled bones. And ſo truſting in the goodneſſe and mercye of almightie God, that hee hath made good and ratified this ſentence, I will endeuour to exercize three actes of thankes-giuing: which are, to acknoweldge the benifit, to praiſe God for it, and to offer vnto him ſome ſeruice. *Pſalm.* 50. 10. *D. Thom.* 2. 2. *quæ.* 107. *ar.* 2.

THE I. POINT.

FIrſt, I will ponder in my heart, the manifolde benefits that in this holy Sacrament I haue receiued: of the which the Prophet Dauid made a briefe catalogue by way of praiſe in the 102. Pſalme; and they may bee reduced vnto ſixe. The 1. is, to pardon mee all my ſinnes, not onely confeſſed, but alſo the forgotten ſinnes, and thoſe which without my fault, I could not haue knowledge of. The 2. is to heale the ſpirituall infirmities of my ſoule; as are vices, and paſſions, heauineſſes, and feares, and other afflictions, putting a moderation in all, according to reaſon. The 3. is to deliuer me from the eternall death, wherevnto I was condemned by my ſinne: and from the moſt bitter deathe, which the priuation of Gods grace bringeth with it. The 4. is to crowne mee with mercy, and the workes of mercy, fauoring mee to gaine the victorie of temptations, wherwith I haue beene, and ſhallbee combated: deliuering mee from other innumera- *Pſal.* 102.

ble

ble miſeries, and offering mee his ayde, that I may no more retourne vnto them The 5. is, to fill my deſier with good things, giuing mee his grace, and Charity with the reſt of the vertues, or new augmentation therof. The 6. is, to renew my youth like the egale, vnclothing mee of the workes, and cuſtomes of the olde man, clothing mee with thoſe of the new man, and reſtoring vnto mee the firſt feruour of ſpirit, with new gladneſſe of my harte, to exercize new workes of vertue with greate perfection. Theſe benefits our Lord for his parte graunteth to thoſe that confeſſe themſelues as they ought. And ſo much the greater are the benefits, by how much more freely they are giuen without any merit of ours: and in this behalfe the true penitent ought to bee the more gratefull And with this ſpirit, I will greately exagerate the infinite liberalitie of almightie God towardes mee, and with a ſilent admiration, I will yeilde myſelfe vanquiſhed thereby.

Ex D. Tho 1. 2. q 106. art. 2.

THE II. POINT.

THen will I breake out into a canticle of praiſe with greate affection, ſaying the wordes of this Pſalme. Bleſſe our Lord (my ſoule) and all that is within mee praiſe his holy name: bleſſe our lord (o my ſoule) and bee not forgetfull of the fauour that hee hath donne thee: hee remitteth all thy ſinnes, and healeth all thyne infirmities: hee redeemeth thy life from death, and crowneth thee with mercy, and mercifull workes: hee filleth with good things thy deſire, and like an eagle reneweth thy youth: hee hath not chaſtized me according my ſinnes, nor inflicted on mee that puniſhment, that myne iniquities deſerued: as farre as the eaſt is diſtant from the weſt, ſo farre hath hee put from mee all myne impieties: as the father hath compaſsion of his children, ſo our Lord hath compaſsion of thoſe that feare him, for hee well knoweth our weakeneſſe, and the maſſe wherof we were formed.

Pſal. 102.

Colloquie *O God of my ſoule, if the mercies are ſo greate Which thou haſt donne mee, What ſhall I doe not to bee behinde hande in thankes giuings. I deſire to procure With thyne aide, that Which thou haſt begun in mee by thy mercy: and ſeeing thou haſt pardoned my ſinnes, I Will neuer more retourne vnto them. Seeing thou haſt deliuered mee from death, I Will not againe ſubiect myſelfe thereunto: ſeeing thou haſt crowned mee With mercies, I Will giue thee the glory of all my crownes. Adde o Lord, this mercy to the former, to fill my deſire With thy good things of heauen, giuing mee grace to accomplish What I offer vnto thee, chaunging my fortitude in ſuch manner, that With greate feruour I may Walke, runne, and flie, like a*

Iſai. 40.

re-

renewed Eagle, vntill I obtaine the eternall crowne of thy glorie, Amen.

After this ſorte, wee may make other canticles of praiſe, inuiting thoſe Sainctes that were greate ſinners to glorifye almightie God for mee, for hauing pardoned my ſinnes.

THE III. POINT.

FInally, in order to the third acte of thankes-giuing, I am to doe three things. Firſt to confirme myſelfe much in my intentions of amẽdement, imagining that Chriſt our Lord ſayeth vnto mee, as hee ſaid to that other ſicke man in the Temple, who was giuing thankes for the health that hee had receiued: *Ecce ſanus factus es, iam noli peccare, ne tibi aliquid deterius contingat.* Beholde, now thou art art whole, ſinne no more, leaſt ſome other worſe euill happen vnto thee: for the relapſe is vſualy worſe then the fall. But if like a dogge I retourne to eate what I vomited, after this eating, the firſt diuell will enter with ſeuen other ſpirits, worſe then himſelfe: & this ſecond entrance ſhalbee much worſe then the firſt. And at leaſt I am much to bee afraide, of falling neere vpon my Confeſsion. For if the ſelfe ſame day, I fall into the ſelfe ſame ſinnes, it will bee a ſigne that my conuerſion was colde, and imperfect, though it were true: and that of Eccleſiaſticus may bee ſaide vnto mee: hee that waſheth himſelfe for hauing touched a deade man, and retourneth preſently to touch him, what hath his waſhing auailed him? And ſo the man that faſteth for his ſinnes, and preſently returneth to committe them, to what ende is his humiliation? The praier of this man, who ſhall heare it? But this I am to conſider, to moue mee to feare, not to diſtruſt, for it is not ſtrange for a man to to fall, ſeauen times, and to riſe againe as often.

Ioan. 5. Prou. 26. 11. 2. Petr. 2. 22. Luc. 11. 26. Note. Eccle. 34. 30. Prou. 24. 16.

2. The ſecond thing that I ought to doe, is, forthwith to accompliſhe al my penance, if it may be accompliſhed: and if not, ſome part thereof with a ſpirit, and affection of obedience, and loue, to pay ſomwhat of the much that I owe vnto almightie God, deſiring to haue much force to doe much more for him, that hath donne mee ſo many benefites: and ſaying that of the other ſeruante. Haue patience with mee, o Lord, and I will labor to pay thee the whole debt.

Matt. 18. 26.

3. The third thing is, in thankefullneſſe of the benefit receiued in this Sacrament of penance, to diſpoſe myſelfe with greate feruour, to receiue that, of the ſacred Communion, becauſe for this ende it is ordained: according to that of the Prophet Dauid: What ſhall I giue to our Lord &c. I wil receiue the Chalice of ſaluation, and will inuocat his holy name.

Pſal. 115. 12.

THE XXXIII. MEDITATION.

Meditation of the moſt bleſſed Sacrament of the Altar, before Communion.

OF the excellencies, and commodities of this moſt bleſſed Sacrament of the Altar, wee ſhall ſpeake in the fourth parte amonge the myſteries of the Supper, but more largely in the ſixt parte, among the diuine Benefittes. Now in this Meditation, I will only point out certaine conſiderations to communicate with reuerence, and deuotion, in the which I am to fixe myne eies vpon the ponderation of theſe foure thinges, to witt; The greatneſſes of our Lord that commeth to viſit vs. The vileneſſe of man whom hee commeth to viſite. The amiable faſhion wherein hee commeth. And the endes of his comming: making compariſon betwene the one, and the other, for the greater ſplendour of the ſoueraignety of this benefit.

THE I. POINT.

FIrſt I am to conſider the greatneſſes of this Lord, that is incloſed in this bleſſed Sacrament, actuating liuely my faith on them all, aſwell on thoſe that hee hath as hee is almightie God, as on thoſe which hee hath as hee is man.

Ioan. 1. 14. *Ad Heb.* 1. 3. 1. Firſt I will diſcourſe on the greateneſſes of his Godheade, and of the workes that he doeth, as hee is almightie God, pondering that hee that is there, is the very onely begotten Sonne, which is in the boſome of the eternall Father, the brightneſſe of his glory, and the figure of his ſubſtance, as eternall, immenſe, infinite, & omnipotente as the Father, the very wiſdome, goodneſſe, and fortitude, by whom all thinges were created, and are conſerued. There alſo is, the gouernour of the worlde, the ſanctifier and glorifier of ſoules, he that is the firſt beginning, and the finall end of all creatures. And though hee be a Lord of ſo greate maieſtie that heauen, nor earth cannot containe him, yet he was not contente to haue made himſelfe man for our remedie, but woulde yet humble, and reſtraine himſelfe more, remaining with vs in this viſible Sacrament to comfort, and protect vs with his preſence, that we might haue vpon earth ſome viſible throane of his grace, whereunto to approche (as the Apoſtle ſaith) with greate confidence to obtaine mercy, & aide inconuenient time for the remedy of all our euilles.

Ad Heb. 4. 16.

Colloquie *O diuine Worde, which art in the immenſe boſome of thy eternall Father, how*

is it that thou commest to dwell in the straight bosome of a sillie man? O king of glorie which art in thy heauen seated in a throane of infinite maiestie, how is it that thou humblest thyselfe to be on earth in a throane of such basnesse? Thy infinite charitie hath binne the cause of this humiliation to exalt me, and to prouoke me to loue thee for a worke of so greate loue. O that I could loue thee as thou louest me! O that I could humble me, as thou didst humble thyselfe, to be able to honour, and serue thee as thou deseruest! To this Throne will I approach for the remedy of myne euilles, with confidence that thou wilt fill my desire with thy good thinges

2. Secondly, I will discourse of the misteries of his most sacred humanitie, and of the maruelous workes that he did therin, and of the offices that hee exercised, pondring how he himselfe is in this Sacramẽt, that was nine months in the wombe of our B. Lady the Virgin, enriching her with admirable, giftes of his grace: & from thence in the house of Zacharias sanctified the Baptist, and repleniſhed with the holy Goost, both the sonne, & the mother: and seeing he hath in this Sacrament the same goodnesse and omnipotency, he may worke the same effects in my soule. Likewise hee that is there, is the very same that was laide in a munger, and was adored by the shephards, and Magies, paying them for this seruice, with an abundant reward. And if I doe adore him with the same liuelie faith, I shal receue the same grace. Againe there is he that went thorough the world teaching, & preaching, curing the sick, rasing the dead, and doing good to all with innumerable miracles: And especially I wil ponder, that it is hee himselfe that for my sake was taken, scourged, crouned with thornes, scorned, & crucified, who being nailed on the Crosse, praied for his enemies, pardoned the theefe, and promised him paradice And seeing hee himselfe in parson is in the most blessed Sacrament representing his passion, & with the same blood that he shed therein, he likewise both may, and will worke in me the same effectes. Finally, he that dispoiled hel, rose againe in glory, and sitteth on the right hand of his eternal Father, and shall afterwardes come to iudge the whole worlde: euen he himselfe with the same glorye, is in this holy Sacrament: for not content to haue his courte and throane in heauen, hee will also haue another throane on earth, for the comfort of vs that liue therein. And there he doth to vs the offices that hee was wont to doe in the worlde, of our Master, Phisition, Redeemer, Pastor, and high Preist, desiring that we should come vnto him with the same faith, and confidence, as if we did see him in his mortall, and visible flesh, seeing he himselfe is really there, though couered vnder the accidents of bread, and wine.

O my sweete Redeemer, what thankes may I giue thee for thy workes of Colloquie

mercy, wherewith thou comeſt euery day to viſit vs from on high? Why ſhall not I confidently come vnto thee, ſeeing thou comeſt from heauen only for mee? I adore thee, and glorifie thee in this venerable Sacrament: and in ſpirit I caſt myſelfe at thy feete like Mary Magdalen, that thou maiſt pardon mee: With the Woman that had the fluxe of blood, I touch thy ſacred Veſtment that thou maiſt cure mee: and with S. Thomas, I feele thy ſoueraigne Woundes: that thou maieſt illuminate mee, and quicken my faith: With the which I ſay, and confeſſe, that thou art my Lord, and my God, Worthy of higheſt honour and glory, Worlde without ende, Amen.

Ioan. 20. 27.

THE II. POINT.

SEcondly, I am to conſider in what gentle, and amiable manner, Chriſt our Lord commeth to viſite mee, I being ſo miſerable, and abhominable a ſinner.

1. Firſt, I will ponder, that it might haue ſufficed for my ſaluation, to beholde this moſt bleſſed Sacrament, as it ſuffized the Iſraelites beeing wounded by ſerpents, that their woundes might bee healed, to beholde a Brazen ſerpent erected vpon a pole, which was the figure of this Sauiour. Or it might haue ſuffized onely to touch it with the hande, as the woman that had the fluxe of blood, was whole with touching onely the hemme of his garment: and to giue mee but this libertie, were an ouer-greate honour. But the charitie of this greate God was not contented herewith, but that hee will alſo ioyne himſelfe vnto mee with the moſt entire, and penetrating vnion, that any corporall thing can ioyne itſelfe to man: for in the forme of meate, he entreth in at my mouth, and paſſeth thorough my throate, and maketh his dwelling, and habitation within my breaſt, ſo long as the ſpecies of the Sacrament doe remaine: and ſo renueth that famous miracle whereof the prophet Hieremye ſpake: A new thing hath God done vpon earth: *Fœmina circundabit virum*. A woman ſhall beare within her a perfect man in wiſdome, and ſanctitie, which is Chriſt: for euery day, whatſoeuer woman, or other perſon that communicateth, beare within them for that time, this man, perfect in age, and as greate, and beautifull as hee is in heauen.

Numer. 21. 8. *Ioan.* 3. 14. *Luc.* 8. 44. *Hierem.* 31. 22. Note.

2. But this will ſeeme a much greater noueltie vnto mee, if I conſider the vileneſſe of the perſon that beareth it within him, and the baſneſſe, and horrible ſtraightneſſe of the houſe whereinto he entreth.

O ſoueraigne new man, celeſtial Adam, What new inuentions of loue are theſe that thou makeſt to cherish mee? knoweſt thou peraduenture into What houſe thou entreſt? Beholde What I am, a veſſell of iniquitie, a caue of baſiliskes, and a houſe of perdition. Then Why Wilt thou enter into ſo vild a harbour? Or how

Colloquie

dare

dare I entertain thee therein? My tongue is a Worlde of impieties, how shall I touch therewith, him that is the fountaine of all good? My throte is a sinke of gluttonie, and drunkenneße, then how shall the author of purity and sanctitie paße thorough the same? My breſt is a puddle of wicked cogitations and deſiers, how shall I harbour therein him that is Charitie itſelfe? O ſoueraigne kinge, how well it beſitteth thee to bee the Father of mercy, ſeeing thou wilt dwell in a houſe of ſo greate miſeries? Renew it firſt, (o Lord) cleanſe and adorne it, that it may bee for thee a worthy abiding place. O infinite God, Inclina cælos tuos, & deſcende. *Incline thy heauens & deſcende. And ſeeing thou wilt deſcende, and humble thyſelfe, to dwell within me, What is it for the heauens to humble themſelues and deſcend? Let the celeſtiall vertues come into my ſoule: let liuely Faith, aſſured Hope, and much enkindled Charitie come: let humilitie, obedience and deuotion come, & conuerte into heauen, that which muſt be the habitation of the king of heauen himſelfe, Amen.* Pſal. 143. 5.

3. The like Colloquies I am to make to the three perſons of the Godhed, beſeeching them, that they would make me a new man, renued in ſpiritt to receiue this new celeſtiall Adam, that is willing to harbour himſelfe in my ſoule: and eſpecially I will ſay to the holy Spirit.

O moſt holy Spiritt that didſt purifie, and adorne the ſoule of the moſt ſacred Virgin, that it might be a worthy habitation for her Sonne: purifye mee alſo, and adorne mee with thy grace, ſeeing the ſelfe ſame God that entred into her, is to enter into me, Amen.

THE III. POINT.

THirdly, I am to conſider the endes that Chriſt our Lord pretendeth in this comming, beſeeching him aſſone as he entreth, to putt them in execution, and that my indignitie may bee no meanes of the hinderance thereof. This may be pondred running through ſome of the offices that this our Lord did in the worlde, which hee commeth to exercite in my ſoule.

1. Firſt, he commeth as a Sauiour to pardon mee my ſinnes, applying, vnto me the price of the blood hee ſhed for them. 2. Secondly, he commeth to cure all my ſpirituall infirmities, like a Phiſition, that entreth into the houſe of a ſicke man, and commeth neere him, to apply vnto him his ſoueraigne remedies. 3. Thirdly, hee commeth as a Maſter to illuſtrate mee with the light of his inſpirations, and to inſtruct mee in the way of vertue, and perfection. Fourthly, he commeth as a high Preiſt, to apply vnto me the fruite of the bloody ſacrifice, which hee offred for mee vpon the Croſſe; and to moue me to offer vnto him the ſacrifice of an humble and

contrite hart, the Hoſte of praiſe, & the Holocauſt of loue? Fiftly, he commeth as meate to ſuſtaine me, as to a child with the milke of his delitiouſneſſe: and to vnite himſelfe to me with the vnion of perfect loue: & to giue mee the kiſſe of peace, of reconciliation, and perfect amitie: fullfilling the deſire of the ſoule that ſaid: Let him kiſſe me with the kiſſe of his mouth, & make peace with me. And in this ſort I may runne thorough his other offices, imagining that he commeth as a ſhepheared to gather me to his folde, as a protector to defend mee, and as conſuming fier, to purifie & inflame me.

Cant. 1. 1.

2. With all as I am pondring theſe offices which Chriſt our Lord is willing to doe for me, I wil alſo ponder the great neceſsitie that I haue of thē: behoulding myſelfe as a man captiue vnder the deuill for my ſinnes, ſicke of diuers paſsions, ignorant with many errours, weake, poore, and needy of ſuſtentation for my ſoule, and to haue peace with my Creator, and to bee gouerned, protected, and fauored by my Sauiour. And making compariſon betweene him and mee, and beeweene his excellent offices, & myne innumerable miſeries, I will breake out on the one ſide, into affections of admirations: & on the other, into feruent deſires of his cōming, ſaying vnto him.

Colloquie

O God of immenſe maieſtie, how is it, that I am not beſide myſelfe, conſidering this plotte of thy infinite Charitie. Helias and Heliſeus ſhrunke vp themſelues, ioyning themſelues to a deade childe to reſtore him to life: but thou reſtra neſt thyſelfe much more to a morſell of meat, to ioyne thyſelfe vnto mee, and to raiſe mee againe to a new, and ſeruours life. It had beene ſufficient that With thy Worde thou hadſt commaunded What thou Wouldſt, and preſently it had beene donne: or that ſome ſeruaunt of thine like Gyezi, had touched me With thy ſtaffe that I might liue, but thou Wouldeſt not, but come in perſon to heale mee, to reuiue mee, and to reclaime mee. Come then (o my Sauiour) and delaye not: come, and diſſolue the miſeries of thy ſeruaunt, a Wake thyne omnipotencie, and come that thou maieſt preſentlie ſaue mee. O that thou Wouldſt breake the heauens and come, that With thy comming the mountaines of my paſsions might diſſolue, and all my bowells might melt themſelues in thy loue! O heauens ſend this deWe! O clowdes raine doWne this iuſt one! O land of the liuing bud out vnto mee this Sauiour! O moſt ſWeete Sauiour, come to my ſoule that longeth to receiue thee, take from her all impeachements of thy entraunce, exerciſe in her the offices that thou pretendedſt by thy comming. Ioyne thee ſpeedilie vnto mee, for I deſire to ſee myſelfe Vnited With thee my onely ſummum bonum, *Worlde With out ende, Amen.*

3 Reg. 16. 21. 4 Reg. 4. 34. Iſai. 64. 17. Iſai. 45. 8

3. This kinde of feruent deſiers is much to bee exerciſed in this point, for Chriſt our Lord will bee receiued with deſire, and hunger of his comming. And this meate, with how much the greater hunger it is eaten, with ſo much the more proffit it entreth. And herein wee ſhall bee ayded with other places of diuine ſcripture like vnto thoſe which haue bin produced, wherein

wherein the holy fathers declared the feruent desier they had of the comming of the Messias for the redemption of the worlde.

4. With these desires I am to ioyne others of carrying the greatest purity of hart that may bee, endeuouring that as the body goeth to communicate fasting fom all corporall meate (so that from the midnight before it must not haue eaten, nor drunke any thing how litle soeuer:) so also the soule may that day goe fasting from all sinne: In such sort, that as neere as possibly may be, from the night before, it bee not spotted with any vncleanesse of flesshe, or of spirit, and that from my mouth there hath issued no idle worde, nor from my hart any euill thought, for Christ our Lord being purity itselfe, it is our dutie to receiue him with the greatest purity that posibly wee may. And if thorough our imbecillitie wee doe fall into any sinne, wee are first to purifie our selues thereof by the meanes of confession (the which is obligatorie if it be a mortall sinne) or by the meanes of Contrition, when it is but a light sinne, and that wee were lately at Confession. 2. *Cor.* 7. 1. 1. *Cor.* 11. 28.

THE XXXIV. MEDITATION.

Of spirituall Communion, which is a disposing for Sacramentall Communion; and for hearing Masse profitably.

SPirituall communion is an excise of excellent interiour actes: by the which (as S. Thomas sayeth) without receiuing the Sacrament, wee participate the fruite of the Sacrament, which is vnion with IESVS Christ. And it serueth for two tymes, and for two endes.

1. The first is, duely to prepare ourselues before Sacramentall Cōmunion, adorning the soule with actes of vertues proportionable to this celestiall banquet. The 2. is, to heare masse euery day with proffit. As the preist when hee saieth masse, togither offereth the sacrifice, and receiueth the Sacrament: so when I heare masse, it is good that I doe other two such like things. The first is, to offer that sacrifice in thankes giuing for the benefits receiued or in satisfaction of my sinnes, or of the sinnes, of them that are departed: And to obtaine of almightie God the benefits that I require him, for myselfe, and for the whole Church: for to all this, is this sacrifice ordained, as in the fourth parte shall bee declared. The second is, to receiue likewise the Sacrament spiritually, eating Christ our Lord with a desire by meanes of the actes of the three Theologicall vertues, Faith, Hope, and Charitie: according to the which the same Lord himselfe said: *I am the breade of life, he that* 3. *p. q.* 80. *ar.* 1. *ad* 3.

Ioan. 6. 35. *he that commeth to me shall not hunger, and hee that beleeueth in me shall neuer thirst.* The manner of this Communion disposing itselfe for the Sacramentall, is that which hereafter followeth.

THE I. POINT.

1. FIrst we are to exercise actes of faith, concerning this mysterie, breifly pondring, first the excellency and firmenesse of the foure pillars vpon which this faith relieth, that is to say, that almightie God wanted not infinite wisdome, to inuent this meanes of our spirituall sustentation, nor goodnesse to will it, nor omnipotencie to execute it. And seeing God is an infallible truth in all that he reuealeth, and that hee hath reuealed this mistery, I am to beleeue him with all assuredneſse, much more then if I had seene him with my bodily eies.

Aclet of Faithe.

Note.

2. Vpon this foundation, faith is to exercise her actes, denying the iudgement that proceedeth from the senses, and firmely beleeuing, that vnder those species of bread, and wine, is Christ IESVS true God, and man, with all the integritie, glorie, & maiestie, that hee hath in heauen. And as there he inuiteth, and filleth the blessed with the cleare sight of his diuinitie, and humanitie: so here hee will inuite, and fill our desires of good thinges with the sight (by a liuely faith) of himselfe inclosed in this Sacrament. And to this ende faith must helpe itselfe with meditation, and contemplation, penetrating the greateneſses of this Lord: as hath beene said in the first point of the precedent meditation. The actes of faith are to bee exercised in this forme: I beleeue that vnder this vaile is couered IESVS Christ my Lord, his body, his soule, his blood, and his diuinitie. I beleeue that there is present the Sõne of the euer-liuing God, infinite, eternall, immense, allmightie, wise, and holy: yea wisdome, and sanctitie itselfe. I beleeue that there is my Sauiour, my master, my father, my iudge, and my glorifier: hee that for mee was borne in a maunger, and was whipped, crowned with thornes, and crucifyed. All this I beleeue for that hee himselfe hath reuealed it; and I am most assured that he had knowledge, power, and will to doe it.

Colloquie *O my king, and myne almightie God, although I see thee not clearely, it sufficeth mee to knowe that thou art there, that I may reuerence, adore, and glorify thee, as if I did see thee. I reioice to haue thee present, and I giue thee thankes, for that thou daigneſt to bee with mee: quicken my faithe (o Lord) that I may loue euer to bee with thee, Amen.*

THE

THE II. POINT.

SEcondly, are to bee exerciſed the actes of Hope, reſting vpon the ſame foure pillars that faith doth: to witte, vpon the infinite wiſdome, goodneſſe, and omnipotencye of almightie God, and vpon his fidellitie to fullfill all that hee promiſeth, ſeeing hee hath knowledge, power, and wil to performe it. Vpon this foundation, Hope is to exercize its actes, ayding itſelfe with praier to aske, and obtaine what it hopeth, and deſireth. And what here is to bee hoped, and deſired, is the performaunce, of the promiſes that Chriſt our Sauiour made, to thoſe that worthily receiue him in this Sacrament, as may bee collected out of the 6. chapter of S. Iohn: Ioan. 6. 35 ſaying thus vnto him. I hope (o my Sauiour) that if I eate this breade of 50. &c. life I ſhall neuer die, I ſhall liue for euer, I ſhall remaine in thee, and thou in mee, vnited thou with mee, and I with thee. I hope that as thou liueſt by thy Father, ſo I ſhall liue by thee: and by thy meanes I ſhall obtaine life euerlaſting, and thou willt raiſe mee againe at the laſt day.

O breade of life I come to receiue thee, With greate confidence that thou Willt quicken my ſpirit, comforte my harte, cheare vp my ſoule, fortifie my poWers, make chaſte my fleshe, and chaunge mee into another man: for I ſhall not chaunge thee into mee, vnleſſe thou chaungeſt mee into thee. O moſt ſWeete Sauiour, augment in mee confidence, that I may bee Worthy to obtaine thy ſoueraigne promiſe. Colloquie. Aug. 7. confeſ. cap. 10.

But hope muſt paſſe yet farther, hoping in the goodneſſe, and omnipotencie of this our Lord, who is not tyed vnto the Sacrament, but may graunt mee all theſe benefits, onely for a liuely deſire in mee to receiue him: and therefore beholding this diuine Sacrament, I may exercile theſe actes of faith, and confidence: ſometimes with the Centurion ſaying vnto him: *Lord, Iam not Worthy that thou ſhouldeſt enter vnder my rooſe, but onely ſay the Worde, and my ſoule ſhalbee ſaued.* And ſometimes, I will ſay vnto him: If to beholde the braſen ſerpent ſuffiſed to heale thoſe that were woũded: it may likewiſe ſuffiſe mee to beholde thee with a liuely faith, and thee to looke vpon mee with thy mercy, that thou mayeſt deliuer mee from all miſery. Other ſometimes, as the woman that had the fluxe of blood, I will ſay within my ſelfe, if I can but touche the garment that couereth my Lord, without doubt I ſhallbee ſafe. And if the ſhadowe of his Apoſtle healed the ſicke, how much more ſhall the ſhadowe of this diuine Sacramẽt heale my ſoule? With this confidence ought I to enter into the Church, to aſſiſte at maſſe, and to beholde the ſacred hoſte and chalice, when they are eleuated. For as S. Bernard ſaieth, greate faith attaineth to greate things: and the more the affection of confidence dilateth it ſelfe, the more wee ſhall obtaine of Gods mercy

Mat. 8. 8. Num. 21. 8. Note. Luc. 8. 44. Act. 5. 15. Serm. 38. in Cant.

THE III. POINT.

FInally, Charitie is to exercise her actes, with the which spiritually wee are vnited, and ioyned with Christ our Lord, with the vnion of loue, which is pretended in the Communion of this blessed Sacrament. The principall actes are, to reioice in the goodnesse, charitie, omnipotencie, and liberalitie of Christ, which is resplendent in this banquet: to ioye to see mee so beloued of him, that hee giueth himselfe vnto mee for meate: to desire allwaies to bee vnited with him by actuall knowledge and loue; and to bee like vnto him in all his vertues. To desire that all may knowe, loue, & reuerence him in this most blessed, and soueraigne Sacrament, and may enioye the benefits that therein are inclosed. And to offer my selfe with greate earnestnesse, to haue in all things the same willing, and nilling that hee hath, placing my whole liking in complying with his.

Colloquie. *O my most sweete Sauiour, Where soeuer thou art, thou art exceedinglie amiable; but in this Sacramẽt thou art most worthy to bee beloued With all the Wholeforces of loue. O that I did loue thee With all my harte, With all my soule, With all my spirite, and With all my fortitude? May I loue thee, for the bounty that herein thou discouerest, for the loue that herein thou demonstratest vnto mee: for the benefits Which herein thou doest mee: for the euills from Which thou deliuerest mee: for the good thinges Which thou promisest mee; and for the much that thou desirest that I should loue thee. Fullfill (o Lord) this desire Which thou hast, and Which I haue, graunting mee to loue thee, as thou desiredst to bee loued, vniting mee vnto thee With the vnion of perfect charitie, that it may remaine vnto life euerlasting, Amen.*

Diuerse other meditations, with seuerall formes of preparing our selues to communicate, shallbee set downe in the partes that followe, following the order of the euangelicall historie, and shall easily bee found by the table.

THE XXXV. MEDITATION.

Of thankesgiuing after Communion.

AFter wee haue communicated, it is of greatest importaunce, to knowe how to enioye the sweete presence, of the guest that wee haue receiued: for there is no better time to negotiate with him, then when wee haue him within vs: for here likewise it is truth that hee saide; that while hee is in the litle worlde of euery man, hee is the light of the world, and therefore it behooueth vs to walke whilest this light lasteth, before it bee hidden, and darknesse ouer-take vs. And

Ioan. 9 & 12.

as

as this diuine Sacrament is so soueraigne a benefit, and so high a guift of his diuine liberalitie, so we are to bee gratefull vnto him for it, with the greatest gratitude that possibly wee may; applying herein the counsell of the Wiseman: Suffer not the good daye to passe? *Et particula boni doni non te prætereat*, And let not so much as the least parcell of the good guift escape thee, but make vse of the good lott that hath befallen thee. For as wee much esteeme the leaste parte whatsoeuer of this Sacrament, for that whole Christ is therein: so wee are to esteeme euery litle parte of the day, and time that wee haue him within vs; seeing in eache parte therof hee is able to doe vs greate fauours, if with a deuout and thankefull minde wee dispose our selues to receiue them, especially for that this Sacrament (as S. Dionisius saieth) is the consummation, fullfilling, and perfection of all the other, and the most effectuall meanes that almightie God hath giuen vs for our perfection, And seeing wee haue him present to communicate it vnto vs, it is reason to inlarge the vessell of our harte to receiue it. To this ende, wee are here to exercise with greatest feruour, the three actes of thankesgiuing, that were set downe in the 34. meditation: spending the time, not so much in new considerations, seeing those that are set downe are sufficient, as in newe affections, and canticles of praise, and thankesgiuing in this forme ensuing. *Eccl.* 14. 14. *De Eccl. Hierar. cap.* 3. *D. Th.* 4. *q.* 65. *art.* 3.

THE I. POINT.

1. FIrst I am greately to quicken my faith of the presence of this our Lord that is with in me, beholding the inuisible, as if I did visibly beholde him: and breifely pondering that hee is the same Lord, of whom I conceiued so greate excellencies, when I prepared my selfe to communicate. And seeing where the king is, there is the court, I may imagine (as S. Gregorie saieth) that hee is inuironned with thousandes of the courtiers of heauen, in whose companie prostrate in spirite before his feete, and admiring that so greate a God is harboured in so humble a place, I will breake out first into affections of humilitie, of reuerence, and of mine owne confusion: sometimes saying with S. Peter; *Departe from mee, o Lord, and goe forth from this* wretched litle ship, for I am a great sinner. And sometimes with S. Elizabeth I will say vnto him: whence is to mee, that my God, & my Lord commeth to visite mee? *Lib.* 4. *Dialog. cap.* 58. *Luc.* 5. 8. *Luc.* 1. 43.

O eternall God, what is man that thou art mindefull of him? Or the sonne of man that thou visiteſt him? Thou madeſt him leſſe then the Angells by beeing clothed with vile fleshe: & commeſt thou from heauen accompained with Angells to harbour thy ſelfe within him? O our Lord, and God, how admirable is thy name thoroughout all all the earthe, seeing thou haſt made it thy habitation as well as heauen. Colloquie. *Psalm.* 8. 2.

2. Then will I breake out into affections of praise and thankesgiuing,

v sing some Canticles of the Church. Sometime I will say as the Seraphins,
Isai.6.3. *Holy, holy, holy is the Lord God of hostes*, that hath humbled himselfe to dwell in this smoky cloudie temple of my soule. Sometimes, I will crie out with the Hebrewe children that accompanied Christ on Palmesunday, saying: O
Math 21. 15. king of Israel and Sauiour of the worlde, blessed bee hee that hath come from one high to visitt mee, I not knowing how to deserue it. Othersomtimes with the three children that were in the furnace in Babilon, I will
Daniel. 3. 52. inuite all creatures to praise our Lord, for this fauour that hee hath donne mee.

3. Or in imitation of this Canticles, I will make another, inuiting to the same ende the nine quires of Angells, and the quires of the Patriarkes and Prophets, of the Apostles and Euangelistes: of the Martirs, and Doctors: Bishops, and Confessours: Priestes, and Leuites: Virgins, and Widowes; and all the Sainctes in heauen in this forme.

Colloquie. *May thy Angells, Archangells, and Principallities bleße thee (o Lord) may they praise. and glorifie thee for euer. May thy powers, vertues and dominations blesse, praise, & glorifie thee Worlde without ende. May the Thrones Cherubins and Seraphins blesse thee praise thee, &c. Blesse our Lord ô yee Patriarches and Prophetes, praise him and*
Psalm. 102 1. *glorifie him for euer. Blesse our Lord, ô yee Apostles and Euangelistes praise him. &c.* And in this manner I may goe through all the Sainctes.

4. I may likewise with Dauid inuite all faculties, and sences, and all the cogitations, and affections of my harte, that all togither may assemble to adore, and glorifie this our Lord, for the parte that they all haue in this soueraigne benefit. *May mine eyes blesse thee (o Lorde) for they haue seene thee in*
Colloquie. *this Sacrament: and my lippes, for they haue touched thee; and my tongue and pallate,*
Ps.34.10. *for they haue tasted thee; and my brest, for that it is thy habitation; and let all my bones say, O Lord, Who is like vnto thee? Let my memorie budde forth thy praises, my vnderstanding magnifie thee, my Will loue thee, my appetites desire thee, and let them all bee dissoued in thy presence, singing the glorie of thy comming, Amen.*

THE II. POINT.

1. THen am I to recall to my memorie the Office of Christ our Lord, and the endes that hee had in comming to visite mee, beeing glad, and ioyfull to haue within mee, my Redeemer, my phisition, my maister, and all my good: and with a great affection, I will spiritually embrace him
Cant. 3. 4. with the armes of humilitie, and charitie, speaking that of the Canticles: *I haue founde him Whom my soule loueth: I Will keepe him and not let him goe*; I
Ad Gall. 4. 26. will for no cause parte from his sweete companie: and for no labour, nor tribulation, will I leaue his amitie: I will alwaies haue him with mee, till

till hee carry mee to the houſe of my mother, which is the celeſtiall Hieruſalem, where I may enioye him with perfect ſecurity.

2. Then like Dauid, in the preſence of this our Lord, I will powre forth my praier, and ſet before him all my neceſsities, and miſeries, recounting them as if hee knewe them not, becauſe hee delighteth to heare them, beſeeching him to doe his offices in remedying them, ſeeing this was the ende of his comming, and the comming of ſo greate a prince, ſhould not bee in vaine. And therefore I may ſay vnto him:

I, ô Lord, am ſicke of grieuous infirmities and paſsions, pride, wrathe, ſenſuallitie, and couetouſneſſe haue proſtrated mee: Thou art the omnipotent phiſition, and haſt come to my ſoule to cure mee: cure mee according to thy power and leaue mee whole: ſay in this entraunce as thou ſaideſt entring into the houſe of Zacheus, Hodie ſalus, huic domui facta eſt, *this day ſaluation is made to this houſe. And becauſe thy ſaying is doing, it ſhallbee as thou ſaieſt. I am likewiſe full of ignoraunces, and errours, in the darkeneſſe, and obſcuritie of death: Thou art my maſter, my light, & my guide, teache mee, illuminate me, and guide mee, for this was the ende of thy comming.* In theſe and other like petitions, I will ſpend another while, wreſtling like Iacob with this Angell of the greate counſel, with the wreſtling of praiers, beſeeching him not to departe, without powring out vpon mee his moſt aboundant benediction.

Colloquie. Luc. 19. 9. Gen 32. 24.

THE III. POINT.

1. FInally, I am to make ſome offers to this our Lord in thankefullneſſe for the fauour hee hath donne mee, inuiting him, ſeeing hee inuiteth mee: for hereupon hee ſayeth in the Apocalips, that entring into the ſoule hee would ſuppe with her, and ſhee with him: for ſhee ſuppeth of the celeſtiall guiftes that this our Lord communicateth vnto her, and he ſuppeth of the feruent affections, and purpoſes that ſhee offereth vnto him. And ſo in communicating, I am to inuite Chriſt our Lord, conſidering what is acceptable vnto him, and offering vnto him what is beſt to his liking.

Apoc. 3. 20.

2. And ſpecially I will offer him my harte, for that is the principall thing hee requireth of mee. And ſeeing hee giueth mee his harte, what is it for mee to giue him mine? with a determination to admitte nothing that may bee contrary to his loue, nor no thought that may ſeperate mee from him. I will likewiſe exhibite to him my body as a liuing hoſt, holy, and pleaſing to his eyes, with a deſier to carry euer with mee to his mortification, and the ſignes of his paſsion: reſoluing particularly mortifye, and make a cruell warre againſt that paſsion, that moſt hindereth mee to ſerue him as I ought. And beſides this, it ſhallbee well that day to inuite Chriſt

Prou 23. 26. Ad Rom. 12. 1.

IESVS in the poore, bestowing on them some almes according to myne abillitie.

3. And if I bee religious man, I may anew offer vnto him perpetuall obedience to his most holy will, most pure chastitie, and pouertye of spirit, according to myne estate. And I will allwaies offer somewhat that I may accomplish the same day, endeauouring to spend it all in these exercises of thankesgiuing, and imitation, saying as the spouse. *My beloued shallbee to mee* to day, *a nosegay of mirhe, I will beare him betweene my breastes.* And as the Apostle: I liue, now not I, for I haue within mee Christ himselfe, who liueth in mee, in whose vertue I will walke like another Helias to the mounte of almightie God, Oreb, ascending from vertue to vertue, vntill I clearely and manifestly beholde him whom in this blessed Sacrament I receiue. I will conclude with a colloquie to this our Lord, beseeching him, that allbeeit the Sacramentall species beeing consumed, hee departeth, as cõcerning his corporall presence: that yet hee would allwaies remaine with mee, according to his spirituall presence, awaking my memory, that I may allwaies bee mindefull of him; illustrating myne vnderstanding, that I may allwaies thinke, & meditate vpon him; and inflaming my will, that it may allwaies bee vnited with him, worlde without ende, Amen.

Cant 1. 12. Ad Gall. 2. 20. 3. Reg. 19. 8.

THE XXXVI. MEDITATION.

Of Purgatorie, to encourage vs to the Workes of penaunce.

THe principall ende of this meditation, is, to encourage those who walke in the purgatiue way, to the exercise of penall workes, to pay the paines that they owe for their sinnes: and likewise it may bee exercised on all-soules day in remembraunce of the deade, to moue vs to haue compassion on them, and to assist them.

THE I. POINT.

1. FIrst I am to consider, that God our Lord hath ordained, that whosoeuer shall die, hauing committed mortall, or veniall sinne, allbeeit the fault bee pardoned him, yet if he haue not likewise payed the paine correspondent there vnto, hee shall not enter into heauen, vntill hee pay it in a prison vnderneath the earth, deputed to this ende, which is called Purgatorie, to the which, the soule of the iust is carryed by his Angell, that hee may there satisfye his whole debt, vnto the vttermost farthing.

2. Mach. 12. 40. Zachar. 9. 11. 1. Cor. 3. 12. D. Tho. in addit q. 69. & 70.

2. Vpon this verity of our faith, I will ponder, first how iust God our Lord is, and

is, and how greate is the righteousnesse of his iustice, though it bee mixed with mercy. For hee will leaue no sinne without some chastizement: and therefore in the Sacrament of penaũce when hee pardoneth mortall sinne, hee chaungeth the eternall, into some temporall punishment, demonstrating therein his infinite mercy, and his iustice. His mercy, in pardoning the most terrible paine that was perpetuallie to continue, and his iustice in requiring satisfaction, with another lighter paine that cõtinueth but a while. With this consideration I will animate my selfe, to cõforme my selfe to his iustice, seeing his mercie so aboundant towardes me, to chaunge millions of yeares in a most terrible fier, into a verie fewe of voluntary penaunce. So that all that I am able to suffer in this life, is to seeme little, or nothing vnto mee, in comparison of what I haue deserued, and almightie God hath pardoned mee. *Mat. 5. 26.* Note.

2. Secondly, I will ponder how this temporall paine, if it bee not payed in this life with some very deepe contrition, or with some penall workes, it must of necessity bee payed in the other: aswell for obseruing the order of the diuine iustice, as also becausse almightie God is so great a louer of puritie, that hee will admitte nothing into heaue, but what is very well purged, not onely from the sinnes, but from the paines which are the reliques thereof: for the glorified Church (saith S. Paul) must neither haue spot, nor wrinckle, nor any other like deformity: & therefore I must labour for such purity in this life, that I may haue nothing to purge in the other.

O lambe of God in whose blood the iust Washe, and make White their soules, to bee admitted into thy kingdome; graunt mee by the vertue of thy most precious blood, so greate compunction for my sinnes, that I may likewise be free from the paines, that my soule beeing looſed out of the prison of this bodie, bee not detained in the prison of purgatory, Amen. Colloquie. *Ephes. 5. 26. Apoc. 7. 14.*

3. From hence I will passe to ponder how greate an euill veniall sinne is, seeing that therewith it is impossible to bee able, to enter into heauen vntill it bee first purified, for there (as S. Iohn saieth) nothing that is polluted may enter. And I shall also perceiue how much almightie God abhoreth it, when he there detained captiues his owne freindes though they bee very holy, vntill they bee purified, and so much humbleth them, that hee giueth them for their prison, an obscure place vnder the earth & neere vnto hell, discouering hereby how heauy the burthẽ is of any sinne whatsoeuer, or paine that redoundeth thereof, seeing it casteth vs into so profound an abysme. Frõ all these considerations, I will collect a greate detestation of veniall sinnes, for the good that they depriue mee of: for the prison that they menace mee: for the burthen wherewith they burthen mee: and aboue all becausse almightie God so abhorreth it, as forthwith wee shall ponder more at large.

THE

THE II. POINT.

SEcondly, I am to consider, what a greate feeling those soules haue, and mine shall haue of the obscuritie, and darknesse of that prison, which is to want the sight of almightie God, and what a terrible paine this is, like to that which they call the paine of losse, pondering the causes of this sence and dolour.

1. The first is, for that there they haue a very liuely faithe of what almightie God is, and how good, how beautifull, and potent hee is: how hee is our last ende, and eternall blessednesse, many of those clowdes, and doubtes which here wee haue beeing taken away. And this liuelinesse of faithe shall kindle their desire to see their last ende, and consequently shall encrease the paine of their delay of the beholding it: for (as the Wiseman saith) *Hope that is delayed, afflicteth the harte.* Prou. 13. 22.

2. The 2. cause is, for that the loue of almightie God is there in its perfection, and exceedingly desireth to see its beloued, to bee vnited with him, and hath nothing to diuert it, nor entertaine it in this life, with meriting new glory, augmenting its perfection, and doing good to its neighbours: all which ceaseth in purgatorie. And if with all this, some holy men haue here so greate longing to beholde almightie God, that they are much afflicted with the delay of the accomplishment of their desier, and mourning say with Dauid: Woe to mee: for my banishment hath beene much delaied, and my soule hath beene a long tyme a pilgrime on the earth: with how much more feeling, shall the soules detained in purgatorye say this, who loue, are in paine, and yet thriue not? Psal. 119. 5.

3. The 3. cause of this paine is, the suspension wherein those soules are, not knowing how long time this prison, and this delaying of beholding almightie God shall endure: for allbeeit they are conformable to the will of God, yet for all this they are in great paine, considering that originally it springeth from their owne sinne: and from their owne negligence, and carelesnesse, aswell in satisfying for their sinnes, as in desiring to see almightie God. For as it was reuealed to S. Briget, there is for this culpable lukewarmnesse, a kinde of punishment in the other life, which they call the purgatorie of desier, wherwith they are chastized that were but lukewarme in their desire to see almightie God. Refert Blosius in monili spirituali cap. 13.

4. This paine likewise is augmented by wanting the sight of our Sauiour Christ, of the most blessed Virgin, of the sweete society of the Angells, & saintes in heauen, & the sight of all other things which they beleiue, & hope to beholde: for of them all they haue a very liuely faith confirmed by the experiēce of their immortallitie, & of the purgatorie itselfe which they suffer. The greatnesse of this paine, I may simbolize, by that which a discreete, wise, and noble

noble man hath, when hee is impriſoned in a very obſcure priſon of the inquiſition, without ſeeing the light of heauen any more but by ſome chinke, or loope-hole: without hauing any communication with his kinred, freindes, or acquaintance: and without knowing what paſſeth in the world, or how long his impriſonment ſhall continue. And allbeeit it is to bee beleiued, that the Angell gardian commeth now, and then, to confort the ſoule of whom hee had care: yet wee may imagine that it anſwereth him, as blinde Tobias anſwered to S. *Raphael*; *What Ioy can I haue beeing ſeated in darkeneſſe, without ſeeing the light of heauen, or my ſweete Creatour, and Redeemer?* *Tob.5.12*

O my ſoule, ſeeing thou beleiueſt this paine that attendeth thee in purgatorie, if thou payeſt not here what thou oweſt for thy ſinnes, deferre not the payment, that almightie God may not deferre thee from beholding him clearely. Deſire with greate feruencie to goe to beholde him, remooving from thee all that may deferre the accomplishment of this deſire: that with the ende of thy life, there may be an ende of thy paine, and that thou mayeſt preſentlie enter into reſt and glorie, Amen. Colloquie

THE III. POINT.

THirdly, I am to conſider the paine which they call of ſence, which my ſoule ſhall ſuffer in Purgatorie, tormented by the terrible fier thereof.

1. This is to bee pondered, firſt, for that this fier is the ſame with that of hell, in compariſon whereof that of this life, is as it were painted: As alſo, for that it wonderfully tormenteth, as beeing the inſtrument of almightie God, and of a wrathfull God, whoſe hande is exceeding heauy when he reuengeth his iniurie. For as the fier melteth the ſiluer, to purifie it from droſſe: ſo this fier as the Prophet ſaieth, ſhall melt, that is, ſhall terribly afflict thoſe ſoules to purifie them from the droſſe they brought from the worlde. So that whileſt there is any thing to purifie, the dolour ſhall continue; for there is no ſleepe, nor diſtraction, nor nothing elſe to temper the furie thereof, as there is in this life. And hereupon holy men conclude, that the dolours of purgatorie exceede in that which is paine, and torment, the dolours that ſinners endure in this life: and thoſe which martirs haue ſuſtained: yea, and thoſe that the king of martirs, himſelfe, Chriſt IESVS our Lord did ſuffer, to whom I am humbly to ſay. *Malac. 3. 3.* *D. Aug. in Pſ. 37. & D Gre. in Pſal. 3. peniten. D. Tho. 3. p. q. 46. ar. 6 ad 3.*

O moſt ſweete Redeemer, chaſtize mee not in thy furie with in the fier of hell: and purifie mee ſo in this life, that I may haue no neede of the fier of purgatorie, Amen. Colloquie

From this conſideration I am to collect three affections, and intentions

of very great importauce. The 1. is, a greate feare of almightie God, and of the rigour of his iuſtice. For if I conſider it well, what neede I bee ſo much amazed that the maieſtie of God, ſtandes beholding the ſoules
Note. burne in hell without hauing compaſsion of them, ſeeing they are his enemies, and perſiſt in abhorring him: as that hee ſhould ſee thoſe of Purgatory burne, enduring moſt terrible paines, and ſometimes for very light ſinnes: and yet louing them much, and beeing beloued of them, hee letteth them burne, and bee in paine vntill they pay all that they owe him?

Colloquie *Who ſhall not feare thee (o king of the nations.) If thou thus burneſt the fruitefull tree for a fewe thornes that were mingled, with the good fruite: how wilt thou burne, and torment the withered barren tree, that hath brought forth nothing, but the thornes of grieuous ſinnes.*

The 2. intention is, to ſatisfie in this life for my ſinnes, and to embrace willingly whatſoeuer penances, and afflictions, ſeeing they are all as nothing in compariſon of theſe other. For that which is ſuffered in this life, is but litle, and for a litle time, and is very proffitable to encreaſe in vertue, and to meritte augmentation of grace, and glory: But in purgatorie: much is ſuffered, and vnproffitably for the endes afore ſaid. And therefore I am to beſeeche our Lorde, that if I ſhall bee careleſſe of this payment, it will pleaſe him to purifie mee with the fier of afflictions, that I may pay here with gaine, that which I ſhall afterwardes pay without gaine.

Colloquie *Mala. 3.3* *O my Sauiour that didſt promiſe to purifie the ſinnes of thy Churche, as golde and ſiluer is purified in the fier, purifie mee as thou willt in this life, that in departing out of it, I may goe to enioye thee, Amen.*

The 3. intention is, to auoide as much as poſsibly I may veniall ſinnes:
1. *Cor.* 3. 12. ſeeing (as the Apoſtle ſaieth) they are no other thing, but wood, hay, and ſtubble to make fewell for the fier that ſhall burne mee in purgatory. The which is a greate raſhneſſe if I haue the eyes of faith to beholde it:
Note. for if I ſhould ſee a man cut wood from a mountaine, and carry it to his houſe, and asking him wherefore hee carryed that wood, he ſhould anſwere mee, that it was to kindle a fier wherein to burne himſelfe, ſhould not I holde him for a mad man? then am not I much more madde, doing things with ſo greate pleaſure, that ſhall burne mee in Purgatorie?

Colloquie Ex D. Tho. ibid. *O my ſoule, ſeeing thou art founded vpon ſo pretious a foundation as is Chriſt our Lord, builde vpon it workes of greate value, golde of charitie, ſiluer of innocencie, and precious ſtones of ſolid vertues, which may remaine with thee vnto life euerlaſting. Beware thou mingleſt not with them workes that ſhall perishe, the wood of auarice, the haye of ſenſuallitie, and the ſtubble of vanitie, louing with*

ſome

ſome diſorder the goods of this life: for this shallbee fewell for the fier that shall burne thee in the life to come. O good IESVS, deliuer mee from ſuch madneſſe, preſeruing mee from theſe ſinnes by thy grace, Amen.

THE IV. POINT.

1. FOurthly, I am to conſider two notable things that are in the ſoules of purgatorie. The firſt is, the greate reſignation that they haue to the will of almightie God, as touching the greateneſſe, and continaunce of their paines: and the greate patience wherewith they ſuffer, and accept their torments, being pleaſed that God is iuſt, and chaſtizeth them according to their merits: and that hee purifieth them in that fiery fornace, that beeing refined they may enter into heauen. From whence I will learne, to haue patience in my afflictions, if I deſier they ſhould bee my purgatorie, and not my hell: ſeeing the leſſer they are, the more proffitable they are to pay my debtes withall, and are contriued by Gods iuſtice to that ende. And ſeeing what ſoeuer is in almightie God, is to bee loued, if I loue him in deede, I am to reioice that hee is a dooer of iuſtice, and that hee hath a place appointed to chaſtize my ſinne, beeing as it is, ſo worthy of chaſtizement. Note. *Cant. 5. 16.*

2. The ſecond is, the greate deſier that theſe ſoules haue to bee ayded by the faithfull that liue vpon the earth with ſacrifices, prayers, almes, faſtings, and other ſatisfactorie workes. As Alſo with indulgences, and other ſuffrages, to get out quickely from thoſe paines, and to goe to enioye almightie God: which ought to mooue mee to fauour them, as much as I may, though I take it from myſelfe to giue vnto them. For if I ſhould ſee my freinde burne in a greate fier, and could get him out without burning myſelfe, or any other hurt, it were a greate crueltie not to get him out. Then if by faith, I ſee theſe ſoules burne in ſuch a terrible fier, and may deliuer them with Maſſes, indulgences, and other good workes, it will bee a greate charitie to bee carefull heerein. And if what I would for myſelfe, I am to will for my neighbour, it is iuſt to doe what I may to deliuer him that ſuffereth paine in purgatorie, as I would that others ſhould doe for mee when I am there. Eſpecially, for that with this care, I make myſelfe worthy that almightie God ſhould then inſpire others to ayde mee: for the mercifull ſhall obtaine mercie, in that kinde wherein they themſelues vſed it. And theſe very ſoules when they come to beholde almightie God, are very gratefull to thoſe that fauoured them in their afflictions, and will ſolicite the fauour of God for vs in ours. Note. Note. *Ex D. Greg. lib. 4 Moral. cap. 57.*

And allbeit I take from myſelfe the ſatisfaction, of the worke that I apply to the deade: yet in giuing it for almes, I augment the meritt, for charitie increaſeth by taking from myſelfe that I had neede of, to ſuccour the needy. For all theſe reaſons the holy ſcripture ſaieth, that it is a holy, and meritorious care to pray for the deade, that the paines of their ſinnes may bee pardoned them: for of this care followe thoſe benefits that haue beene declared, to thoſe that pray for them.

2. *Mach.* 12. 46.

With this meditation is concluded all that appertaineth to the purgatiue waie, and to puritie which is the proper ende thereof, whoſe defectes if any were in this life, are remedied in the purgatorie of the other, to enter with entire puritie into glorie, which is the finall, and laſt thing of the iuſt; whereof meditation ſhallbee made in the ende of the 6. parte; for that it is the laſt of Gods benefits, and the fartheſt ende of the vnitiue way. In the which the iuſt ſhall reſt vnited vnto their God, worlde wihout ende, Amen.

The ende of the firſt Parte.

THE

THE SECOND PART OF MEDITATION APPERTAINING TO THE ILLVMINATIVE WAYE, VPON the Mysteries, of the Incarnation, and Childehood of our Lord and Sauiour Christ IESVS, vntill his Baptisme.

VVith these are inserted Meditations of the life of our blessed LADIE *vntill the same time.*

THE INTRODVCTION.

Of the perfect imitation of our Sauiour CHRIST, *which is the ende of these Meditations.*

THe Meditations pertaining to the Illuminatiue waye, whereof in this second parte wee begin to treate, haue for their subiect the Mysteries of the life of our Sauiour Christ, from the time of his Incarnation vntill his death vpon the Crosse. The which (as it appeareth by what hath beene said in the Introduction of this booke, in the fourth paragraphe) are diuided into three partes: Some of his Incarnation, and Childhood: othersome of his Preaching: and others of his Passion, and death: after the which ensueth the glorified life, which pertaineth to the Vnitiue way, albeit vnto this also are much accordant the mysteries of the passion, wherein our Sauiour Christ discouered the

red the exceſſe of his loue, as hereafter ſhall bee declared. All theſe myſteries the diuine wiſdome ordained, to the ende that with a pleaſing variety they might bee the ſpirituall ſuſtentation of thoſe ſoules that trauaile to perfection, into the which ſoules this ſoueraigne King entereth as into the wine-ſeller of his precious wines: and from theſe myſteries, as from celeſtiall veſſels, he draweth the feruorous wine of loue, and of other moſt ardent affections, wherewith hee cheareth, ſuſtaineth, and maketh them drunken: ordering charity in them with that order, wherwith our Lord himſelfe exerciſed his actes, vnto the which hee inuiteth, and exhorteth vs, ſaying: *I came into my garden, I reaped my myrrhe with mine aromaticall ſpices, I eate my honie combe with my honie, I dranke my wine my milke: eate (o friendes) and drinke, and bee inebriated my beloued.* Which is to ſay: By myne Incarnation I came into the Garden of my Church, and in entring into the worlde, I cut the Myrrhe of many bitterneſſes, and mortifications, that I ſuffered in myne infancie, with the aromaticall ſpices of moſt odoriferous vertues. I preached my doctrine, and practized, it with as much pleaſure, as hee that eateth the hony combe with his hony. I became ſo drunken with the wine of my loue, that I remained naked, and deade vpon a Croſſe, beeing as much pleaſed with drinking the chalice of my paſsion, as hee is that drinketh wine with his milke. Therefore (ô my frindes) and my beloued, prepare the garden of your ſoules: for in them I deſire to worke other three like effectes, you youſelues alſo working them thorough my grace, to imitate my life. Firſt of all; Cut Myrrhe, and the Aromaticall ſpices of vertues, that may mortifye your paſsions, and preſerue you from the corruption of your ſinnes, imitating herein my puritie. Then eate my hony-combe with his hony, meditating vpon the excellent doctrine that I preached, figured by the waxe of the hony-combe, that giueth light: But you are not to eate it alone, but with the imitation of the heroicall vertues included therein, figured by the hony, that nouriſh with its ſweetneſſe. And finally drinke, and bee drunke with the wine of my perfect loue, mingled with the milke that I will giue you of my diuine conſolation, with the which you ſhall ſo eaſily renounce the affections of all earthly things, that you ſhall (if neede bee) remaine naked vpon another Croſſe, to imitate my nakedneſſe, and to loue mee, as I loued you.

Cant. 2. 4.

Cant. 5. 1.

2. Theſe are the three principall exercices of well ordered charitie in her three eſtates, of Beginning, Augmentation, and Perfection. And theſe ſame in that forme, and degree preſcribed, are the principall endes, where vnto the Meditations of the Childood, Preaching, and Paſſion of our Sauiour Chriſt are ordained: whereof the three partes that followe,

followe, doe entreate. Among the which, thoſe of this ſecond parte, which are of his childhood, haue this excellencye, that they moue vs to loue him with more tenderneſſe, and to imitate him with more ſweetneſſe; for that, as in making himſelfe a childe for vs, hee accomodated himſelfe (as the Prophet Iſaias ſaith) to eate the foode proper to children, which is milke, and hony: ſo alſo to thoſe that meditate the myſteries of his infancye, ſpecially to Principiants, hee vſeth to giue more aboundantly the milke, and hony of diuine conſolations, to weane them from terrene, and to animate them to the imitation of his heroicall vertues. *Iſai. 7. 15.*

3. To attaine to theſe endes, wee are to procure, by the meanes of theſe Meditations, to knowe Chriſt IESVS our Lord, true God, and man, with ſo certaine, proper, entire, and perfect a knowledge, that it may arriue to vnderſtand, and penetrate the infinite dignitie of his perſon, and the ineſtimable riches, and treaſures of his grace, with greate eſteeme, and valuation thereof. For in this knowledge (as is teſtified by our Sauiour himſelfe) conſiſteth life euerlaſting: and from it, as from ſeede, proceede the meanes to obtaine it: and with the breath thereof is inkindled in meditation the fier of charitye, which inflameth vs in his loue, from which ſpringeth fortitude of hart to imitate his life, with ſo greate perfection, that (according to that of S. Gregory Nyſſenus) a Chriſtian may bee called *alter Chriſtus*, another Chriſt in humility, patience, and all the other vertues; like as wee ſay of a wiſeman, that hee is another Salomon. *Ioan. 17. 3. Pſal 38. 4.* Sermone de perfecta forma hominis Chriſtiani.

4. The manner of meditating vpon theſe myſteries, to effectuate, what wee pretende, muſt bee to carrye our eyes fixed vpon foure things, and to ponder them with attention. 1. The firſt is, to beholde the perſons that are interpoſed in the myſterie with the excellencyes, and interiour affections that are in them. 2. The ſecond is, to conſider the wordes they ſpeake, and the ende wherefore, and the manner wherewith they ſpeake. 3. The thirde is to beholde their workes, and the vertues reſplendent in thoſe workes. 4. The fourth is, to conſider what things they ſuffer with all their circumſtances, pondering the endes thereof, and motiues there vnto. Out of all theſe foure things, I am all wayes to drawe ſome proffit to myſelfe, animating myſelfe to imitate what may bee imitated, with thoſe other affections, and colloquies that wee ſpake of in the beginning of this booke. All this is to bee donne in euery pointe that the meditation ſhall haue, following the order of the hiſtorie, as in the progreſſe thereof ſhall bee ſeene. And for that among the perſons that are touched in many of theſe myſteries, (eſpeciallye in thoſe of this ſecond parte) the moſt principall is our Ex Patre Ignatio in primo exercitio ſecundæ, & tertiæ hebdomadæ. *In the introduction §. 1. & 2.*

is our blessed Ladie the Virgin, wee must most principally attende to drawe out of these meditations the knowledge, and loue of her, and the imitation of her heroicall vertues, ascending from the imitation of the mother, to the imitation of her Sonne, seeing shee may say vnto vs much better then S.Paule. *Bee yee followers of mee, as I also of Christ.*

1.Cor. 11. 1.

5. To dispose vs the better to the pretense, and estimation of the ende that hath beene spoken of, the meditation folowing of vocation to imitate our Lord IESVS Christ, will help very much, as a foundation of these meditations, imagining him in the likenesse of a most excellent king, elected by almightie God, that should raise vp men to make warre vpon his enemies, inuiting his vassalls to followe him, and promising them, that if they accompany him in the fight, they shall enioye with him the spoiles of the victory.

Ex Patre Ignatio in principio secundæ hebdomadæ.

THE FVNDAMENTALL MEDITATION.

Of the infinite excellencie of the celestiall king, CHRIST IESVS our Lord, and of the Vocation that hee maketh, inuiting all men to followe him.

THE I. POINT.

FIrst, I am to consider, that our Lord Christ is a most excellent king, elected by the eternall Father to rule, and gouerne men, commaunding all to obey him as their proper king, and lawfull Lord; according to that which hee himselfe saide by the Prophet Dauid: *I am appointed king by him ouer Sion his holy hil, preaching his precept.*

Psal. 2. 6.

1. Vpon this truthe, I am to ponder first, the infinite charitie of the eternall Father in the election of this soueraigne king; for that beeing resolued to giue men a king, hee made choice of the best that hee could giue vs: whoe on the one side should bee true man as concerning our nature, that hee might bee before vs with his example, and entreate vs with meekenesse, and compassion: and on the other side should bee true God, and his onely begotten Sonne, that by his infinite power hee might remedie, and aide vs. For (as S.Leo the Pope saith) *If hee had beene man onely, hee could not haue remedied vs: and if hee had beene God onely, hee could not haue giuen vs example.*

Serm. 1. de Natiuitate.

2. From hence I will ascende to consider the excellencyes of this king, in whom concurre all the qualities, that may bee in a most perfect king;

king, as is manifeſt by thoſe, that are attributed vnto him by the Prophets. But principally I will ponder his infinite wisdome, whereby hee knoweth our neceſsities, and miſeries: his omnipotencye, to remedye them; his mercye, in beeing compaſsionate of them; his bountye, and charitye, in deſiring to redreſſe them; his prouidēce, in being carefull for our good, his meekeneſſe, and affabillitye, in entreating vs as bretheren: his liberality, and magnificence, in ſharing among vs his riches, and giuing vs all that hee hath, euen vnto his very body, and blood; his iuſtice, and prudence in gouernement, directing vs with greate integritye, and vprightneſſe; and finally his eternitye, with perpetuall conſtancye in his celeſtiall empire, which ſhal neuer haue an ende. *Pſal. 44. 3. &c. Iere. 23. 5. Zachar. 9. 9.*

3. And to make mee more intirely affectionate herein, I will make a compariſon betweene earthly kings, and this heauenly king: for they impoſe tributes, and taxations vpon their vaſſalls, and exact them with rigour; this quitteth all thoſe, and louingly payeth their debtes himſelfe: they impoueriſh their vaſſals to enrich thēſelues; this impoueriſheth himſelfe to enrich them with his pouerty: they erre oftentimes in their gouernment thorough ignorance, paſsion, or malice: this neuer erreth, becauſe hee is infinitely wiſe, iuſt, and good. They impoſe very heauy lawes vpon their ſubiectes, and yet excuſe themſelues to fullfill them: this impoſeth lawes very ſweete, and by his owne example animateth men to fullfill them. Finally, thoſe are temporall kings, that ende with death, and their empires, bee they of golde, or ſiluer, of braſſe, or of iron ſhall periſh, becauſe they are founded vponfeete of clay: but this king is eternall, and his kingdome ſhall neuer haue ende, becauſe it is founded vpon almightie God. *Iſai. 10. 13. 1. ad Cor 8. 9. Math. 11. 23. 4. & 29. Dani. 2. 32.*

4. From theſe three conſiderations, and from euery one of them, I am to extract ſeuerall affections of praiſe, ioy, and thankes giuing, with greate reſolutions, and offers to doe much in the ſeruice of this ſoueraigne king: ſometimes to this purpoſe I will ſpeake to the eternall Father: other ſometimes to this royall king his Sonne; and other ſometimes to my ſelfe, exhorting my ſelfe heerevnto in this manner.

Colloquie

O my ſoule, praiſe, and glorifye the celeſtiall Father, for hauing giuen thee a king ſo potent, ſo wiſe and ſo holy: reioice at the good fortune that hath befallen thee, to haue ſo louing a king, of whom thou maieſt obtaine fauour and interiour freindship. If men make ſo much accoumpt to bee the minions of earthly kings, how much more oughteſt thou to accoumpt thyſelfe, for beeing the minion, and fauorite of the king of heauen! O ſoueraigne king, I reioice at thoſe ſo infinite greatneſſes that thou haſt, for the which I beſeeche thee to take mee vnder thy protection: for ſeeing thou art hee that doeſt gouerne mee, I am ſure to want nothing. *Pſal. 22. 1.*

THE II. POINT.

1. SEcondly, I am to consider the speeche that this soueraigne king maketh to all his vassalls, perswading them to accomplish the precept of his Father, saying vnto them: *My most iust Will is, to make Warre vpō mine enemies, the deuill, the Worlde, and the flesh, and vpon all vices, and sinnes, and triumphing ouer them, to enter into the kingdome of my Father: Therefore Whosoeuer Will followe mee in this enterprise, let him liue like mee, and hee shall raigne like mee: let him imitate mee in the fight, and doubtlesse hee shall haue part in the victory.* And this is founded vpon that which the same our Lord said by S. Iohn: *If any man minister vnto mee, let him followe mee, and where I am there also shall my minister bee.* which is to say: Whosoeuer offereth himselfe to my seruice, must liue as I liue, & so shall hee enioy the eternall reward that I enioy.

Psal. 2. 6.

1. Ioan. 3. 8.

In hoc apparuit filius Dei, vt dissoluat opera diaboli.

Ioan. 12. 26.

2. Vpon this vocation I will discourse, pondering the sweetnesse, and efficacye thereof, & the greate reasons that are vsed to moue mee to heare, and to follow this Lord 1. First, for that hee that calleth mee, is a king of so greate maiestie, so greate a benefactor, and so franke a giuer, that for a thousand respects I am obliged to his seruice 2. Secondly, for that the enterprise is iust, and much more to my proffit then to his, seeing it is ordained to destroye myne enemyes, from whom I receiue so greate domages.

3. Thirdly, because hee goeth fighting before mee, and descended frō heauē to giue mee an example heereof: and is it much that a meane souldiour should doe that, which his captaine, and his king doth, when as Gedeon, and Abimelech, but in saying to their soldiours, doe what you shall see vs doe, were instantly obeyed?

Iudic. 7. 17. & 9. 49.

4. Fourthly, for the assurāce that hee promiseth vs of the victory, and the greate rewarde that hee will giue vs, if wee conquere 5. Fiftly, for the greate glory, and honour that will ensue hereof, as well to him, as to his Father, and to all his vassals.

Colloquie *Osea 11. 4*

O eternall king, I giue thee thankes for the sweetnesse where with thou calleſt vs, attracting vs to thy seruice With Adams cordes, Weaued With so effectuall reasōs. O that all men by thy diuine light might vnderstand them, that all With ardent charity might followe thee!

THE III. POINT.

1. THirdly, I will cōsider the diuerse kindes of mē that are in the worlde, to whose notice this vocation arriueth. The first is, of those that make thēselues deafe to this calling, who beeing deluded with the goods of this life, will not follow this king; pōdering the ingratitude, & disloyaltye

tye of these wretches, cõpassionating their deafenesse, and condoling that the nũber of them should bee greate, for (as S. Bernard saieth) All Christiãs desire to arriue where Christ is, and yet few will follow after Christ: All would haue the rewarde of those that follow him, but there are not many that will endure the trauell to follow him: who in chastizement of their disobedience (like those that were called to the bãquet, and excused themselues) shall neuer attaine to enioy his sweete society: to whom our Lord swore that they should neuer more taste of his supper: vsing likewise vnto them that speeche of the diuine wisdome: Because I called you, and you heard mee not, I will laugh at your perdition, chastizing your rebellion with death euerlasting.

Serm. 11. in Cant.

Luc. 14. 18.

Prou. 1. 24.

2. The second kinde is, of those which are willing to follow this king, & to accompany him in this warfarre, marry yet not to neere, contenting thẽselues to keepe his cõmandements, desiring to remaine with their riches, & dignities, and to enioy the lawfull pleasures of matrimony, becausse they haue not a minde to arriue to greater perfection: like that young man that from his infancy had kept the commandements of almighty God, & when Christ said vnto him, that if hee would bee perfect, hee should sell all that hee had, and giue it to the poore, and come follow him, hee went away sad, and would not doe it, contenting himselfe with doing what hee was wont to doe. These, allbeit they doe what is sufficient for their saluation: yet as their imitation commeth short, so also their rewarde shallbee short. For it is a kinde of shortnesse for a souldier not to imitate his captaine in all that hee can, to his vttermost power, when as his captaine doth for him more, then hee is obliged vnto.

Matt. 19. 21.

3. The third kinde is, of those who with a generous minde offer themselues to follow this king in all, and thorough all, obseruing not only his precepts, but also his counsells, as hee himselfe obserued them; liuing in pouerty, chastity, and obedience, renouncing riches, and the lawfull pleasures of matrimony, yea & their owne liberty, perfectly to imitate their Lord. And these are Religious men, who as they imitate Christ with more perfection, so also they shall receiue of him a more copious rewarde, one in this life, which is the hũdred folde, and the other afterwarde in life euerlasting. Vnto this manner of life it were reason that wee should all of vs offer our selues, not so much for the tẽporall, & eternall interest that ensueth thereof, as for the infinite obligation that wee haue to loue, and serue this greate king, And becausse (as the Wisemã saieth) it is greate glory to follow our Lord with perfection. And the neerer wee follow him, the greater shallbe our glory, labouring to bee perfect, as our heauenly Father is perfect: and as is this king, and master, that for our example hee hath giuen

Matt. 19. 29.

Eccl. 23. 38.

Matth 5. 48.

Luc 6. 46.

vs. From hence it is, that thoſe, who by a ſpeciall vocation haue not beene called to this kinde of life, are to make demonſtration of the good will they haue to ſerue this Soueraigne king, ſaying vnto him with the royall Prophet Dauid: *My harte is prepared, ô God, my harte is prepared*: beholde mee heere readye to fullfill thy precepts, and likewiſe prepared to obſerue thy counſells: I offer myſelfe for thy loue to follow thee in pouertye, and chaſtitye, abandoning my libertye, and all whatſoeuer I haue for thy glory; if thou willt but vouchſafe to call mee to ſuch a kinde of life.

Pſal. 107. 20

4. To theſe three kindes of perſons may bee added a fourth, which is of thoſe that are called by this celeſtiall king, not only to imitate him in pouertye, chaſtitye, and obedience: but alſo to bee his inſtruments to call others, and by his fauour to fight, not only againſt their owne enemyes, but alſo againſt the enemyes of their neighbours, ayding them to their ſaluation, & inuiting thē (as Wiſdome ſayeth) to mount vp to the fortreſſe, and to the walles of the citty: that is, to the higheſt of Chriſtian perfection. In this kinde enter thoſe Religious, whoſe ende is, in imitation of the Apoſtle, to attende not only to their owne ſaluation, and perfection, but alſo to that of others: and ſuch is the ende of our Society of IESVS, for we that are the Religious thereof, profeſſe to bee the companions of IESVS in this enterprize, and thoſe which in this manner are called, ought to bee exceedingly contented with their vocation, conſidering the highneſſe thereof, & to giue many thankes to him that called them, offering them ſelues with greate courage to vndertake whatſoeuer trauailes, and peregrinations, whither among Chriſtians, or Infidells, euen vnto the ſhedding of their blood, if neede bee, for the glory of almightie God, and the ſaluation of their ſoules, vſing thoſe wordes of the Prophet Iſaias. Beholde mee here (o Lord) ſend mee whither thou willt, for I am ready to doe whatſoeuer thou commandeſt mee.

Prou. 9. 3.

Iſa. 6. 8.

The Concluſion of What hath beene ſaide.

1. By what hath beene ſaid in this meditation, I inferre with what ſpirit wee are to enter into the meditations enſuing: euery one endeauouring to imitate Chriſt our Lord moſt perfectly, conformable to the eſtate that hee hath choſen. If he be a Religious man, following his proper inſtitution with perfection. If hee holde an eſtate of continencye, or preiſt-hood, fullfilling all his obligations with integrity. And if hee bee a married man, diſpoiling his harte of diſordinate affectiōs to the things that hee poſſeſſeth, according to the rule of the Apoſtle which ſayeth: *Thoſe, Which haue Wiues, let them bee as if they had none: Which buy, and poſſeſſe, as if they poſſeſſed not: and thoſe Which vſe this Worlde as if they vſed it not*, doing all things in ſuch

1. Cor. 7. 29.

ſuch ſorte, that for them they neither looſe Chriſt, nor grow colde in his loue, and holie ſeruice.

2. But thoſe which haue not yet taken an eſtate, and deſire to make choice of that which is moſt conuenient for their ſaluation, and perfection, their ende muſt bee, to regarde what our Lord Chriſt doth inſpire them, to imitate him in that degree of perfection, where vnto they ſhall finde they are moued: wherein they ſhall bee ayded by the 6. 7. and 8. meditations of the third parte.

THE I. MEDITATION.

Of the Decree made by the moſt holy TRINITY, *that the ſecond Perſon of Deity, ſhould become man for the redemption of Mankinde, loſt by the ſinne of* Adam.

1. IN the entrance of this meditatiō, and of thoſe enſuying which treate of this myſtery, it ſhall not bee amiſſe to imagine almightie God our Lord Three, and One, ſeated in a throne of infinite maieſty, enuironed (as S. Iohn ſaw him) with the bow of heauen, the ſymbole of his infinite mercy, with the three colours of his infinite goodneſſe, wiſdome, and omnipotencye, wherewith hee gouerneth all things, and hath both will, knowledge, and abillitye to remedy our miſeries. Then will I imagine all mankinde (and myſelfe among them) thorough the ſinne of Adam, proſtrate vpon the earth, diſpoiled, wounded, and halfe deade, as was that poore man who in the waye of Iericho fell among theeues: And the three perſons of the Deity beholding them, taking compaſsion on them, and entring into counſell what meanes they ſhould take for their remedy. *Apoc. 4. 3.* *Luc. 10. 30.*

2. With this holy repreſentation, proſtrate in ſpirit before this throne, and adoring the moſt bleſſed Trinity, I will humbly beſeeche him to illuminate mee with his diuine light, that I may knowe the depth of the counſell that he tooke for our remedy, in ſuch ſorte as may proffit mee. And the louely veiwe of his celeſtiall bow, ſhall encourage mee to approach (as S. Paul ſaieth) with greate confidence to the throne of his grace, hoping to obtaine mercy, and ayde in time conuenient, as is this time of praier. *Heb. 4. 16.*

THE I. POINT.

THe firſt point, and the foundation of thoſe that follow, ſhallbee, to conſider the decree that God our Lord made in his eternity, for the remedy *Ex D. Th. 3. p. q. 1.*

art. 1. & 2. & q 4. art. 1. medye of mankinde, that was loſt by the ſinne of Adam, pondering the cauſes that moued him therevnto; ſome in the behalfe of his infinite mercy, and others in the behalfe of our owne miſery, and of the lamentable meanes whereby wee incurred it.

Heb.1.16. Nõ Angelos apprehendit, ſed ſemen Abrahæ. 1. Firſt, I will cõſider that our Lord hauing created two ſortes of creatures to his owne image, & likneſſe to ſerue, & to praiſe him; to witte, Angells, and Men; Angells in the Empyrean heauen, and men in the terreſtriall paradiſe: and hauing ſeene that a greate part of the Angells ſinned, and ſo likewiſe the men: hee determined to demonſtrate the terribleneſſe of his rigorous iuſtice by chaſtizing the Angells, bending againſt them the rigorous bow of his indignation, and throwing them immediately from heauen into hell, not giuing them any time of repentance. But to men, though they deſerued the ſame puniſhment, hee was deſirous to ſhew the riches of his infinite mercy, determining to remedy them, and to draw them out of thoſe miſeres, into which they had fallen, by giuing thẽ meanes to obtaine pardõ of their ſinne. For in nothing is the mercy of almightie God ſo reſplendẽt, as in pardoning ſinnes, & taking compaſsion on his very enemyes: neither were it reaſon that mercy ſhould omitte to ſhew it ſelfe in a thing, that ſo greately doth magnify it. And thus did hee with men, according to that of S. Paul; *The benignity, and kindnes towards man of God our Sauiour hath appeared,* in that hee hath ſaued vs, *not by the worckes of iuſtice which wee did, but according to his* infinite *mercy*.

1. Petr. 2. 4.

Sap. 11. 10 & 12. 1.

Ad Tit. 3. 3.

For the which euery one of vs ought to giue infinite thãkes to this our Lord, conſidering that wee being creatures ſo vile, that wee deſerued to bee vnprotected by his iuſtice; yet hee tooke vs vnder the protection of his mercy, reiecting the Angells that were much more noble then wee.

Colloquie *O eternall God true Father of mercy, where with ſhall wee repay thee ſo ſoueraigne a benefit as this, that without any merit of ours, thou giueſt vs a remedy, to obtaine pardõ of our ſinnes? let the Angells that remaine in heauẽ laude thee for this ſauour: let the men that liue vpõ the earth, acknowledge it, & make vſe of it: and let my ſoule melt it ſelfe in thy loue, ſinging the multitude, & greateneſſe of thy mercy, by the which I beſeeche thee to pardon my ſinnes, ayding me that I may neuer more returne vnto them, Amen.*

This cõſideration I am to applye to myſelfe, pondering, that albeeit almightie God our Lord thorough his mercy hath made a decree to pardon ſinnes, & effectually pardoneth thoſe that ſubmitte thẽſelues: yet to the rebellious hee vſeth his rigorous iuſtice, condemning them, as hee did the deuills. And therefore I am to endeauour not to reſiſt Gods mercy, leſt I fall into the handes of his iuſtice.

2. Then will I põder the cauſes that in ſome ſorte moued the diuine mercy,

cy, to haue cõpaſsion on our miſery: One was, for that Adã by his ſinne, not only endãmaged himſelfe, but alſo all that deſcended of him; who were to bee borne ſinners, condẽned to death & to perpetuall priſõ, incurring theſe damages, not by their owne perſonall will, but by that which they had in their firſt parent. But whereas almigtie God was ſo mercifull, that his clemency could not permitte, that his whole worke, for one mans tranſgreſsion, ſhould periſh without remedy: and that all this viſible worlde, that was created for man, ſhould bee fruſtrate of his ende of ſeruing the ſinner, hee therfore reſolued to finde out the remedy. From whence I will collect two motiues to repoſe my confidence in Gods mercy, alleaging thẽ as Dauid did for reſpectes, wherefore hee ſhould remedy my miſery. 1. The one, becauſe I was cõceiued in ſinne; frõ whence originally ſpring all miſeryes. 2. The other, for that I am, neither to bee contemned, nor abhorred: ſeeing hee abhorreth nothing that hee made.

Rom. 5. 12

Note.

Pſal. 50. 7.

O moſt mercifull Father, ſeeing thou knoweſt the maſſe, whereof wee thy childrẽ were formed, which iſſued good from thee, and by Adam was made euill, haue compaſsion on vs, remedying the hurt donne by Adam, to reforme the good donne by thee. My handes haue defaced in mee the worke of thy handes: let thine by thy aboundant grace, repaire what mine did deface thorough my greate ſinne, Amen.

Colloquie Sapient. 11. 25. Pſal. 102. 14. Sapient. 2. 24.

3. Another cauſe was, for that man ſinned beeing tẽpted, and ſeduced by the deuill, partely for the enuy that hee had of his good: partely for his rage againſt almightie God, deſiring to reuenge himſelfe of the Creator in the creature, who by him was ſo fauoured, and in whom his diuine image was ſtãped: wherevpon almightie God himſelfe moued to compaſsion, would take to himſelfe the cauſe of man, with a determinatiõ to remedy him, becauſe his enemy ſhould not remaine for euer victorious. And therefore hee ſaide vnto him, when Adam had ſinned: *I will put enimityes betweene thee, and the woman, and thy ſeede, and the ſeede of her*: and they ſhall breake thy heade, vãquiſhing him that vãquiſhed thẽ, & triumphing ouer him that triũphed ouer thẽ. whereby he alſo putteth mee in hope, that hee will haue compaſsion on mee, and take my cauſe for his owne, ſeeing the deuill now perſecuteth mee with the like enuy, and rage: & ſo I may ſay vnto him with Dauid: *Arize (ô Lord) iudge thyne owne cauſe*, ayding me with thy grace to breake the heade of the ſerpẽt, who allwayes perſecuteth mee, becauſe hee abhorreth thee.

Note.

Genſ. 3. 15.

Pſalm. 73. 22.

THE II. POINT.

SEcondly, I am to cõſider the admirable decree, made by the moſt ſacred Trinity, that the ſecõd perſon, who is the ſõne of almightie God ſhould bee made man to redeeme mãkind, loſt by the ſinne of Adam; pondering the cauſes

causes that moued him therevnto, some in regarde of our owne greate necessity, and mysery: and others in regarde of his infinite bounty and mercy.

1. First I will consider, how the most holy Trinitye, seeing in his eternity many meanes that hee had to remedy men, either by pardoning them by his sole and pure mercy: or by creating another new man to satisfie for them: or by imposing this charge on the Seraphines: hee would not make choice of a meane that was more easy, nor lesse perfect; nor would hee impose the charge of this worke vpon another, but chose the best meanes that was possible, plotting that the Sonne of almightie God should become man, for the remedy of man: In such wise, that hee coulde not giue vs a better remedier, nor a more powerfull remedye, nor a more copious redemption, willing that where sinne abounded, there grace should abound more infinitely.

Note.

Ad Rom. 5. 20.

2. To ponder this veritye the more, I will consider what the first man did against almightie God, and what almightie God doth for man; comparing the thoughtes, and deuises of the one, with those of the other. Adam plotted with pride to rebell against almightie God himselfe, desiring to vsurpe his diuinitye, and wisdome; and to haue signory ouer all things: whereby hee deserued that almightie God should abhorre, and humble him, and should annihilate his peruerted nature; But God of his infinite goodnesse, was not only willing to pardon this iniury, but to that ende chose a meanes of the greatest honour and possit for man, and of the greatest humiliation, and trauaile for almightie God: for that the diuine Worde beeing of infinite greatnesse, and maiestye, sticked not (as S. Paul saith) vpon exinaniting, and hūbling himselfe, to take the forme of a seruāt, and to inuest himselfe with the mortall, and passible nature of his very enemye, ioyning it to himselfe in vnity of person, to drawe him out of that greate misery, whereinto hee was fallen thorough sinne, and to exalt him to that high honour, and happinesse, that hee might lay holde vpon by his grace. For (as S. Augustin saieth) *God made himselfe man, to make man God: that by the vertue of God made man, men might bee God by participation.*

Note.

Psa. 137. 5

Phil. 2. 6.

Ser. 9. de Nntiuit.

3. Finally, cōsidering this soueraigne decree, I will with greate astonishment admire the infinite bounty, and mercye of almightie God, which sometimes with Moyses I will magnify, saying: *Dominator, Lord God, mercifull and clement, patient, and of much compassion, and true, Which keepest mercy vnto thousands of generations, Which takest away iniquity, and Wicked factes and sinnes; and Without Whom no man of himselfe is innocent before thee.* Othertimes with the Seraphines, couering with my wings the face, and feete of almightie God, and adoring this coniunction of his diuinitye, and humanitye

Exo. 34. 6

nitye, I will crye out, saying: *Holy, Holy, Holy is the Lord God of hostes, all the earthe is full of his glory,* thorough the greatnesse of his mercy. And otherſometimes, I will giue thankes to this our Lord for this ſo glorious a benefit, ſaying vnto him.

O Eternall God, I moſt humbly thanke thee for this ſoueraigne plot which thou inuentedſt for my remedy, taking vpon thee my baſeneſſe, to communicate vnto mee thy greateneße: Graunt that I may humble myſelfe to ſerue thee, as thou diddeſt humble thyſelfe to remedie mee; and that I may doe all that I can for thy ſeruice, ſeeing thou diddeſt all that thou couldeſt for my remedie. O my ſoule, doe for thy God all that thou canſt, for all is but litle, conſidering how much thou doeſt owe him. Learne to eſteeme almightie God, as hee eſteemeth thee: and ſeeing hee hath exalted thee to ſuch a greateneſſe, doe not thou any thing that may bee vnbeſeeming it, Amen. Colloquie. *Ex D. Leo ſerm. 1. de Natiuit.*

THE III. POINT.

THirdly, I am to conſider, how in this worke of the Incarnation, our Lord God pretended withall, to diſcouer vnto vs the infinite excellency of all his perfections, and vertues; employing them with the greateſt perfection that was poſsible, & to our greateſt commodity. This may bee pondered diſcourſing briefely of the moſt principall.

1. Firſt, hee ſhewed his infinite bounty in communicating himſelfe with the greateſt communication that might bee, giuing his perſonall beeing to a humane nature, and in this manner ioyned in kinred with the whole linage of man. Note.

2. He ſhewed his charitie in vniting to himſelfe this nature with ſo ſtrict an vnion, that one, and the ſame might bee man, & God, to the end that all men might bee, one and the ſame thing with almightie God, by the vnion of loue, giuing them freely, and liberally the thing that hee moſt loued, and eſteemed, and with it all other things whatſoeuer. *Ad Rom. 8 32.*

3. He ſhewed his infinite mercy, brothering it meruailouſly with iuſtice: for there could not bee a greater mercy, then for almightie God to come perſonally to remedy our miſeries, and to make himſelfe capable of ſorrow, that hee might bee truly cõpaſsionate of them. 4. Nether could there bee greater iuſtice, then for almightie God himſelfe made man, to pay our proper debt, ſuffring therefore the paine of death that our ſinnes had deſerued: neither could there bee greater brotherhood, then to apply to vs men by mercy, that rewarde which God-man merited by iuſtice: giuing mee an aſſurance to obtaine all things that are conuenient for mee, ſeeing this our Lord gained them all by iuſtice, and applyeth vnto mee *Pſal. 84. 11.*

his merits by infinite mercy.

Ex D. Damasco lib. 3. de Fide orthodoxa a principio.

5. Hee also shewed his immense wisdome, in inuenting a meanes how to conioyne things so distant, as are almightie God, and Man; eternall, and temporall: impalsible, and passible: and in plotting how to vnloose the most difficult knot of our sinnes, the diuine mercy pardonning them, without preiudice of his iustice.

6. Hee shewed his omnipotencye, in doing for man all that posibly hee might to honour, and to enriche him: for among all the diuine workes there is none greater, then for almightie God to make himselfe man.

7. Finally, hee demonstrated his sanctity, and all his vertues, imprinting them in almightie God made man, that hee might bee a visible patterne of them all, animating vs by his example to imitate them, and ayding vs by his grace to procure them, which not doing, no man can bee excused. For if God loue his neighbours, who should not loue them? If God doe good to his enemyes, who should doe euil to his? If God humble himselfe, who should bee prowde? If God suffer, and endure, who should bee impatient, and ill-suffering? And if God obey, why should not man bee obedient?

8. These six diuine pefections resplendent in this worke, are to moue mee to praise almightie God seuen times a day, yea, seuen thousand times, if so I may, desiring to loue and to serue him, with the greatest perfection that may bee posible. For if before almightie God made himselfe man,

Deut. 6. 5.

hee required that wee should loue him with all our harte and soule, spirit, and forces: with how much greater reason may hee now require of mee this degree of loue, and feruour in his seruice? And seeing workes are the

D. Greg. homil. 36. in Euang.

proofe of loue, I am in them to demonstrate this my loue, endeuouring to imitate those most excellent perfections, that hee discouered in this worke: to witte: his bounty, charity, liberallity, mercy, and the rest which are imitable, and especially those vertues, that this God incarnate exercised in the worlde for our example.

Colloquie

O most blessed Trinitie, What thankes shall I giue thee for hauing discouered in this Worke, those infinite greateneſſes, that thou heldst closed in thy breaste? What shall I giue thee, that shall not bee all to little for so soueraigne a gift? How shall I loue, and serue thee therefore? Behold mee heere Wholely dedicated to thy seruice, With a desire to loue thee, as thou louedst mee: and to imitate those vertues, that thou discoueredst vnto mee. And seeing thou hast giuen mee that Which is more, giue mee also that Which is lesse, graunting mee that I may loue thee, for the infinite gift that thou gauest mee, Amen.

THE

THE II. MEDITATION.

Of Gods infinite Charitie reſplendent in this myſterie of the Incarnation, and of the greate benefits that we receiue thereby.

ALlbeeit, all the Diuine perfections are (as hath beene ſaid) reſplendent in the decree of the Incarnation: yet aboue them all, Charity moſt floriſheth, of which this meditation ſhallbee: (leauing the others to the ſixt parte.) And it ſhallbee founded vpon that which our Sauiour Chriſt ſaid to Nicodemus: *So God loued the worlde, that hee gaue his onlybegotten Sonne; that euery one which beleeueth in him, perish not, but may haue life euerlasting*. In which wordes our Sauiour diſciphered three moſt principall things of this ſoueraigne myſterie; to witt: *The principall fountaine from whence it proceeded: The greateneſſe thereof: The endes, & admirable effects thereof.* *Ioan.3.16* *1.Ioã.4.9*

THE I. POINT.

FIrſt, I am to conſider the infinite greateneſſe of the perſon that loued vs, and did vs this ſoueraigne benefit, and the infinite baſeneſſe of him that is loued, and to whom this fauour is donne, comparing the one with the other.

1. Firſt, I will ponder, how the originall of this ſoueraigne benefit was the infinite charity, and loue of almightie God; who as touching his owne proffit, and bleſſedneſſe, had no neede to loue any body but himſelfe: for with only beholding, and louing himſelfe, hee is infinitelie bleſſed. Yet for all this, of meere grace hee would loue the creatures, and doe good to them; only becauſe hee is good, and to demonſtrate in them the riches of his bounty: according to that of the Apoſtle: *God which is rich in mercy, for his exceeding charity loued vs*: that is to ſay: Hee loued vs, not becauſe hee had neede of vs, nor becauſe wee of right did merit it: but only for that his mercy was compaſsionat on miſery: and his charity would needes breake forth from him to loue others. *Epheſ 2.4*

2. Secondly I will ponder, how Gods infinite charity paſſed yet farther, in deſiring ſo to loue the worlde, hee beeing who hee is. I call the worlde, the multitude of ſinfull men, that ſinned in Adam contracting from him the foule ſpot of originall ſinne, and afterwarde thorough

their owne will fell into moſt greiuous, and actuall ſinnes, by the which they made themſelues moſt vnworthy to be loued, and deſerued to bee very much abhorred. In ſo much that almightie God not only loued men when they were not, and ſo conſequently were neither freindes, nor enemyes: but, hee loued them alſo when they were enemyes, rebells, and vnthankefull for other innumerable benefitts that hee had donne them, to diſcouer heerein the infinite treaſures of his mercye, and charitie.

Note.

3. Thirdly, I will make compariſon betweene that which almightie God doeth in heauen, and that which men doe vpon earth: pondering how God loueth the worlde, that abhorreth almightie God, that loueth it. The worlde employeth itſelfe in offending God: and God deſireth to employ himſelfe in benefitting the worlde: admiring therefore with myſelfe at the abhominable wickedneſſe of the worlde, and at the infinite bountye, and charity of God, I will ſay.

Colloquie

O God, of infinite maieſtie, Why vouchſafedſt thou to loue a Worlde of infinite baſeneſſe! Thou knowing What the Worlde is, Why doeſt thou not abhorre it? Why doeſt thou not ſinck, and anihilate it? Bleſſed bee thy immenſe charitie, in Whoſe boſome is contained the loue of ſo vngratefull a creature. Demonſtrate it (o Lord) towards mee, in making mee to loue thee, as thou loueſt mee, and to ſerue thee, as thou doeſt merit, Amen.

Theſe three things I am to applye to myſelfe, putting myſelfe in the place of the worlde, who vngratefully, and forgetfully haue abhorred, and offended almightie God: and yet for all this, God hath not omitted to loue mee, deſiring to doe mee good, that I might hartely loue him.

THE II. POINT.

Vt Filium ſuum vnigenitum daret.

SEcondly, I am to conſider the infinite greateneſſe of the gift, that almightie God, gaue to the worlde, which was his only begotten Sonne. Wherein I am firſt to ponder.

1. That the loue of almightie God is not a loue of wordes only, & faire compliments, but a loue of deede, and of action, doing good to thoſe whō hee loueth: and the more hee loueth, the greater benefits hee beſtoweth vpon the beloued. From hence it is, that to demonſtrate the infinite greatneſſe of his loue, hee gaue vs the moſt precious thing that hee could giue vs, which was his only begotten Sonne, of equall dignity with his Father, and one, and the ſame almightie God with him, willing that hee ſhould become man like vs, that within one man might dwell the fullneſſe of almightie God, of the which all might participate. And for this cauſe Chriſt

Coloſſ. 2. 9

our

our Sauiour desiring to endeare the greateneſſe of the diuine loue, ſaide: *So God loued the worlde, that hee gaue his only-begotten Sonne*: as who ſhould ſay: Hee could not loue it more then to giue his Sonne; and that not any Sonne; but his naturall, ſole, and only begotten Sonne. And in ſteede of this worde: *He loued*, hee might haue put ſome other like wordes, ſaying: So God eſteemed the worlde; ſo hee honored it, ſo hee glorifyed, and exalted it: ſo hee inriched, and protected it, that hee gaue his only-begotten Sonne: and this freely, and of meere grace: for there was none that could merit ſo infinite a gift. *Ioan. 3. 16*

2. Then wil I ponder, vpon whom this ſo precious gift was beſtowed: which was vpon a worlde, peruerſe, vngratefull, and forgetfull: vpon a worlde ſo beſtiall, that this greate, and onely-begotten Sonne of almightie God comming to liue therein: *Mundus meum non cognouit*. *The worlde knewe him not*; neither eſteemed, nor reuerenced him, as it ought: neither knewe it how to bee thankefull vnto him for the greate honour, and benefit, which from him it receiued. And ſo comparing what almightie God doeth for men, which is to giue them his Sonne: and what men doe againſt almightie God, which is, to offende him, and to bee vngratefull for his gifts, I will greately admire the infinite charitie of almightie God, deſiring earneſtly to loue him for this fauour, endeauouring actually to demonſtrate my loue, that as almightie God gaue mee the only Sonne that hee had: ſo I may giue him the onely ſoule, and the onely harte that I haue, employing my memorie, vnderſtanding, and will, with all my ſenſes, & faculties to loue, and ſerue ſuch a Father, that gaue ſuch a Sonne to ſuch a worlde. *Ioan. 1. 10*

Colloquie

O eternall Father, I giue thee all the thankes I can, for the infinite loue that thou haſt borne vs, giuing vs the moſt beloued, and precious thing that thou hadſt. I deſire to loue thee, as thou louedſt mee, giuing thee the moſt precious thing that is within mee. Receiue my harte in pledge of this loue, that from this day forward, I may not only loue thee in wordes, and in tongue, but in deede, and in truth, ſeeking allwayes thy glorie without mixture of any thing that is prophane, Amen. *1. Ioan. 13*

THE III. POINT.

THirdly, I am to conſider the ende wherefore almightie God gaue vnto the worlde this his only-begotten Sonne, and what infinite benefits redounde vnto men by this gifte: Wherein I am to ponder how the Sonne of almightie God came into the worlde (as hee giueth teſtimony of himſelfe: *Vt ſaluificem mundum*) to ſaue the worlde with moſt perfect ſalua-

Vt omnis qui credit in ipſum nō pereat: ſed habeat vitam æternam.

tion, the which consisteth in two things.

1. First, in taking from it all things that are the cause that it should perish, and bee condemned, pardoning it of its sinnes, deliuering it from the slauery of the deuill, and from the eternall prison of hell, and from all other miseries that are annexed to sinne, and are the cause of retourning vnto it.

2. Secondly, in giuing vnto it the life of grace, with all the supernaturall vertues that accompany it, and finally life euerlasting. And in these two things are included innumerable others, which hereafter wee shall haue occasion to speake of.

3. And finally to seale vp the greateness of this benefit, almightie God willeth that it should extende itselfe to all the men of the worlde, of what estate, and condition soeuer, without excluding for his parte, any that wil beleeue in him with a liuely faith, who shall not perishe, but shall all of them obtaine life euerlasting. Now this beeing so, to mee also this benefitt is extended, and I may applye all these wordes to myselfe saying with all truth: so God loued mee, that hee gaue mee his onely-begotten Sōne, that beleeuing in him with a liuely faith, I may not perish, but obtaine life euerlasting.

Colloquie *O only-begotten Sonne of the Father, What thankes shall I giue thee, for hauing come into the Worlde to free vs from so many euills, and to heape vpon vs so many benefits! Thou pardonest our sinnes, dispoylest hell, openest the gates of paradise, vanquishest the deuill, triumphest ouer the Worlde, tamest our flesh, cuttest off our perills, comfortest our heauinesses, quickenest our Workes, augmentests our merits, giuest vs perseuerance in thy grace, and finally crowndest vs With thy glorie. Without thee Wee had nothing of this, and now by thee Wee possesse it all: for by thee descende from heauen all the benedictions, and mercies that replenish the earth. Blessed bee the Father that gaue thee vnto vs for our remedie: and Blessed bee thou his Sonne, that camest to remedie vs. Remedie mee effectually (o Lorde) that I may not perish, but obtaine by thee life euerlasting, Amen.*

4. By what hath beene saide in this, and in the precedent meditation, it appeareth, that the causes, and motiues of the Incarnation, may bee reduced to three rankes, inchayned one within another. One, in regarde of the diuine perfections, to manifest them. Another, in regarde of our miseries, to remedy them. And the third, in regarde of the supernaturall riches of grace, and glory to communicate them. Of these three things wee are to weaue a most strong triple corde, wherewith strongly to binde
Eccl 4.12 vs to this diuine worde Incarnate, ioyning vs vnto him with perfect loue: seeing wee haue so many motiues to loue him, as are the diuine perfections

ctions that hee hath discouered vnto vs, and the miseries from which hee hath freed vs, and the graces, and vertues that hee hath merited for vs.

THE III. MEDITATION.

Of the Decree that almightie God made to be borne of a Woman: and of the election of our Blessed Ladye to be his Mother: and of the singular graces that therefore hee graunted her in the instant of her Conception.

THE I. POINT.

FIrst, I am to consider, how almightie God hauing determined to make himselfe man, although hee might haue taken the body of a perfect man, as was that of Adam, yet hee would not, but bee borne of a woman (as S. Paul saith) and haue a mother, as a other men had: And this hee reuealed in the beginning of the worlde, saying vnto the serpent: That the Seede of the woman should breake his heade. To this determination there were many causes that moued him, wherein to our proffit, hee discouered his infinite charity. *D.Th.3.p. q.31. ar.4* Note. *Gal.4.4.* *Gen.3.15.*

1. The first; for that the diuine bounty, which so much loueth to communicate itselfe to its creatures, might bee more dilated, and to greater greateneſſes in both the sexes of humane nature, exalting a man to the infinite dignity of the naturall Sonne of God: and exalting a woman to the dignity of the Mother of God, which (as S. Thomas saieth) is in some sorte likewise infinite: whereby hee giueth vs assurances, that without acceptiõ of persons, his intention is to doe good vnto all. For (according to that of the Apostle) in Christ IESVS there is no difference of male, nor female; of bond, nor of free: of little, nor of greate. Note. *3.p q.25. ar.6.ad 4.* *Gal 3.28.*

2. The second cause was: That as our perdition began by a man, and a woman: so our redemption should begin by another man, and another woman; principally by Christ, as beeing the heade, and our onely mediator, and Father of the worlde to come: And secondly, by his Mother, as by his assistant in the worke of our redemption: to both whom men should repaire for the remedy of their necessities, with that confidence, that they vse to haue recourse to their owne Father, and mother. But especially our Lord Christ would haue a mother, that shee might likewise bee the Mother, and aduocatrice of sinners; who if thorough pusillanimitye they should bee afraide to haue recourse vnto him, for that hee is not onely man, and our aduocate, but also almightie God, and a Note. *Isai.9.6.* Note.

and a iudge moſt iuſt: they might confidentlie approche to his bleſſed Mo-
D. Anſel. lib. de excell. Virg. cap. 6. ther, to whom it pertaineth not to bee a iudge, but an aduocatrice, that ſhee as a Mother full of mercye, and pitty might bee an interceſſour for all. Whereby wee may ſee the greate longing that almightie God hath of our ſaluation, and that wee ſhould bee confident to obtaine it, ſeeing hee hath inuented therefore ſo greate meanes, ſo ſweete, and ſo effectuall.

Colloquie *I giue thee thankes (o eternall Father) for hauing giuen vs a Father, and Mother of our owne nature, by whoſe mediation wee may ſecurelie negotiate thy grace. I giue thee thankes, (o diuine worde) for that it was thy holy will to haue a Mother, who ſhould likewiſe bee ours, by whom wee ſhould finde entrance vnto the throne of thy infinite mercie, that wee may not bee condemned by the rigour of thy iuſtice, Amen.*

3. The laſt cauſe was, for that it was the pleaſure of almightie God to make himſelfe a childe for vs, and to haue a Mother on earth to whom to obey, and ſubiect himſelfe, like other men: to giue vs an example of humillitye, and of other vertues, as ſhall bee ſeene in the ninth meditation, and in the other enſuing.

THE II. POINT.

SEcondly, I am to conſider the election of our bleſſed Ladie the Virgin, to bee the Mother of almightie God: pondering how the moſt holy Trinity, among the innumerable women that hee ſaw in his eternity, caſt graciouſly his eyes vpon the bleſſed Virgin, and made choice of her for thoſe greateneſſes, that in the precedent pointe wee haue ſpoken of; that is to ſay: for beeing the Mother of the Diuine worde Incarnate, and his cooperatrice in the redemption of the worlde: the Mother, and aduocatrice of men: and ſhee to whom almightie God himſelfe, as hee
Vide Franciſcum Suarez tom. 2. in 3ap. diſp. 1. was man, did ſubiect himſelfe, and obey. This election (as ſay the holy Fathers) was the roote of the other greateneſſes of our Ladie, of which ſhee alwayes made greate eſtimation, and for which ſhee was euer very thankefull, conſidering that it proceeded from meere grace, without any merit of hers: for when as almightie God made choice of her to bee his mother, hee might haue choſen many other women as well as her, and made them like vnto her. But yet I am to reioyce that this good lot fell vpon her, and to congratulat her therefore, ſaying vnto her.

Colloquie *O moſt bleſſed Virgin, I exceedinglie reioice that thou waſt elected for ſo ſoueraigne a dignitie, as to bee the mother of him whoſe daughter thou art. And ſeeing with this dignitie, it was graunted thee likewiſe to bee the mother,*

and

and aduocatrice of sinners: shew thy selfe to bee our Mother in fauouring vs, and aduocating for vs, that wee may bee the worthy children of him, of whom thou art the Mother, Amen.

THE III. POINT.

FRom hence I will ascend to consider, that God our Lord in his eternity hauing made choice of our blessed LADYE to be his Mother, did withall elect her to bee the most excellent vessell of his mercy, with whom hee would leaue in trust all the greateneſses of grace, and glory that were conuenient for the Mother of such a Sonne; and consequently the greatest that might bee graunted to any one, beeing but a meere creature: for the which it is saide of her, that she is, *Electa vt Sol*, Elect as the Sun: for as the Sun is only, and singular in his excellencyes among all the Starres: So the blessed Virgin was elected to bee the only, and most singular in the giftes of grace among all the pure creatures, so that neuer any should bee equall vnto her. *D. Th 3. p. q. 7. ar. 10. Ex D. Aug lib. de nat. & grat. c 38. Cant. 6. 9.*

1. This I may ponder in generall, by that saying of S. Paul, that God elected vs, *Vt essemus sancti, & immaculati in conspectu eius in charitate*, That wee might bee holy, and immaculate in his sight in charity. In all which the election of our blessed Ladye the Virgin was superminent. For first, shee was chosen to bee holy with all the degrees of sanctity, and in all kindes of graces, and vertues, that were to bee bestowed vpon all the other creatures, and with much greater excellencye vpon her, then vpon any of them. For (as S. Hierom saith) *Those graces that were distributed among other Saincts, were giuen all togither with greate fullnesse vnto* MARY, *because of her was to bee borne the author of all graces Christ* IESVS: who as hee is the holy of holyes, would sanctify her that was to bee his tabernacle, that among all pure creatures shee should bee as it were the holye of holyes, superiour to all in sanctity. *Ephes. 1. 4. Serm. de Assumpt. tom. 4. Mat. 1. 21.*

2. Secondly, shee was chosen to bee pure, and without spot, withall those degrees of purity that might bee founde in a pure creature, without hauing any staine of sinne, or any trace thereof. For (as S. Anselme saieth) *It was conuenient that the Virgin should bee resplendent with such a purity, that next vnto God none should bee greater, because shee was to bee the Mother of him that is puritye it selfe*: who as in beeing God, hee hath a Father by his diuine essence, pure, and cleane from all sinne: so in beeing man, hee would haue a mother pure, and cleane with like purity thorough speciall grace, that his earthely Mother might heerein resemble his heauenly Father. *Psal. 45 5. Lib. de conceptu Virg. c. 8. Note.*

3. Thirdly, shee was chosen to bee holy, and immaculate, not how-

ſoeuer, but in the preſence of almightie God: that is, that with ſanctity, and purity, true, and not fained; not exteriour only, but alſo interiour, ſhee ſhould walke in the preſence of almightie God: aſwell in the preſence of his deity, contemplating, and pleaſing him as a faithfull daughter in all her workes: as alſo in the preſence of God made man, nouriſhing him, and miniſtring vnto him as a mother: louing him for both reſpectes with moſt inkindled charity, and gathering togither with ſuch ſeruices, innumerable, and moſt notable merites, for which, hee might afterwardes communicate vnto her, his amiable preſence, and reſplendent countenance with greater excellencye of glory, then to all the reſt of the elected. All which proceeded from the infinite charity wherewith the moſt ſacred Trinity loued her aboue all, and predeſtinated her to ſo great a glory. The Father, for that ſhee was to bee the Mother, of his owne Sonne: The Sonne, for that ſhe was to bee his owne Mother: And the holy Ghoſt, for that hee was to worke in her, the conception of this Sonne, true God, and true man,

5. And this is the ende of the election, and predeſtination of the Bleſſed Virgin: for the which I am to praiſe the moſt holy Trinity, and to reioyce at the glory that from hence redoundeth to her, whom I holde for my Mother. And ſeeing God our Lord hath alſo called mee thorough his infinite charity to bee holy, and immaculate in his preſence, I am in all this to take for my patterne the ſacred Virgin, imitating her in the three things that haue beene declared: and for my aduocatrice, that ſhee may obtaine them for mee of her Sonne; I, for my parte endeuouring (as S. Peter ſaieth) with good workes to make ſure my vocation, and election.

2. Pet. 1. 10.

Colloquie. *O ſacred, and ſoueraigne Virgin, I reioyce that as the Sun, thou art elected, in Whom there might bee no obſcurity of ſinne, but great ſplendour of grace, and finally bright ſhining light of glory, as farre exceeding all other Sainctes, as the Sun excelleth the Starres. Doe to mee the office of the Sun, lightening my darkeneſſe, that I may bee pure, and reſplendent, like a Starre of the firmament, ſhining* Dan. 12. 3. *in perpetuall eternityes. O euer-liuing God, by Whoſe charity Without our merites Wee Were elected to bee immaculate, and holy in thy preſence; I moſt humbly thanke thee for hauing elected this ſacred Virgin With ſo ſoueraigne an election: for Whoſe ſake I beſeeche thee to purify my ſoule from her ſinnes, & to adorne it With thy vertues, that I may liue for euer in thy preſence, and obtaine life euerlaſting. Amen.*

THE

THE IIII. POINT.

FOurthly, I am to consider, how the time beeing come, wherein almightie God would make himselfe man; to lay the first stone of this building, hee created the B. Virgin that was to bee his Mother: and in the very instant of her conception, hee communicated vnto her most excellent graces, and singular priuiledges, as was meete for such a Sonne, to giue vnto his Mother, hauing chosen her thorough his owne will, and thorough his greate charity, and beeing most riche, and potent to inrich her with the treasures of his grace. These priuiledges we will reduce vnto foure, & pondering breifely some reasons thereof, and in what manner wee may participate of them.

1. The first priuiledge hee graunted her, was to preserue her from originall sinne, into which by beeing the daughter of Adam, shee was to fall, sanctifying her soule in the first instant of her creation, when hee ioyned it to the body. So that like as God our Lord at one instant gaue to the Sun beeing, and light, and to the Angells, and to our first parents Adam, and Eua, hee gaue iointely nature, and grace: So in one, and the same instant, hee created, and sanctifyed the soule of the B. Virgin, electing it as the Sun, that it might not bee touched by the darkenesse of sinne. The reason hereof (beside what hath beene saide in the precedent pointe, was, for that our Sauiour Christ came into the worlde, to redeeme men, & to free thē from all sinne, especially from originall. The which hee might doe in two sortes: either by drawing thē out of sinne, after they were fallen into it: or by preseruing them from falling into it. And this second māner is much more excellent: for in it is most resplendent the omnipotencye, and mercy of the Redeemer, because (as before hath beene saide) as there is no greater misery then the foule staine of sinne: so there is no greater mercy then so to preserue vs from sinne, that it may not touch vs so much as for an instant. From hence it is, that for the glory of the Redeemer, and of his Redemption, it vas very conuenient to vse this mercy towardes her, that was to bee his mother, redeeming her with the best manner of redemption, that was possible: preseruing her from the infamy, and misery of originall sinne, at such times as she was to fall into it; honoring, and beautifying her with his grace, that the mother might beelike vnto the Sonne in purity, they beeing both conceiued without sinne: hee by right, and shee by priuiledge: hee as the Redeemer of the worlde, and shee as his Coadiutrice in the worke of the Redemption.

Note.

Note.

1. parte in the 6. Meditation.

Colloquie. Ephes. 5. 27. *O Sonne of the liuing God, that beeing borne of the Virgin becameſt man, to make a glorious Church without ſpot, or wrinckle, or any other imperfection, I render vnto thee all the thankes that I can, for that it was thy good pleaſure, that thy bleſſed Mother, by ſpeciall grace ſhould enioye euen from her conception, that purity from ſinne, that the reſt of the elected obtaine in glory. O moſt glorious Mother, I reioyce at the purity wherewith thou entredſt into the wordle, bright ſhining with the light of grace, as entred thy Sonne, the Sun of iuſtice. Well mayeſt thou ſay in this firſt entrance, as hee ſaid in his: that thou art ready to accomplish the will of* Pſ. 39. 9. *almighty God, and that in the middeſt of thy harte is imprinted his law, which is, his grace, and his charity. And ſeeing my Redeemer graunted thee this fauour, that thou mighteſt aſſiſt him in his office; beſeeche him to apply vnto mee his Redemption with excellency, pardoning mee my ſinnes committed, and preſeruing mee from thoſe I am likely to committe, with ſo great an horrour of ſinnes, that I may not continue in them ſo much as a moment, Amen.*

And this is the principall fruite that I am to collect from this conſideration, beholding this ſpot-leſſe mirrour the moſt ſacred Virgin, to imi-
Sap. 7. 26. tate her purity with the moſt greateſt perfection that poſsibly I may, re-
Deut. 18. 13. membring what almighty God ſaid to his people: *Bee perfect, and immaculate* in my preſence.

2. The ſecond priuiledge was to take, from her her, *Fomes peccati*, the
Ex D. Th. 3. p. q. 27. art. 3. & ſequent. roote, ſeede, and foode of ſinne, which is, the rebellion of the fleſh againſt the ſpirit, and of ſenſuallity againſt reaſon: that the houſe of her ſoule with all the inhabitants thereof (which are the faculties) might haue perpetuall peace, & concord, for that it was to bee the habitation of the prince
Pſ. 75. 3. of peace, whoſe dwelling place (ſaith Dauid) is in peace it ſelfe. So that this bleſſed Lady neuer felt that interiour warre, which all wee feele, and mourne for: for her fleſh luſted not againſt the ſpirit, nor the ſpirit founde
Gall. 5. 17. any difficulty in gouerning the fleſhe: the lawe of the appetites contradicted not the lawe of reaſon; neither did reaſon labour to ſubdue the paſsions
Rom. 7. 23. of the apperites; nay rather with greate pleaſure they were vnited, and accorded in ſubiecting themſelues to the eternall lawe of their Lord, and their God.

Colloquie. *O princeſſe of peace, much good may it doe thee, the interiour peace that thou enioyedſt, without hauing paſt thorough any conflict, or warre: obtaine for mee moſt B. Lady, that the interiour warre which I ſuffer, may bee moderated, to the ende that I may ſomewhat enioye the ſweetneſſe of thy peace, Amen.*

3. The third priuiledge was, after a moſt ſingular manner to confirme her in grace, ſo that in all the time of her life, ſhee ſhould neuer ſinne actually, neither in deede, nor in worde, nor ſo much as in thought; our Lord aſsiſting her in all her workes with particular prouidence, that they

they might all bee (as S. Paul ſaieth of the Church) workes glorious, and pure, in the three degrees of purity: that is, without ſpot of mortall ſinne, without wrinckle of veniall ſinne, & without any imperfection at all: ſhee, leauing not only euill, but allſo imperfect, and leſſe good, chooſing allwaies what ſhee helde for beſt, and imprinting in euery worke the glorious purity, that is in the triumphant Church. This manner of purity, in that degree that is poſsible for mee, I am to procure, and to aske it of our Lord, ſaying vnto him. Ephes. 5. 27.

O eternall God, that didſt ſanctify the tabernacle of thy Mother, aſsiſting immutably in the middeſt of her, and daylie with greate ſollicitude didſt ayde her in all her workes: ſanctify alſo my ſoule, aſsiſt her perpetually; and ariſe earely, preuenting mee with thy grace, that my workes may bee pure, without ſpot, or wrinckle, or any thing elſe that may bee diſpleaſing vnto thee, Amen. Colloquie. Pſ. 45. 5.

4. The fourth priuiledge was, to repleniſh her in that inſtant with grace, and charity, and with the other vertues, & giftes of the holy Ghoſt with ſuch plenty, and aboundance, that ſhee exceeded the Angells, and Seraphins of heauen, to the end ſhee might bee the worthy Mother of almightie God, and Queene of the Angelicall Hierarchies, making her ſo much better, and holyer then they, as the name was better which hee intended to giue her of his mother, then that which they had of ſeruantes, and miniſters in his houſe: ſo that this ſacred Virgin began her courſe where the Angells ended theirs: and beeing on earth had greater degrees of ſanctity, then thoſe which liued in heauen (excepting that which is proper to that eſtate) fullfilling in her, that which the Prophet Dauid ſayeth of the citty of God, That her foundations were vpon the high mountaines: for the beginnings of her life were higher raiſed in ſanctity, then the higheſt height that euer the greateſt Sainctes of the Church arriued vnto. O what content receiued the moſt B. Trinity in beholding the excellencye of this childe! The eternall Father reioyced in hauing ſuch a daughter. The Sonne of God was exceedingly pleaſed, to ſee her ſo beautifull that was to bee his mother. And the holy Ghoſt was full of ioye, to haue ſuch a Spouſe: And all three entred in her by grace, and dwelled in her with high delight. Heb. 1. 4. Pſ. 86. 1.

O Angells of heauen that adored afterwardes the Sonne of God, when hee entred into the worlde; come now at this inſtant to reuerence her that is to bee his Mother, and your Queene! O Queene of Angells, I now ſalute thee in the wombe of thy Mother, with thoſe wordes which ſhall after bee ſpoken vnto thee by the Angell S. Gabriell: haile, full of grace, our Lord is with thee: Bleſſed art thou among women: for in the firſt inſtant of thy conception, thou foundeſt grace before almightie God aboue them all. Beſeeche him (B. Ladye) to purify my ſpirit, to bridle my flesh, to moderate my paſsions, and to replenish mee with his grace, that I may begin to Colloquie. Luc. 1. 28.

ſerue him with great feruour, and perſeuerance, vntill I obtaine the crowne of glory, Amen.

THE IIII. MEDITATION.

Of the life of our bleſſed Lady *vntill the Incarnation: Wherein is treated of her* Natiuitye: *her* Preſentation *in the Temple: and her* Betrothing *to* S. Ioſeph.

THE I. POINT.

FIrſt, I am to conſider, how the nine moneths after the conception of the Virgin beeing accompliſhed, ſhee was borne in the houſe of her parents to the ioye of the whole worlde; according to the ſaying of holie Church: pōdering the ioye of the moſt holy Trinity in ſeeing the birth of this his beloued childe, by whom hee intended to worke things ſo glorious for his owne glory, and for our benefit. And therfore it is to bee beleeued, that vpon that day, hee communicated to the Angells of heauen, and to the righteous on earth, and to the holy Fathers in Limbo, a newes of accidentall alacritye (allbeeit all knewe not the cauſe thereof) as a prognoſtication of the ioy that they ſhould receiue by the comming of almightie God into the wordle, whoſe Mother that childe was to bee: as the birth of the morning cauſeth a certaine kinde of ioy, & ſolace in all liuing creatures, becauſe it is a token of the riſing of the ſun. For if many reioyced at the Natiuity of S. Iohn, becauſe hee was the day-ſtarre, and fore-runner of IESVS Chriſt: many more doubtleſſe reioyced at the birth of the bleſſed Virgin, who was to bee his mother. And with this conſideration, I will moue myſelfe to affections of praiſe, and ioy, congratulating the moſt holy Trinity, for the birth of this babe: The eternall Father, for that there is borne vnto him ſuch a daughter: The Sonne of God, for that ſhee is borne that is to bee his Mother: The holye Ghoſt, for that there is borne vnto him ſuch a ſpouſe. *O moſt bleſſed Trinity, I congratulate the birth of this thy beloued, impart to mee of that ioy which thou impartest to others; becauſe shee was borne alſo for me as well as for others.*

Note.

Luc. 1. 14.

Colloquie.

2. From hence I am likewiſe to collect another motiue of greate ſpirituall ioy: pondering that as the natiuity of the Virgin cauſed alacritye in the worlde: for that is was a ſigne of the comming of the Sauiour to redeeme it: ſo alſo when the deuotion of the Virgin is bredde in the ſoule, it cauſeth

seth therein wonderfull ioy; beeing a greate pledge, that almightie God will come to visite it, and to saue it. Hereupon saide S. Anselme *That to bee much deuoted to our blessed Lady, is a signe of beeing predestinated in heauen.* For with deuotion to her, enter the effectes of predestination, shee negotiating them for such as are deuoted vnto her. Shee as a mother, solliciteth for vs the inspiration of heauen; the vocation of almightie God, the grace of iustification, the victory of temptations, the preseruation from falls, the augmentation of merits, the perseueration in grace, and the crowne of glory, as in the discourse of the meditations ensuing shallbee seene. *Lib. de excellent. Virg. c. 4.*

O sacred, & soueraigne Virgin, who by the commandement of almightie God, layest deepe rootes in the elected for heauen, fixe in my soule so deepe rootes of thy deuotion and imitation, that they may bee assured pledges of myne eternall predestination, Amen. Colloquie. *Eccl. 24. 16.*

THE II. POINT.

SEcondly, I am to consider, how the parents of this our blessed Lady gaue vnto her the name of Marye, as is credibly supposed by reuelation from God (who also reuealed the name of the Baptist) and consequently with the name, almightie God pretended to declare the greatnesses of this childe: which as they were very many, so also hee chose a name, that in diuerse languages should haue many significations, because shee was borne for the good of all. For Mary interpreted, signifyeth *Starre of the sea*, or *bitter sea*: *Ladye, or the exalted: Illuminated*, or *Illuminatrice*, or *Mistresse of people*. *Luc. 1. 13. Nomen Virginis Maria.* *Ex D. Bonauen. in specul. B. Virg. cap. 3. Num. 24.*

1. All this is founde in the most sacred Virgin Marie. Shee is the Starre of the sea, for that shee is the light, consolation, and guide of those, that sayle in the sea of this worlde, tossed with the greate waues, and tempestes of temptations, and perills of their damnation: who by the praiers of the blessed Virgin, with her examples, and with the fauours that shee doeth them, are cheered, and fortified, and guessing at the right way, arriue at the porte of saluation. 17.

2. Shee is a bitter sea, for diuerse respectes: a Sea, for the immensenesse of celestiall graces contained within her, communicated by the liberallitie of him that elected her for his mother. Bitter, for the immensenesse of bitternesses that shee suffered in the pasion of her Sonne: for almightie God vseth to mete equally the measures of consolations, & afflictions, and so hee did with this sacred Virgin. *Ex D. Ber. ser. 2. in missus est.*

3. Shee is a Lady, and Exalted, for that shee was superminently a Lady, and gouerneſſe

gouernesse ouer her faculties, and appetites; and ouer her imagination, & senses, commaunding all with supreame authority, as already hath beene saide. She is likewise Lady of the Angells, exalted aboue them all: and is that much, when as after a sort she was likewise the Lady of God himselfe, she commaunding him as hee was man, & hee obeying her as a Sonne, that was subiect vnto this Mother?

Luc. 2. 51. She is the *Illuminated*, or *Illuminatrice*, for that shee receiued from almightie God greate light of celestiall wisdome: not for herselfe alone, but to illuminate others: and therefore she was the Mistresse of the Apostles, and of all the faithfull, as heereafter wee shall see.

5. With these briefe considerations I will awake in my soule seuerall affections of ioy, and confidence, and of greate deuotion to the sacred name of Marie; beseeching the Virgin to doe vnto mee those offices that her name doth signifye.

Colloquie. *Cant. 1. 2.* *O most sacred Virgin, With much reason I may say, that thy blessed name, like that of thy Sonne, is oyle powred out, for that it illuminateth, comforteth, heateth, and reioyceth my hearte. Powre vpon mee, this so precious oyle with a liberall hãde; and seeing thou art the Starre of the Sea, guide, and protect mee in my temptations, & perills: Seeing thou art a sea of graces, & bitternesses, impart them also with mee: for it is no lesser a grace to receiue giftes from Christ, then to bewaile with bitternesse his paines: Bee thou my Mistresse, illuminating my ignorances, ayding mee to bee Master of my passions, and guide mee in the parte of perfection, that with the inuocation of thy holy name, I may arriue to the toppe, and excellency thereof, Amen.*

Vide Suarez to. 2. disp. 3. sect. 7. Heere also may bee considered, how this blessed babe, beginning to haue the vse of reason (whither in the wombe of her mother by speciall priuiledge, like S. Iohn Baptist: or about three yeares before shee was presented in the Temple) shee presently began with greate feruour to negotiate with those giftes, and graces which shee had receiued, by those meanes which in the fourth pointe shallbee declared.

THE III. POINT.

THirdly, I am to consider, how the blessed Virgin beeing but of small age (as it is thought of three yeares) by Gods inspiration, was by her parents presented in the Temple, that shee might there bee dedicated, and occupied in his diuine seruice, with other Damosells that had made the like profession. Concerning this presentation, wee are to fixe our eyes vpon three persons interposed therein.

1. The first was the Maiesty of almightie God, who elected this blessed childe,

childe, and inſpired in her this her retiring into the Temple, demonſtrating his Fatherly prouidence towardes her, in drawing her from the noiſe, and trafficks of the worlde, and attracting her to his howſe, and Temple, for that ſhee was to bee the houſe wherin hee would be incarnate, and the liuing temple wherin hee himſelfe would liue. And therefore with greate loue hee ſaide vnto her harte thoſe wordes of the Pſalme (*Heare, ô daughter) and ſee, and incline thyne eare, and forget thy people and the houſe of thy father, and the king will couet thy beauty.* The bleſſed Virgin hearkened to this voice, & inſpiration of almightie God; ſhee ſaw the fauour that herein was donne her; ſhee inclined her eare ſpeedily to obey what was commanded; ſhee wholly forgot her people, and renounced the howſe of her terreſtriall father, to accomodate herſelfe to the good liking of her celeſtiall father, who called her his daughter. And ſo much increaſed her beauty with this new obedience, and humility, that the king of heauen, and of earth, caſt his affection vpon her, and reioiced for hauing elected her to bee his mother. From hence will I collect, how greate a fauour almightie God doeth to him, whom hee effectually inſpireth, and withdraweth from the occaſions, and perills of the worlde, making him to abandon his countrey, & the houſe of his father for his ſeruice: and how greate reaſon wee all haue to be obedient to ſuch an inſpiration when wee perceiue it: ſeeing it is a true ſigne that almightie God loueth vs, as his well beloued children, drawing vs like holy Abraham, from the fier of the Chaldeans: or like iuſt Loth, from the burning of Sodome.

Pſal. 44. 11.

Gen. 11. 31 12. 4 19. 12.

2. Secondly, may bee pondered the deuotion of S. Ioachim, & S. Anne the parents of the bleſſed Virgin: who as holy people, not only diuerted not the good deſires of their daughter, but tooke her by the hande, and mooued by the inſpiration of almightie God himſelfe, offered vnto him the only fruite of their wombe, retourning vnto him, what hee had giuen them, eſteeming themſelues happye, that God might bee ſerued by their daughter, depriuing themſelues of her, to giue her vnto him. And this they did with no leſſe ſpirit, then Anne the mother of Samuell offered her ſonne vnto almightie God, becauſe they knewe how acceptable this offering woulde be to him. From whence I may alſo learne to offer vnto God with ſpirit and feruour, the onlie and beſt beloued daughter of my ſoule, which is liberty: and the principall of her affections, which is loue, with determination to will nothing, but what hee willeth; and to loue only what hee loueth, offering myſelfe to giue him what ſoeuer hee ſhall aske mee.

1. Reg. 1. 24.

3. Thirdly, I will ponder the deuotion of the bleſſed Virgin herſelfe in this preſentation; For her parents had no ſooner tolde her, that they

would carry her to the temple, but ſhee was repleniſhed with ioy ſaying
Pſal. 12. 1. that of the Prophet Dauid. *I reioiced in thoſe things that were ſaid vnto mee, We ſhall goe into the houſe of our Lord.* But in arriuing at the temple, ſhee
Ezech. 40 6. began to mount the fifteene degrees or ſteps with greate feruour of ſpirit, reſoluing to aſcende by all the degrees of vertue vnto the higheſt toppe of perfection, fullfilling that of the Prophet Dauid. *Bleſſed is the man Whoſe*
Pſal. 83. 6 *helpe is from thee: he hath diſpoſed aſcenſions* and increaſes *in his harte in the vallie of tears: in the places Which* to this end, *he hath appointed. They ſhall aſcende from vertue to vertue, the God of Gods ſhall be ſeene in Sion.*

Colloquie Pſal. 45. 6 *O man-like, and bleſſed babe, Whom almightie God ſauoured With his ayde, & to aſsiſt Whom, he Was ſo greatlie ſollicitous, What zealous reſolutions makeſt thou in thy hearte! and how Well doſt thou diſpoſe the augmentation of vertue in this place Which thou haſt choſen for thy habitation! Aſcende now happilie by theſe degrees from vertue, to vertue: for thou haſt an entrance by the contemplation of allmightie God, to looke in to this holie cittie of Sion.*

No ſooner was the bleſſed Virgin aſcended the temple, but that proſtrate vpon the earth, ſhee adored the diuine maieſty, and preſented, and offered herſelfe to his perpetuall ſeruice: for her intention was not to offer her ſelfe for a yeare, or for ten; like other damoſells: but for euer, with a reſolution (as much as as lay in her) to ſerue him all her life in his holy temple. O how much was allmighty God pleaſed with this offering! With what pleaſure might hee accept it, and what thankes, and giftes
Cant. 5. 1. might hee retourne vnto her! The Virgin might ſay: *Beholde mee heere (ô Lord) I am come into thy houſe to bee thy perpetuall ſlaue: receiue mee into thy ſer-*
Pſal. 18. 6 *uice: for I deſire no other lot more glorious, then to ſerue thee:* To this our Lord might aunſwere within her harte: *Come my ſpouſe enter into my garden: for in thee I Will place my throne: thou ſhalt bee the Sun Wherein I Will aſſent to ſeate my habitation, and iſſue out of it as the bridegroome from his chamber. Adorne it With the flowers of vertues: for the time ſhall ſpeedily come of celebrating therein myne eſpouſalls.*

In imitation of this bleſſed Ladye, I am to preſent myſelfe before allmightie God, and to offer myſelfe to his ſeruice, as his perpetuall ſlaue, with a determination neuer to ſeparate myſelfe from him.

THE IIII. POINT.

1. FOurthly, I will conſider the moſt excellent life that this childe ledde in the temple: For firſt, as ſhee grewe in age, ſhee grewe in ſpirit before almightie God, and before men. And (as S. Ambroſe ſayeth)
Lib. 2. de Virg. *ſhee accompanied euery ſtep of her body With exerciſe, and augmentation of ver-*

tue,

tue, increaſing like the light of the morning, vntill perfect day. For the Holy Spirit ſolicited her with his inſpirations, and ſhee cooperated with all the force that ſhee had; endeauouring (as ſayeth the Wiſeman) to bee moſt excellent in all her workes, with the foure excellencyes: 1. That in euery one ſhee increaſed in charitye, and ſanctitye. 2. That they were all workes repleniſhed with the greateſt proofe, and fullneſſe of perfection, that was poſsible for her ſtrength 3. That in euery worke ſhee vſed greate wiſdome, and diſcretion, with ſingular conſtancy, vntill ſhee had effected it. 4. That with euery one ſhee mixed much variety of affections, and vertues, to augment iointely in all. For theſe foure excellencyes, the Angells admired her, ſaying: *Who is ſhee that cometh forth as the morning ryſing, faire as the Moone, elect as the Sunne, terrible as the army of a campe ſet in aray? What is this childe that makeeh her progreſſe from vertue to vertue; increaſing like the light of the morning Without ſtaying, or turning backe? Beautifull like the full moone With plenty of graces, Without any wayning therein? elected as the Sunne, that there is none in earth to bee her equall? And Who is this, that beeing a Weake maide by nature, is moſt firme by grace, containing Within her an armye of all vertues, ordered With the order of inuincible charity?* Thus ſpake the Angells with affection of admiration: and almightie God reioiced in beholding her feruour: and men that behelde her were edified, in ſeeing ſo greate ſanctity in ſo tender yeares. But I both admiring, and reioycing heereat, will withall confound myſelfe, conſidering how farre I am from it thorough my negligence, and coldneſſe, and deſiring to get out of it, to imitate her example.

Prou 4. 18. *Eccl 33. 13.* *Cant. 6. 9.*

2. Then will I ponder, how this childe ſpent a greate parte of the day in aſcending, and deſcending that miſticall Ladder of Iacob, which reached from earth vnto heauen: in whoſe top ſtood the omnipotent God, and whoſe degrees (as before hath beene ſaid) are Reading, Meditation, Praier, and Contemplation. One while of the day, ſhee ſpent in reading holy Scriptures, to the greate conſolation of her ſoule, allmighty God opening vnto her the ſenſe, that ſhee might penetrate and vnderſtand them. From hence ſhee aſcended to meditation, conferring with herſelfe what ſhee had reade, ſearching out new verities that illuſtrated her ſoule, and inflamed it with the fier of loue, and deuotion. From hence ſhee mounted another ſpace by the degrees of praier, deſiring of almightie God with greate feruency the giftes of his grace, not onlie for herſelfe, but for her companions, and for all the people. And laſtlie, ſhee aſcended to the degree of contemplation, wherin ſhee ſpent very much time, vniting her ſoule with allmightie God, from whom ſhee receiued ſuch incredible ſweetneſſe, and

Gen. 28. 12. *Ex D. Ber. in ſcala clauſtralium.*

consolation; and such extraordinary abundance of celestiall giftes, that none can comprehend, or knowe them, but God that gaue them, and
Apoc. 2. 17. shee that receiued them; reioicing in that hidden Manna, whose taste none
7. attaineth vnto, but hee that receiueth it. And in these exercices, shee was visited by the Angells, that garde this ladder, comforting those that ascende it; but much more this blessed Virgin whose puritye was greater
Cant. 3. 6 then theirs: for seeing her ascend vp, they spake with admiration that of the Canticles: *What is shee, that ascendeth by the desert, as a litle rodde of smoke of the aromaticall spices of myrrhe, and frankincense, and of all pouders of the apothecary?* Who is this yong maiden that liueth in the desert of this worlde, and in the solitarinesse of this temple, and sprowteth vp, not like a rodde, but like a twigge that is small, and humble in her owne eyes, but most odoriferous, and gracious in the eyes of almightie God, in the which shee goeth allwayes ascending, and increasing with the myrrhe of mortification, with the incense of praier, and with the continuall exercice of all vertue:

3. Finally, in descending this ladder, this blessed ladye was exercied in working with her handes for the seruice of the temple, and to the commodity of her companions, mingling her exteriour workes with praier: for which it is saide of her, that her garments smelled of incense.

Colloquie *O soueraigne Virgin, rodde that sprungest from the roote of Iesse, and ascen-*
Cant. 4. 11 *dedst to thy beloued, like a most odoriferous sprigge of persume: obtaine for mee,*
Isa 11 1. *that I also may bee litle in humilitie, and carefull to ascend by the ladder of praier, by Which thou ascendedst, vntill I vnite myselfe With almightie God: descending also to exercize the Workes of mortification in myselfe, and those of pietie towardes my neighbours, increasing in all vertues, and giuing vnto all men the odour of good examples: for the Which they may glorifie almightie God Worlde Without ende, Amen.*

THE V. POINT.

1. FIfthly, I am to consider, how in this time this foueraigne Virgin made another very new offer to our Lord God, and a very pleasing, which was the vowe of perpetuall virginity, offering it vnto him by speciall inspiration of the holy Spirit, and with extraordinary deuotion. For the greatnesse of the loue that shee bare vnto almightie God, moued her to desire, to deliuer vnto him hir whole hart, and to take him to her spouse, exercising herselfe totally in meditating vpon him, and in
2. Cor. 7. pleasing him, without diuiding herselfe in other things, as those are diui-
33. 34. ded that are married. And shee knowing that virginity was more precious

cious with a vowe, then without it, ſhee was not contented with a ſingle purpoſe of preſeruing it, but ſhee made a particular vowe thereof; becauſe ſhee allwaies deſired to doe what was beſt, moſt firme, and moſt ſecure, and that which was moſt to the glory of God our Lord. Then was fullfilled that which her ſpouſe ſayed of her: *My ſiſter ſpouſe is a garden incloſed, a garden incloſed, a fountaine ſealed vp*. He twiſe calleth her an incloſed garden, for that ſhee was perfectly chaſte both in ſoule, and in body, confirming it with a perpetuall vowe, which ſerued as a locke for her greater ſecurity: adding for gardes, humility, modeſty, ſilence, and abſtinence, by reaſon whereof hee alſo calleth her a garden: to giue vs to vnderſtand, that her virginity was not barren, but accompanied with many flowers of vertues, and with excellent fruites of good workes: Some that beautified the ſoule: Others that adorned the body, that ſhee might bee, *Sancta corpore & ſpiritu*: *Holy in body and in ſpirit*: O how pleaſing was this garden to the diuine ſpouſe! hee was recreated with the vowe and odour of the flowers of her vertues: hee eate of the ſweete fruites of her good workes, hee reioiced to beholde it ſo well incloſed with a vowe, delighting much in the locke & gardes that it had. And therefore hee watered it with greate abundance of heauenly conſolations, & giftes; making in them a fountaine, and well of the liuing waters of his graces, incloſed with his diuine protection.

Cant. 4. 12.

1. Cor. 7. 34.

Cant. 5. 1.

2. From this heroicall example of the ſacred Virgin, I will collect a harty deſire of chaſtity, offering myſelfe to preſerue it with the greateſt perfectiō that poſsibly I am able, according to myne eſtate: taking the bleſſed Virgin for my patroneſſe, and defendreſſe in this enterpriſe, ſaying vnto her that verſe which holy Church ſingeth: *O Virgin ſingular among all other in meekeneſſe, and puritie, deliuer vs from ſinne, and make vs meeke and chaſte, Amen.*

And in imitation of her, I will ſhut vp the garden of my body, and ſoule, if almightie God ſhall inſpire mee therevnto, vnder the locke of a vowe: and if in this manner I cannot locke it vp, I will place for garders, thoſe vertues that garde chaſtity.

THE VI. POINT.

1. SIxthly, I am to conſider, how the time of the incarnation approaching very neere, the bleſſed Virgin our ladye, by reuelation from God, was betrothed to a iuſt man named Ioſeph, ſhee beeing certified that it ſhould bee without perill of her chaſtity: to the which ſhee readily obeyed. Vpon the which, I will ponder the cauſes why God our Lord would

D. Tho 3. p. q. 29. Mat. 1. 18 Luc. 1. 34 35.

would that his mother ſhould bee deſpouſed: wherein hee deſcouereth the prouidence hee hath of thoſe that are his. The 1. was, to conceale the myſtery of the incarnation, and the childebearing of the Virgin, vntill the full time. 2. He had likewiſe heerein a care of the honour of his mother, that they might not eſteeme her as an adultereſſe. 3. That ſhee might haue one to ſuſtaine, and ſerue her in her afflictions, and to accompany her in her peregrinations. 4. That her Sonne might haue a tutour or foſter-father to bring him vp, and prouide for him. 5. Finally to haue occaſion to magnifye S. Ioſeph, exalting him to ſuch a dignity, as to bee the ſpouſe of the mother of almightie God, and the foſter-father of the Sonne of God.

Colloquie *O moſt louing Father, I giue thee thankes for the care thou haſt of thy childrē, and ſeruants, prouiding for their honour, and for their eaſe, and ſuſtentation, preuenting in time the remedy of what may moleſt them, and ſeeking out occaſions to magnify them. Happy is hee that is vnder thy wing, and protection. Prouide for mee (ô Lord) that am thy creature, that I, may all wayes bee imployed in ſeruing thee, ſeeing thou art all wayes imployed in gouerning mee, Amen.*

2. Secondly, I am to ponder in the Virgin, the greate faith, and confidence that ſhee had in almightie God, that her chaſtity ſhould not bee indaungered by her mariage: As alſo the greate obedience that ſhee ſhewed in accepting this eſtate which ſhee had ſo earneſtly refuſed, denying her owne will, and reſigning it to the will of almightie God. Wherein I am to imitate her, according to myne eſtate, perſwading myſelfe, that for myne obedience to almightie God, if I truſt in him with a liuely faith, I ſhall not looſe vertue, nor conſolation, nor any thing whatſoeuer in reaſon, I can deſier for my ſaluation. For almightie God hath both knowledge, and power how to ioyne virginity with wedlocke, contemplation with occupation, and the beauty of Rachel, with the fruitefullneſſe of Lia, without receiuing any detriment the one by the other.

THE VII. POINT.

1. SEuenthly, I am to conſider the feruent deſires the bleſſed Virgin had of the comming of almightie God into the worlde, the which ſo much the more increaſed, by how much the time of the incarnation approached neerer, the holy Spirit inſpiring them into her, whoſe property is, when hee will graunt any thing to the elected: to inſpire into them liuely deſires thereof: that with their deſier, and with praier, they may diſpoſe themſelues to receiue the ſame.

2. Beſides

2. Beſides this, the Virgin was ſollicited by her owne charity, with the two moſt noble actes thereof: loue of almightie God, and of our neighbour: zeale of the glory of God, and of the ſaluation of ſoules: for as ſhee very much loued almightie God, ſhee deſired to ſee him allready made man, the better to knowe his greatneſſes, to contemplate his meruailous workes, and to conuerſe familiarly with him. Then vſed ſhee vnto him that of the Cãcicles. *Who ſhall giue to me thee my brother, ſucking the breaſtes of my mother, that I may finde thee without, and kiſſe thee, and now no man diſpice mee: I will take holde of thee, and bring thee into my mothers howſe, there thou ſhalit teache mee, and I will giue thee a cuppe of ſpiced wine, and new wine of my pomegranates.* 1. Cor. 5 14.

O how happy were I, if I might ſee thee allready in humaine fleshe, ſucking at the breaſtes of ſome woman, and might finde thee out of thy heauen, conuerſing viſibly with men vpon earth, that I might both giue, and receiue of thee the kiſſe of peace; Then would I procure to conuerſe with thee, and to heare thy doctrine in this Temple, and to inuite thee to what thou moſt of all deſireſt, giuing thee my whole loue with many affections and actes of charity. Colloquie

3. Hereunto was added, that her feruent zeale did deuoure her, ſeeing the offences againſt almightie God, and the perdition of men: and therefore with many, and greate gronings, and praiers, deſiring of God to come to their remedy: ſhe repeated with greate affection the praiers of Dauid, and of Iſaias which the Church vſeth in the Aduent, ſaying vnto allmightie God. *Raiſe, o Lord, thy might, and come to ſaue vs: Shew vs thy mercy, and giue vs thy ſaluation: O that thou wouldeſt breake the heauens, and deſcende: Drop dewe yee heauens from aboue, and let clowdes raigne the iuſt: Be the earth opened, and bud forth a Saui our.* Cant. 8. 1. Pſal. 69. 3 & 84. 8 Iſa 64. 1. & 45. 8.

4. Finally, the praiers of the bleſſed Virgin preuailed ſo much with God our Lord, that though the worlde were ſo wicked (as ſoone after wee ſhall ſee) and that mankinde no wayes merited this fauour, ſhee only counterpeiſed the demerites of all, and with her merits and praiers, was a meane that the Sonne of almightie God haſtened his Incarnation, without making any accoumpt of the indignity of the worlde. O meruailous efficacye of the prayer of the Virgin.

I reioyce, o bleſſed Ladye, that thou waſt ſo powerfull with God, as to make him mende his pace, and haſten his comming: beſeeche him alſo to make haſte to come to viſit mee: and that I may bee worthy of his viſitation, inuocate the diuine Spirit to inſpire mee with feruorous deſires thereof, Amen. Colloquie

THE

THE V. MEDITATION.

Of the time that almightie God chose to annuntiatte, and execute the mysteries of the Incarnation.

D. Th. 3 p q. 1. ar. 5. &c.

THREE times might our Lord God haue made choise of, to execute the decree of his Incarnation. The first was in the beginning of the worlde, assoone as Adam had sinned: The second. in the middle of its continuance, which the Prophet Abacuch calleth, *In the midle of yeares*. The third, about the ende. But the diuine wisdome made choise of the first time to promise this mysterie, as conceruing the remedye of sinne: Of the second, to execute it. And of all the rest, to gather the copious fruites that from it were to spring: ordaining it it thus for our good, for the causes that in the ensuing pointes shall bee pondered.

Abac. 3. 2

Note.

THE I. POINT

D. Th. 2. 2 q. 2. ar. 7. ex Gen. 3.

FIrst, I am to consider, that God our Lord, assoone as Adam, and Eua had sinned, was willing to reueale vnto them the mystery of the Incarnation for the remedy of their sinne, and of the punishment that therefore they had deserued, to demonstrate heerein the greateneſse of his charity, and mercy towardes men.

1. This was resplendent, in that comming as a iudge to take accoumpt of Adam, and Eua for their disobedience, and to denounce vnto them the sentence of death, which thereby they had incurred; withall as a mercifull Father, hee promiseth them, not only to make himselfe man for them, but also to dye, to deliuer them from death, pretending heerein, that by their faith in this Redeemer, they should not distrust the diuine mercy, nor of the pardon of their sinne, but that they should forthwith procure it by penance, greiuing to haue offended him that had shewed them so much loue. So that when almightie God cast our first parents, and all their posterity, out of the terteſtriall paradice, hee then promiseth them him, that shall open the gates of the celestiall paradice. And when hee chargeth them with maledictions for sinne, hee offereth them of his meere grace, the author of all heauenly benedictions. And when they are vanquished by the diuell, hee assureth them that there shallbee borne of them a man, that shall free them from his tiranny.

O FA-

O Father of mercyes, and God of all consolation, I humbly thanke thee, for that in the middest of thy Wrathe, thou art mindefull of thy infinite mercy: And When all men by the first Adam deserued to bee accursed, thou didst promise vs the second Adam by Whom Wee should bee blessed. Shew (o Lord) this thy mercy to mee, deliuering mee from the maledictions, Which I deserue thorough my sinnes, and replenishing mee With the benedictions, Which thy Sonne gained by his merites. O Sonne of the euer liuing God, Lambe that Wast slaine from the beginning of the Worlde, for then Was published thy slaughter, and true life Was giuen to men that sinned; I humbly thanke thee for this fauour that thou diddest vs, for the Which I beseeche thee, to applie vnto mee the fruite thereof, that beeing free from the death of sinne, I may obtaine by thee the life of grace, Amen. Colloquie Aba. 3. 2. Apoc. 13.

2. I will likewise ponder the infinite mercy of almightie God, in not deferring this promise of our redemption many dayes, nor yet many howers: but euen the selfe same day that Adam sinned, hee came to giue him aduise both of his transgression, and of his remedy, for that hee greatlie desireth, that the sinner, allbeeit hee sinne thorough frailty, should not detaine himselfe so much as one day in his sinne, for the greate hurt that thereof redoundeth vnto him, but should presently bee conuerted, and doe penance. All this I am to applye to myselfe, considering that many times, our Lord, when I haue sinned, in steede of chastizing mee with iustice, preuenteth mee with inspirations, offering mee pardon with mercy. For the which I ought humbly to render vnto him many thankes, procuring the selfe same day that I sinne, to raise vp myselfe presently thorough penance. So that as (S. Paul saieth) the Sun goe not downe without taking from mee anger, and pride, and euery other sinne whatsoeuer. Ephes. 4. 16.

THE II. POINT.

SEcondly, I am to consider the conuenience of the time, that almightie God chose to execute the decree of his Incarnation, to the ende to make his infinite mercy the more eminent. Hereupon I am to beholde in what state the worlde stood, when almightie God came to redeeme it, running thorough the thoughtes, wordes, and deedes of men, and comparing them with those of almightie God, the which (as the Prophet Isaias saieth) were as different as heauen, and earth are distant. Isa. 55. 9.

1. First, I will lift vp myne eyes to heauen, and beholde the most B. Trinitye in the throne of his glory, considering what thoughtes hee had, and what plots hee was then laying to remedy man, by the meanes of

the Incarnation of the diuine worde. And as the three persons of the deity,
Gen. 1.26. when they would create Adam saide: *Let vs make man to our owne image, and likenesse:* so now they sayed: *Let vs remedy man whom wee created, repairing the image & likenesse that wee gaue him.* O how greate pleasure had they in this discourse! What alacritye to beholde the time arriued of executing their determination! And what ioy had eache person to prepare themselues for what belonged vnto them in this worke! The Father to sende his Sonne into the worlde. The Sonne to come, and to vnite his diuine person with our nature. And the holy Ghost, to worke this so soueraigne an vnion.

Colloquie *I thanke thee, o most blessed Trinitye, for that thou tookest delight to treate of my remedy. O that I might treate with much delight of all that belongeth to thy holie seruice, Amen.*

2. Then will I abase myne eyes, to see what then passed in the worlde, considering how it was then arriued to the abysme of iniquitie. The Gentiles were growen to such a heigth in their idolatries, that they caused themselues to bee adored as Gods. The Iewes were full of hypocrisies, auarices, ambitions, and other innumerable sinnes. The earth
Osea 4 2. was wholly drowned with a deluge of vncleanenesses, and carnalities, one waue of blood (as saith the Prophet Oseas) ouertaking another.

3. All this was almightie God beholding from heauen, for from him nothing is hidden: and though this so greate multitude of sinnes prouoked him to greate fury, yet were they no cause to make him deferre his determination. Rather this most mercifull God (as saide the Prophet
Abac 3.2. Abacuch) when hee had most occasion to shew his wrathe, was then mindefull to doe vs the greatest mercye: and in steede of drowning the worlde againe with another deluge; or burning it with fier like Sodom; hee would drowne it with abundance of mercies, and burne it with the fier of his loue, giuing it his owne Sonne to remedy it, and his Sonne
Cant. 8.7. comming to redeeme it.

Colloquie *O infinite charity, whose flames could not bee quenched with the many waters of the riuers of innumerable sinnes, but rather increased with greater demonstrations of loue, doing the greatest of all fauours to vs, that euery day made ourselues more vnworthy thereof: I giue thee thankes (o most louing, and mercifull Lord) for this loue which thou didst shew vs: for the which, I beseeche thee, though I as a wicked wretch deserue thyne indignation, yet that thou as a good God cease not to fauour mee with the greateness of thy mercie, Amen.*

4. This Consideration I am likewise to apply to myselfe, pondering how it hath many times happened, that when I was actually offending God by my workes, then was God doing mee greate benefits, and

deui-

deuising yet to doe mee greater; as to drawe mee out of the worlde into religion, or such other like: for the which I am to giue him many thankes.

5. From hence I may likewise ascende to ponder, how much the infinite mercie of almightie God was resplendent, in hauing awaited then to make himselfe man, when Iudea was in such a disposition, that men thorough their wicked life were to abhorre him, and thorough enuye to persecute him, euen to the bereauing him of his life, taking occasion from hence to redeeme them by his death. Note. Colloquie

O infinite Wisdome of almightie God, how contrary art thou to the Wisdome of the World, seeing thou treatest occasions to suffer for the redemption of it! O how contrary to this Wisdome are the imaginations of my flesh, which flyeth the occasions of affliction, and seeketh the occasions of its owne ease! Chase away (o Lord) myne imaginations, that I may followe thine, embracing affliction, as thou embracedst it for myne example, Amen.

THE III. POINT.

THirdly, I am to consider, why our Lord deferred his comming into the worlde, so many thousands of yeares, pondering especially two causes for myne owne proffit.

1. The 1. is, for that in this time men by the experience of their innumerable, and most greiuous sinnes, knewe the extreme necessity that they had of their Redeemer. Who as hee came from heauen to bee the phisition of our greiuances, hee expected that they might increase, and bee manifested, that his infinite wildome, and omnipotency might likewise bee manifested, in curing so greiuous infirmities with so proportioned remedies. For this cause when pride was growne to that excessiue heigth in the worlde, that man would vsurpe the greateneſſe of God, then would God take the forme of a man, to cure so abhominable pride, with so profound humility. And when the desier of riches, honours, and delicacyes was most egre, and hot; then would almightie God clothe himselfe with pouertye, contempt, and dolour, to cure such an ardent desier of temporall goods, with so ardent a contempt of them. Note. Colloquie

O soueraigne phisition, I humbly thanke thee, for hauing come in such a season to cure our infirmities with such precious medicines. Beholde (o Lorde) my Woundes are much increased, deferre not to remedy them, that in mee may bee discouered the greateneſſe of thy mercyes, Amen.

2. The ſecond cauſe of this delay was, for that it is the good pleaſure of our Lord, that his giftes (eſpecially when they are very greate) ſhould bee eſteemed, required, and ſolicited with praiers, and gronnings: as did all this time the Fathers that were in Lymbo, and the righteous that liued on the earth. And by the way likewiſe with this deferring, hee made proofe of the confidence, and patience of the iuſt to whom this promiſe was made: for it is an heroicall vertue, not to looſe confidence, though the accompliſhment of the promiſe bee long time deferred. Whereupon ſaide a Prophet: *If hee ſhall make tariance expect him: becauſe comming, he will come, and will not ſlacke*, that is: Though hee delay according to the deſier of thy hart, hee will not delay according to the order of his diuine prouidence; to accompliſh what thy neceſsity requireth: for hee will come infallibly in his determinate time, when his comming ſhall much more auaile thee.

Hebr. 11. *Abac.* 2. 3

3. Theſe two cauſes I am to applye to myſelfe, pondering how almightie God our Lord, ſometimes permitteth his elected a long time to ſuffer greate afflictions, and drouthes, that by experience hereof, they may knowe what neede they haue of Gods viſitation; that they may bee grounded in profound humility, and that by this delay the deſiers of their remedy may increaſe, and their faith, and confidence may bee prooued: and, that ſo they may come to make greate eſteeme of the gift of almightie God, and with greate care to preſerue it. Heerewith entring into conſideration what a greate happineſſe it was to mee, to bee borne after this ſoueraigne myſterie was executed, to enioy more aboundantly the graces, and giftes that were thereby communicated vnto men: my longings and ſighes, my deſiers and gronings muſt bee to this ende, that God by his grace may come vnto my hart, and viſite my ſoule with abundance of theſe giftes, taking to name (like another Daniel.) *The man of deſiers*, employing them in deſiring the comming of him that tooke to name, *The deſired of nations:* without beeing weary of ſolliciting it, though it ſeeme to mee to bee long deferred: for that there is no day that commeth not at laſt: And the greater the ſollicitation, the leſſer the delay, and the greater the reward.

Dan. 9 23 *&* 10. 19 *Aggei* 1.

THE

THE VI. MEDITATION.

Of the comming of the Angell S. Gabriel to announce to the Virgin the mysterie of the Incarnation: and of the manner how hee saluted her, and remoued her feare.

THE I. POINT.

FIrst, I am to consider what passed in heauen, when the appointed time was arriued wherein God our Lord would make himselfe man. Imagining how the most sacred Trinitye beeing on the throne of his glory, desiring to giue notice heereof to her that was to bee the Mother of the worde Incarnate, determined to send her a very glorious embassage, to moue her to accept it: the beginning whereof is recounted by the Euangelist, saying: *The Angell Gabriel was sent of God into a citty of Galilee, called Nazareth, to a Virgin despoused to a iust-man, whose name was Ioseph, of the house of Dauid: and the name of the Virgin was MARIE.* Luc. 1. 26.

In this embassage I am to ponder, Who sendeth it: Who bringeth it: to whom it commeth: and vpon what cause: collecting out of all, proffit to myne owne soule.

1. Hee that sendeth it, is the omnipotent God, who without hauing neede of his creatures, only of his meere bounty, and to doe good vnto men, delighteth to communicate with them, and to send them messages, and embassages, vsing for his ministers heerein creatures so noble, as are the Angells: Who (as S. Paul sayeth) are ministers of almightie God for the good of those that are to receiue the inheritance of saluation. And their continuall ministery is, to ascende, and descende that Ladder that Iacob saw, bringing downe messages from almightie God to men, & carrying vp messages, and petitions from men, to God. Heb. 1. 14. Gen. 28. 12.

O God of immense maiesty, What is man that thou art mindfull of him? Or the sonne of man, that thou visitest him? Let thy Angells praise thee for the tender loue thou beareſt vnto men, Amen. Colloquie Psal. 8. 5.

2. Hee that bringeth this embassage is in Archangell so excellent, that hee hath to name Gabriel: which is to say: Fortitude of God: to signify the fortitude that is resplendent in our Lord that sent him: and in him that is to bee Incarnate: and the workes, that the word Incarnate is to doe: and in the ministers that hee shall take to publish them, whom this embassadour representeth; who in the vertue of almightie God was strong, Ex D. Gre. hom. 34. in Euang.

ſtrong, and potent to fullfill whatſoeuer hee commaunded him; not only in this caſe that was ſo glorious, but in any other how humble ſoeuer, as heereafter wee ſhall ſee. For his glorie is, to doe what almightie God cõmandeth: & in imitation of him I will procure by Gods grace, to cloth myſelfe with his fortitude, to accompliſh in all things the diuine will.

3. Shee, to whom the embaſſage commeth, is a poore Virgin, forgotten by the worlde, deſpouſed to a poore artificer that liued in a litle citty of ſo baſe eſteeme, that it was hardely beleiued that any good could come out of it. But ſhee was moſt holy, and pure, and for the ſame ſo eſteemed of almightie God, that ſhe was preferred before the daughters of the kings, and Emperours of the worlde: for in the eyes of almightie God, there is no ſuch greateneſſe as ſanctity: neither in mine ought there to bee, I eſteeming only what God eſteemeth.

Luã. 1. 46.

4. The Intent of the embaſſage is, to require the conſent of the Virgin to bee the Mother of almightie God: for this our Lord is of ſo noble a condition, that though hee bee an abſolute Lord, hee will not bee ſerued by his creatures in ſuch waighty affaires, without their free conſent. For though to bee the mother of almightie God was a thing very excellent, yet greate afflictions were annexed vnto it: it was therefore meete, that the Virgin ſhould of her owne freewill accept the dignity with the charge, that ſhee might meritt the more, and it might be the more, ſweete, and eaſye vnto her. And ſo likewiſe, neither will almightie God enter to inhabit in men by grace, nor exalt them to the dignitie of the ſonnes of God, without their free conſent, hauing attained to the vſe of reaſon.

Note.

5. From hence I will paſſe, ſpiritually to conſider this embaſſage, applying it to myſelfe, and pondering how God our Lord ſendeth mee euery day inuiſibly, many embaſſages with his inſpirations: the which (as S. Bonauenture ſaieth) are the inuiſible embaſſadours, and meſſengers of almightie God: and by them hee ſpeaketh vnto mee, and diſcouereth his will, and ſolliciteth mee to giue him entrance into my ſoule, and to employ myſelfe alwayes in his ſeruice. And therefore in feeling within myſelfe theſe inſpirations, I am to reuerence them as embaſſadours of almightie God, giuing him many thankes, for that hee vouchſafeth to ſpeake vnto mee by them, conſenting preſently to all that hee requireth of mee, and beſeeching him more often to ſpeake vnto mee.

Tract. de 7. donis Spiritus ſancti c. 6. ex Richa. de ſancto Victore. Ex. D. Ber. ſer. 1. de Pentec.

Colloquie

O moſt louing Father, Who ſolicites my conſent With ſo greate loue, and care, as if that Which importeth mee, imported thee: inſpire mee What thou Willt, for I am ready to conſent to Whatſoeuer thou inſpires mee, Amen.

THE

THE II. POINT.

SEcondly, I am to consider the entrance of the Angell to the Virgin, and the manner how hee saluted her: pondering.

1. How hee tooke of ayer, a most beautifull body of humane shape. And in this manner hee entered where the blessed Virgin abode, with rare modesty, reuerence, and grauity, and with such an exteriour semblance of sanctity, as well declared what interiourly shee was: to instruct vs what Apostolicall men ought exteriourly to bee, who (as S. Paul sayeth) are the embassadours of Christ: and likewise what religious men ought to bee, that professe an Angelicall life; whose exteriour behauiour ought to represent sanctity, and to mooue thereunto all that beholde them. *2. Cor. 5. 20. Ephe. 6. 20.*

2. The Angell in entring saluted the B. Virgin not with vaine salutations, but with those diuine wordes that almightie God put in his mouth: saying vnto her: Haile, *full of grace, our Lord is With thee; Blessed art thou among Women.* This salutation (as say the holy Saintes) was new, and neuer heard of in the worlde, inuented by the most holy Trinitye to honor the sacred Virgin, and to declare her rare sanctity, and new dignity, as the mistery was new for the which it was ordained. For as Christ was a new man contrary to the olde Adam: so the blessed Virgin that cōceiued him, was a new woman contrary to the olde Eua. With this spirit, and esteeme we are to say, and to meditate this new salutation, pondering in euery worde, the greateneſse that it signifyeth, with affections of ioy, and thankes giuing: reioycing that the blessed Virgin hath such greateneſse, and giuing thankes to almightie God, for giuing it her; desiring of him some parte thereof, and purposing to imitate what is imitable. *S. Ambr. Beda in Luc. 1. Ier. 31.*

AVE.

1. FIrst, the Angell to manifest his loue, and the ioyfull newes that he brought, and to assure the Virgin, entreth saying. *Aue:* which is as much to say, as *Haile:* or God saue thee: peace bee with thee, bee cheerefull, and assured: for the newes that I bring is of peace, and prosperity.

O soueraigne Virgin, With all the affection of myne harte, I salute thee, and say, Aue, Haile, God saue thee. For by thee began our saluation, conceiuing him that Was the author thereof: Thou hast changed the name of Eua, defeating her Colloquie

miseries,

miseries, and replenishing vs with mercyes: The other Eua was the beginning of sinne, thou the beginning of grace. By the other death entred into the world: by
Gen. 3. 15. *thee life. The other subiected vs to the serpent, thou hast broken his heade. Bee cheerefull (o blessed Virgin) for the good lot that hath befallen thee: and renew myne hart that I may daily sing this new Canticle of praise with new feruour of spirit, Amen.*

2. Secondly, I am to ponder the cause why the Angell in this first salutation, named not the Virgin by her proper name saying: *Haile MARIE:*
Psa. 32. 3. but *Haile, full of grace; our Lord is with thee: blessed art thou among women.* This hee did, that wee might vnderstand, that almightie God gaue her new, and most glorious names, as hee gaue to the Messias, the which for
Isa. 9. 6. excellencye are to bee attributed vnto her in the Church: so that as wee call Salomon the wise, and S. Paul, the Apostle: so wee may call the blessed Virgin the, full of grace, or, the blessed among women. And as the name
Isai. 7. 14. of the Messias is Emanuel, which is as much to say as, *God with vs*: so the name of the Virgin may for excellencie bee, *Our Lord with thee.*

Colloquie *O most sacred Virgin, let others call thee the rod of Iesse, the porte of heauen, the house of wisdome, and other like names: I will now call thee, ad did the Angell, full of grace, the inhabitation of our Lord, and the blessed among women: and declare to thy glory the greateuesses signified by these names.*

GRATIA PLENA.

1. FIrst, I will ponder what fullnesse this is, and how the blessed Virgin was full of grace with all manner of fullnesse. Shee was full of the grace that iustifieth full of charity, faith, and hope, of humility, obedience, and patience with the rest of the vertues: ful likewise of wisdome, of knowledge, of piety, and the feare of God, with all the other giftes of the holy Ghost.

2. Her memory was full of holy cogitations: her vnderstanding of greate illuminations of God: her will of feruent actes, and affections of loue, and zeale, with inward, and harty desires of the glory of almightie God, of the comming of the Messias, and of the redemption of the world. And this fullnesse shee actually had, when the Angell entred to salute her: for shee was busied in the contemplation of these mysteries, which was in a manner her continuall occupation. Besides this, shee was full of grace in her workes: for they were all workes full, entire, and massiue, with that fullnesse that they might haue of pure intention, feruour, and loue: So that
Apoc. 3. 2. God could not say vnto her, as hee saide to that other Bishop: *I finde not thy Workes full in my presence.*

3. Then

3. Then will I ponder the greateneſſe of this plenitude: for many veſſels are full of precious liquor; but the greater containeth the greater quantity: So many Sainctes were full of grace: but the bleſſed Virgin, (as ſayeth S. Thomas) aboue all: for ſhee was a much greater veſſell, and her fullneſſe was conformable to the dignity of the mother of God, which farre exceedeth the dignityes, & offices of the other Sainctes: and ſhee euery day with the vſe of graces amplyfied the veſſell, and made it capable of other greater. 3. p. q. 27. art. 5. Note.

O moſt ſacred Virgin, Who is able to recount the fullneſſe of grace that thou haſt aboue all the Sainctes that were filled therewith! They were like riuers: but thou according to thy name, art full like the Sea, It gladdeth mee that for excellency. S. Gabriel calleth thee, the full of grace, it ſeeming vnto him that there was no other that had the like fullneſſe: and that he, and his companions in compariſon of thee, might call themſelues emptye. I thanke thee moſt bleſſed Trinity for the fullneſſe of grace, that thou gaueſt to this ſoueraigne Virgin: by whoſe meritts I beſeeche thee, to giue mee ſome parte thereof, that the veſſell of my ſoule (though but a litle one) may bee filled according to the capacitye thereof. O Mother of mercye, and immenſe Sea of grace; ſeeing the riuers iſſue out of the Sea whereinto they entre, let there iſſue from thee ſome riuer of graces, to fill the vacant places of my ſoule, that my workes may bee full, and perfect before almightie God, Amen. Colloquie.

DOMINVS TECVM.

1. IN this third worde the Angell aſcendeth to the heigth of the ſalutation, ſaying: *Our Lord is With thee*: that is, he is in thee by excellency in all thoſe manners that hee may bee in his pure creatures. Hee is with thee, not only by eſſence, preſence, and power, as hee is with all the righteous: but with eminency of grace, aſsiſting in thee with ſpeciall grace, and amity; & with ſtrict familiarity. Hee is with thee in all thy faculties, vniting them with himſelfe: Hee is in thy memory, ſurprizing it that thou mayeſt allwaies remember him: In thy vnderſtanding, illuminating it, that thou mayeſt perpetually knowe him: and in thy will, inflaming it, that thou mayeſt euerlaſtingly loue him. He is with thee likewiſe, aſsiſting in all thine affaires with ſpeciall prouidence, and protection, gouerning thee with his inſpirations, and dirigting thee in all that thou doeſt. He is in thee as in his heauen, in his Temple, in his chamber, in his houſe of recreation: & ſhortly hee will bee in thy wombe as thy Sonne: and therefore for excellency, with a full mouth I ſay, vnto thee, *Dominus tecum.*

2. I will alſo ponder, that the Angel ſayeth not: Our Lord, is, was, or ſhallbee with thee: but, our Lord with thee: to ſignifie that hee was, is, and ſhallbee perpetually with her: as if hee ſhould ſay: from thy creation almightie God was with thee, and now is, and ſhallbee thorough out all eternity: Hee ſhall not departe, nor bee alienated from thee, neither ſhall there bee in thee any chaunge that may impayre the diuine prouidence.

Pſ 45.6.

Colloquie. *O bleſſed Virgin, I reioice at the greate good thou haſt in hauing With thee God himſelfe, firmely, and conſtantly enioying his ſweete conuerſation. Beſeeche him that he Will be With me thorough grace, poſſeſſing me With ſuch loue, that hee neuer departe from mee, nor I from him, for euer, and euer, Amen.*

BENEDICTA TV IN MVLIERIBVS.

WIth this fourth worde the Angell concludeth the ſalutation, ſaying: *Bleſſed art thou among Women*: 1. For that thou ſhallt bee freed from the curſe of Barreneſſe, without loſſe of Virginity: 2. Thou ſhallt bee free from the maledictiō of bringing forth with dolour, becauſe thou ſhallt not conceiue with pleaſure. 3. Thou ſhallt be bleſſed among women: becauſe as a woman was the beginning of all the maledictiōs, that fell vpon men: ſo thou ſhalt be the beginning of all the celeſtiall benedictions that ſhall light vpon them, by the bleſſed fruite of thy wombe, by whom thou ſhallt breake the heade of the ſerpent, and deliuer them from thoſe maledictiōs which his curſed ſuggeſtion heaped vpon them. For the which thou ſhallt be bleſſed, and praiſed among all women; and both the Angells in heauen, and the men on earth, ſhall giue thee a thouſand benedictions, aſwell the righteous, as ſinners: for all haue a parte in thine aboundant benediction.

Eſth. 1.3.

Gen. 3.15.

Colloquie. *And I alſo (thine vnWorthy ſeruant) doe praiſe, bleſſe, & glorify thee, and doe reioyce that all ſhould praiſe, bleſſe, and glorify thee: & I beſeeche thee to make mee partaker of thoſe bleſſings Which thy moſt ſWeete Sonne our heade, by thee as by his necke communicated to the Church. Deliuer mee (o bleſſed Ladye) from the maledictions of ſinne, and punishment Wherevnto I liue ſubiect, that I may bleſſe thy Sonne, and ſerue him, Worlde Without ende, Amen.*

THE III. POINT.

THirdly, I am to cōſider the manner how the bleſſed Virgin receiued this ſalutation: for hauing heard it, ſhee was troubled, and thought within herſelfe what manner of ſalutation this might bee; In which ſhee diſcouered foure excellēt vertues, wheerein wee may imitate her: to wit: chaſtity, humility,

Luc. 1.29.

humility, and prudence with silence.

1. Shee shewed her excellent chastity, beeing astonished (as S. Ambrose saieth) at the sodaine viewe of a man in her chamber, shee being alone: for it is the property of a modest, circumspect Virgin, to bee astonished at any viewe, or worde whatsoeuer of a man: As it is likewise the property of a chaste man, to close vp his eyes like Iob, leaste hee should haue any euill thought against Virgin. *Lib. 2. de Virginib. & exhortatione ad Virgines. Iob 31. 1.*

2. But principally shee shewed her rare humilitye: for that at such a time as the Angell entred in forme of a man, this blessed Ladye was recollected in her chamber, in greate contemplation of the greatnesses of God, and the Messias, and of her that was to bee his Mother. Thorough her profounde humilitye, shee helde a very meane conceite of herselfe. And when shee heard so straunge, and yet so glorious salutation, shee was astonnished, not so much at the sight of the Angell, as becausse shee founde in her selfe no foundation of such praises, and greatenesses as hee declared.

3. Shee shewed her prudence in thinking well, what salutation this might bee, & to what ende it was ordained: And therefore shee would not thrust to aunswere inconsiderately, till the Angell had somewhat more opened himselfe.

4. Shee shewed how much shee loued silence: holding her peace at that time, and retourning for aunswere the exteriour semblance of her humble, and bashefull amazement.

O most pure Virgin, how well besitteth thee at this instant that which thy spouse said: Thy cheekes are beautifull like the turtles (a bird shamefast, & chaste) for in them is resplendent the beauty of thy chastity, and the splendour of thy humble Wisdome, Colloquie. Cant. 1. 9.

5. These vertues of the Virgin are more eminent, comparing her with the first woman Eua, who when shee was yet a Virgin, went wandering, & gazing thorough paradise, and to the first question that the euill Angell in forme of a serpent did aske her, shee made answere, and helde a long discourse with him: wherein shee discouered pride, curiositie, imprudence, and desire of talking, and other vices, wheerein wee her children doe imitate her. Which considering I am to bee astonished, imploring the ayde of this most prudent Virgin, that in the like occasions I may followe her vertues. *Gen. 3 3.* Note.

THE IIII. POINT.

1. THe Angell knowing the holy disturbance, and feare of the B. Virgin, saide vnto her; *Feare not Marye, for thou hast found grace with God.*

Wherein I am firſt to conſider, that it is the propertye of the good ſpirit to pacify, and calme any feare, or diſturbance of the hart whatſoeuer, that it may quietly receiue the reuelation, and viſitation of almightie God. And allbeeit the aſtoniſhement of the B. Virgin was without any kinde of ſinne, or imperfection: yet thereby wee may gather, with what care the good Angell endeuoreth, to take away thoſe diſturbances that ſpring from ſinne, or our owne imbecillity. And I for my parte am to labour to remoue them, leaſt they hinder mee of the viſitations of almightie God, remembring how Chriſt our Sauiour reprehended Martha, when hee ſaide. *Martha, Martha, thou art carefull, and art troubled about very many things,* when as *but one thing only is neceſſary.* And this I am to require of the Angell of my garde, ſaying vnto him.

Luc 10. 41.

Colloquie. *O moſt bleſſed Angell, remoue from my hart all vaine feare, that it may bee capable of diuine loue: appeaſe the diſturbance that it ſuffereth in earthly things, that it may contemplate the things of heauen, contenting my ſelfe with that one, wherein conſiſteth myne eternall reſt, Amen.*

2. Secondly, I will ponder that moſt ſweete worde added by the Angell, to perſwade the bleſſed Virgin not to feare: *For that* (ſayeth hee) *thou haſt founde grace with God,* which was to ſay vnto her. Thou needeſt not to feare the deuill, nor hell, nor viſible, nor inuiſible enemyes: neither haſt thou cauſe to ſuſpect the greateneſſes that I haue ſignified to thee in this ſalutation; nor other greater that I ſhall preſently tell thee of: for I declare vnto thee, that thou art receiued in grace with almightie God. And this is ſufficient to ſecure thee: for from hence it proceedeth that thou art full of grace: that our Lord is with thee: and, that thou art bleſſed among women: for whoſoeuer findeth grace with almightie God, what benefits ſhall hee not receiue from his liberall hande? O happy, and a thouſand times happy is that ſoule that findeth grace with almightie God! If it be helde among men for a high felicity to be in grace with an earthlye king: how much greater ſhall it bee to be in grace with the king of heauen? From that grace proceedeth abundance of riches, honours, dignityes, and many other temporall benefits that a king beſtoweth vpon his fauorite: & yet ſometimes, all endeth with diſgrace: But from this grace proceedeth an abundance of vertues, and heauenlye giftes that God beſtoweth on his beloued, for the which it is ſaide in holy Scriptures of the greateſt Sainctes, as of Noe, Moyſes, Dauid, and other ſuch like, *that they found grace with God*: but aboue all, the moſt ſacred Virgin founde much greater, and more neerer grace with almightie God; yea ſo neere, that ſhee was allwaies with him, and hee with her, euen to the containing him in her wombe as his mother.

Gen 6.8. Exo.33. 17. Act.7.46.

Colloquie. *O ſweeteſt mother, I reioyce that thou haſt founde grace before God with ſuch*

ſingular

singular fauour. And seeing Queene Esther, for that shee founde grace before king Assuerus, was a cause that her people founde the like, and was by him very much fauoured: bee thou our mediatrix, that wee may finde grace before almightie God, and obtaine that perfect grace which is eternall glorye, Amen. Esth. 2.9.

3. But I am very carefully to consider, that allbeeit almightie God doth not this fauour thorough the merits of man, but thorough his meere mercye: yet humility doth most of all dispose vs to obtaine it, by the which the blessed Virgin obtained it. And therefore saide the holy Ghost. *The greater thou art, humble thy selfe in all things, and thou shalt finde grace before God: because the might of God only is greate, and he is honoured of the humble.* Ecol. 3.20. Hee sayeth that the humble doe him honour, for that they attribute vnto him, the honour, and glorie of all that they haue: for the which God honoreth them much more, and they finde greater grace before him.

Therefore (o my soule) if like the blessed Virgin, thou willt finde grace neere vnto God, humble thy selfe in all things vnto her. For God resisteth the prowde, and giueth his abundant grace vnto the humble. Colloquie. Iacob. 4.6.

THE VII. MEDITATION.

Of the manner how the Angell announced, and declared to the blessed Virgin the Mistery of the Incarnation.

THE I. POINT.

THe Angell hauing quieted the holy amazement of the blessed Virgin, deliuered his embassage in this manner: *Beholde thou shallt conceiue in thy wombe, & shallt beare a Sonne: and thou shallt call his name* IESVS. Luc. 1. 31. *Hee shallbee greate, and shallbee called the Sonne of the most high; and our Lord God shall giue him the seate of Dauid his Father, and hee shall reigne in the house of Iacob for euer, and of his kingdome there shallbee no ende.*

1. In these wordes are to bee pondered the greateneſſes, and excellencyes of the Sonne that the Angell promiseth to the Virgin. The 1. is, that hee shallbee IESVS, and the Sauiour of the worlde, with greater excellency then all other that had this name, as heereafter shallbee declared. The 2. That hee shallbee greate aboue all greates, without any limitation: greate in his diuinity, and humanity: greate in wisdome, and sanctity: in life, and in doctrine: in example, and in worde: and finally greate in power: for that hee shall haue power aboue all things, with faculty to make others also greate before God, by participation of his greateneſſe. The 3. that in such manner he shallbee her Sonne, that hee shallbee likewise

wiſe the Sonne of the moſt high God. The 4. that his eternall Father ſhall giue him the Throne, and the Empire ouer all the elect, figured by the ſeate of Dauid, and by the houſe of Iacob, of whom according to the fleſhe hee deſcended. The 5. That his kingdome ſhallbee eternall, and haue no end. O glorious embaſſage! O moſt ioyfull newes! O happye Virgin, to whom ſuch a Sonne is promiſed: and bleſſed Sonne in whom ſo greate greatneſſes are contained: of all which the Angell gaue notice to the Virgin, that ſhee might knowe, that this Sonne whom ſhee was to conceiue, was the Meſsias promiſed by the Prophets, of whom ſo greate excellencyes were written. From whence I will collect a greate eſtimation, and loue of this ſoueraigne Meſsias, reioicing at eache one of theſe fiue excellencyes rehearſed, and recording the fiue woundes that hee receiued on the croſſe, that vnto his elected, and to mee hee may applye the fruite of them: for on the croſſe they were all made manifeſt, as hereafter, when time ſerueth ſhallbee declared.

2. I will now meditate only, how theſe greateneſſes had their originall from the moſt profounde humilitye of the only begotten Sonne of the euerliuing God, which is included in the firſt worde ſpoken by the Angell to the Virgin: *Ecce concipies in vtero. Beholde, thou ſhallt conceiue in thy Wombe*: as who ſhould ſay; This Sauiour, and this eternall king beeing ſo greate, yet will ſo farre humble himſelfe, as to ſtreighten himſelfe to the ſmallneſſe of an infant conceiued in the wombe of a woman. And from this ſmallneſſe his greateneſſe ſhall haue beginning, complying with that of the
Iſa. 9. 6. Prophet Iſaias: A litle childe is borne to vs, and a Sonne is giuen to vs, and
„ principallity is made vpon his ſhoulder: and his name ſhallbe called Admi-
„ rable, Counſellour, God, Puiſſant, Father of the worlde to come, Prince of
„ Peace: His Empire ſhallbee multiplied thorough the whole worlde, and there ſhallbee no ende of Peace.

Colloquie. *Dan. 2. 34. 45.* *O Soueraigne Prince that deſcendedſt from heauen, as a ſtone Without hãdes, beeing Without the action of man, conceiued in the Wombe of a Virgin: and then cameſt to bee ſo greate a mountaine as to fill the vvhole earth, dilating therein thy kingdome, Which is a kingdome eternall, and Without ende: I humbly thanke thee for hauing choſen ſo ſtraunge a ſmalleneſſe, to bee the originall of ſo ſoueraigne a greatneſſe. Graunt mee (o Lord) that I vnder-proped not by mine oWne handes, but by thine, may conceiue ſuch reſolutions in thy ſeruice, that they may increaſe to very greate Workes of thy glory, Amen.*

THE II. POINT.

Luc. 1. 34. THe bleſſed Virgin hauing heard this embaſſage, ſaid to the Angell: *HoW ſhall this bee donne? becauſe I knoWe not man?* As if ſhee ſhould ſay: I doubt

doubt not of Gods omnipotencie, nor of thy promiſe: but I deſire to bee informed, how I ſhould obey this commaundement, hauing made a vowe not to knowe man?

1. In this aunſwere, the holye Virgin diſcouered aſwell greate wiſdome, as sxceſsiue loue of virginity: and therefore with much reaſon, holy Church calleth her, the *moſt prudēt Virgin*. For though the promiſe of the Angell was ſo greate, yet ſhee was not preſently hooked or caught therewith, vntill ſhee might perceiue how it would accord with her vowe ſhee had made of chaſtitye; vnto the which ſhee was ſo entirely affected, that ſhee made difficulty to bee the mother (though it were of ſuch a Sonne) with the loſſe thereof. And allbeeit ſhee knewe by the Prophecy of the Prophet Iſaias: That the Mother of the Meſsias ſhould bee a Virgin, yet ſhee would prudently examine the reuelation of the Angell, to ſee how it agreed with the reuelation of the Prophet. From whence I will collect a feruent, and harty loue of chaſtity, auoyding, as much as lyeth in mee, all whatſoeuer that may bee any occaſion to impaire it; yea though it carry with it an appearance of piety, and religion. For in imitation of the moſt ſacred Virgin, I am to examine well the ſpirit, that ſhall incline mee to a thing, wherein there may bee daunger: fearing leaſte it may bee the ſpirit of Sathan, who (as ſayeth the Apoſtle S. Paul) transfigureth himſelfe into an Angell of light, to deceiue thoſe which are either very ſimple, or ouer-confident, or exceeding zealous of other mens good, without regarding their owne.

Note. *Iſa. 7. 14.* *2 Cor. 11. 14.*

2. Secondly, I am to conſider in theſe wordes, (beeing the firſt that wee reade of the bleſſed Virgin) foure circumſtances with the which ſhee did ſpeake them; in the which is pourtrated an admirable rule how to ſpeake prudently: for theſe wordes were but fewe; and no more then neceſſary; and in a caſe of greate importance: and in very humble, and decent manner. it ſeemeth that the Virgin helde firmely in her memory the counſell of Eccleſiaſticus, which ſayeth: Young man, ſpeake in thine owne cauſe ſcarcely more then is needefull: if thou bee asked twiſe, let thy anſwere haue an head, that is, let it bee breife, and to the purpoſe. In many things bee as it were ignorant: and heare holding thy peace, and withall asking. All this the B. Virgin meruailouſly obſerued, in theſe breife wordes, which ſhee vttered not till the Angell ſhad ſpoken to her twiſe. And though ſhee had occaſion to inlarge herſelfe in this queſtion, yet ſhee touched no more then the neceſſary pointe, and that with greate breuity, declaring the vowe of chaſtity that ſhee had made, with humble, and chaſte wordes, but ſufficient for the Angell to vnderſtand her, ſaying vnto him: *I knowe not man.*

Note. *Eccl. 32. 10. 11.*

O moſt

Colloquie. Cant. 4. 5. *O most sacred Virgin, with much reason was the diuine spouse pleased with thy lippes, saying: That they were like a girdle of scarlet in graine, and like the hounye-combe that distilleth by litle, and litle: for thy wordes are well girt, and much pondered, and vttered with repose, sweetnesse, and charity. And seeing this rule in speaking is so pleasing vnto him; beseeche him to imprint it in my harte, that my wordes may proceede from it well ordered, and ruled.*

THE III. POINT.

TO this question of the Virgin, the Angell made answere saying: *The holy Ghost shall come vpon thee; and the power of the most high shall ouer shadowe thee. And therefore also that which of thee shallbee borne, shallbee called the Sonne of God.* In these wordes may bee pondered three most excellent promises made by the Angell to the most sacred Virgin;

1. First, that this conception should not bee by the worke of man, but by the power of the holy Ghost, who from heauen should come vpon her to accomplish this worke. And for that the workes of the holy Ghost are perfect, hee withall descended vpon her, with newe fullnesse of grace to dispose her to so soueraigne a worke.

2. The second, that the power of the most high should ouershadow her, preseruing her from sensuall delight in conception, and forming of her purest blood, the body of this childe; as the bird couering her egges with her wings, giueth them life with her heate.

3. The third promise was, a giuing a reason of the other two: Because that which was to bee so holily conceiued, should bee the Sonne of almightie God; not by adoption, as the rest of the iust; but by the vnion of humane nature with the diuine person: so that hee should bee holy, not by priuiledge, but by the power of his holy conception. O what an excceeding ioy caused these three promises in the Virgin!

Colloquie. *O most blessed Virgin, if when the Angell entred thou wast allready full of grace: how much more fuller shallt thou bee, the holy Ghost comming vpon thee with this new plenitude? If before our Lord were with thee, for thy gouernment, protection, and consolation: how much more shall hee bee now, the power of the most high comming to ouer shadow thee? Now mayest thou, o blessed Lady, say with a newe title: I sate vnder the shadowe of him whom I desired, and his fruite is sweete to my throate. Thou art seated vnder the shadowe of the most high, which shall take from thee the sensuall pleasure in conceiuing: and the fruite of thy conception shallbee delectable to almightie God, pleasing to the Angells, sweete vnto thee, and to the Saluation of vs. Much good may doe thee (o purest Virgin,) so greate a fullnesse, so happye a shadowe, with hope of so sweete a fruite. And seeing thou hast*

haſt this day founde ſo greate grace with the holy Ghoſt, beſeeche him to come anew vpon mee, and with his power to ouer shadowe mee, that beeing ſeated vnder his louing protection, I may taſte the sweete, fruite of his diuine preſence, Amen.

4. From hence I am to collect, that whereas for the Virgin to conceiue the Sonne of almightie God, it was neceſſary that the Holy Ghoſt ſhould come vpon her from heauen, to accompliſh this worke; and that the power of the moſt high ſhould ouerſhadow her: ſo likewiſe that I may conceiue in my ſoule the ſpirit of ſaluation, whereby I become the adoptiue Sonne of almightie God, it is neceſſary that the Holy Ghoſt doe inſpire mee, and that the power, and omnipotency of God doe ouerſhadow mee, tempering the heate of my ſenſuall concupiſcences, and protecting mee in all temptations, and daungers: and in this faith, I am to crye to heauen, ſaying. *Iſa 26. 8. Ex D. Fulgentio lib. de Incarnatione cap. 20.*

O moſt Holy Spirit, come from on high to my poore ſoule, ſowe in it the ſeede of thy diuine inſpiration, that it may conceiue within itſelfe the ſpirit of ſaluation. O power of the moſt high, protect mee with the shadow of thy wings: couer mee with them in the day of temptation, that the puttockes of hell preuaile not against mee, and that I looſe not through myne owne weakeneſſe, what thou haſt begun in mee by thy grace, Amen. Colloquie *Pſal 16. 8 Pſal. 139. 8.*

THE IV. POINT.

TO what had beene ſaide the Angell added: *Beholde Elizabeth thy coſin, ſhee alſo hath conceiued a ſonne in her olde age, and this moneth is the ſixt to her that is called barren, becauſe there ſhall not bee impoſsible with God any worde.* *Luc. 1. 36.*

1. In theſe wordes the Angell pretended three meruailous things: the firſt, to reueale to the bleſſed Virgin a thing that would giue her much content, becauſe of the abundance of her charity, whoſe property is to weepe with thoſe that weepe, and to reioyce with thoſe that reioyce. And as the bleſſed Virgin had a feeling of the barenneſſe of her coſin, becauſe of the greife that ſhee reeeiued thereby: ſo ſhee reioyced at the newes of her beeing with childe, becauſe of the greate ioy that it would giue her. *Rom. 12. 15.*

2. The ſecond was, to confirme his embaſſage with ſome ſenſible token: as if hee ſhould ſay: Seeing ſhee hath conceiued that was olde, and barren, thou maieſt well beleeue that a Virgin ſhall conceiue, for with almightie God, nothing is impoſsible, hee can doe the one with as greate facillity as the other. Whereby wee ſee how it is the property of the good ſpiritt, to chaſtize the incredulous that require a ſigne, or a mira- Note.

a miracle with an affection of incredulitie, as this S. Gabriel himselfe
Luc. 1. 20. chastised Zacharias, because hee asked a signe to bee assured that he should haue a sonne, himselfe beeing olde, and his wife barren, whereas contrarily to those that haue faith, hee giueth a signe, allbeeit they aske it not, as hee did to our blessed Ladye the Virgin, to cheere, and to comfort her, and by the way to confirme her more, and more, in her faith. From whence I will collect how much it importeth constantly to beleeue the
Ioan. 15. matters of faith: for to beleeuers, our Lord vseth to giue interiourly greater
Isa. 7. 9. iuxta 70. signes of his truth, which hee denyeth to the incredulous, according to that of the Prophet Isaias: *If you beleeue not, you shall not vnderstand.*

3. The third was, that the Angell pretended to discouer the foundaLuc. 1. 37. mental reason of all that had beene spoken, adding that so glorious word, that to almightie God nothing is impossible: which is to say. Hee can doe all that hee will, and can accomplish all that hee promiseth: especially those two miraculous things that I haue tolde thee of: to witte, That the barren, and the Virgin may conceiue, and bring forth. From whence I will collect two other for my spirituall comfort. The 1. that by the omnipotencye of God our Lord any soule whatsoeuer, that hath beene long time barren of good workes, how deepe rooted soeuer this barennesse bee in it, may bee altered, and become fertile. And as barren Elizabeth conceiued Iohn, which signifieth grace, so it may conceiue in itselfe the fruites of grace, and of benediction, very gracious and pleasing vnto al-
Isa. 54. 1. mighty God. And with this hope, I am to cheere, and animate myselfe to
Gal. 4. 27 pretende this happye fertillity, remembring what is saide by the Prophet Isaias, and the Apostle S. Paule: *Reioyce thou barren that bearest not, breake forth, and cry thou that trauailest not:* for more Children shalt thou haue that wast barren like Sara, then shee that was fruitefull like Agar. The 2. is, that as our B. Ladye the Virgin by vertue of the Holy Ghost might conceiue, and haue a Sonne which should bee worth a hundred thousand: so those which promise, and keepe Virginity, shall conceiue spirituall children, which shallbee incomparably more worthe, then
Matt. 19. 29. any carnall: our Lord fullfilling vnto them that promise, which hee made
Isa. 56. 4. them thereof by the Prophet Isaias, as was declared in the first parte, and the 20. Meditation.

THE

THE VIII. MEDITATION.

Of the finall answere giuen by the Virgin to the Angell, consenting to his embassage.

THE I. POINT.

THe blessed Virgin hauing heard all that was spoken to her by the Angell, said vnto him: *Beholde the handmaide of our Lord, bee it donne to mee according to thy worde.* And heere I am to consider what a longing desire the Angell had, expecting the answere of the Virgin: and not only the Angell, but the Holy Ghost himselfe her spouse, who spake vnto her hart that of the Canticles: *Let thy voice sounde in myne eares, for thy voice is sweete,* and pleasing vnto mee. And hee himselfe likewise inspired into her, the wordes shee should say, exercising therein some most excellent vertues, wherewith shee perfectly disposed herselfe to bee the worthy mother of almightie God. Luc. 1. 38. Cant. 2. 1

1. The first was, greate faith, giuing credit to the wordes of the Angel, and beleeuing that shee might bee a mother, and a Virgin, imagining highly of the omnipotency of God.

2. The second was, profounde humility in the midst of those greatenesses that were offered vnto her, calling herselfe handmaide of our Lord: and consequently iudging herselfe vnworthy to bee his mother, placing herselfe, as much as lay in her, in the lowest place, as is that of the handmaides.

3. The third was, greate obedience, and resignation into the handes of almightie God, offering herselfe to fullfill what the Angell said, and all whatsoeuer God should commaunde hir. O most prudent Virgin, who hath instructed thee, to conioine with such excellency things so farre distãt? If thou beleeuest, that thou art to be the mother of God, why callest thou thyselfe his handmaide? And if thou holdest thyselfe for a handmaide, why doest thou offer thyselfe to bee the mother of God? What hath a mother to doe with beeing a handmaide? And how are they compatible, a faith of such baseneſſe, with a faithe of so greate highnesse? and so profounde an humillitie, with so exalted a magnanimitie?

O height of the Wisdome of almightie God! O miracle of his omnipotencie! Thine (o Lord) are these meruailes, and thou art hee that hast knowledge, and abillity to conioine Mother, and Virgin: Handmaide, and Mother: Humillity, and Magnanimity: and the faith of all this, with humane vnderstanding. O Heauenly Father, thou that hidest thy secrets from the prowde and reuealest them to the humble; Colloquie Matt. 11. 25. Pro. 11. 2.

and therefore Where humility is, there dwelleth thy Wisdome: teache me to chooſe With humillitie the loweſt place on earth, and to pretende With magnanimity the higheſt in heauen; conioyning the nothing that I am of myſelfe, With the much that I may bee by thy grace, Amen.

THE II. POINT.

FOr that the myſteries are many which are included in theſe wordes of the Virgin; it will not bee amiſſe to meditate euery one by itſelfe, pondering the ſpirit therein contained for our proffit.

ECCE.

THis worlde *Ecce, Beholde*, the Scripture vſeth to denote, or ſignifie ſome greate thing worthy of much conſideration, and the Angell vſed it in the beginning of this embaſſage, ſaying: *Ecce concipies, Beholde, thou ſhalt conceiue* a Sonne. And therefore alſo would the moſt holy Virgin vſe the ſame in her anſwere, ſaying: *Ecce ancilla Domini, Beholde the handmaide of our Lord*: for as the Angell had greate deſiers, that our bleſſed Ladye the Virgin ſhould ponder the greateneſſes, which hee promiſed her from almightie God: ſo the Virgin had as greate deſiers, that the Angell ſhould ponder how meane, and lowely a handmaide ſhee was of herſelfe, and how feruent longings ſhee had to obey, whatſoeuer God commanded her. For the humble, when the giftes they haue of God are publiſhed, doe very earneſtly deſire that the miſeries ſhould bee knowen, which they haue of themſelues: that thoſe giftes bee not attributed to their owne merittes, but to the bounty of him that gaue them, to whom they deſier to bee very thankefull, and therefore very obedient.

ANCILLA DOMINI.

Gal. 4. *Rom.* 8. IN this worlde, *Handmaide of our Lord*, the bleſſed Virgin declared what a backwarde conceipte ſhee had allwayes had of herſelfe, euer ſince ſhee had the vſe of reaſon. And allbeeit the name of ſeruant, or bondman, when as it ſignifieth to ſerue almightie God with a ſpiritt of feare, and as it were by force, is diſpraiſed in holy ſcripture: yet when ſeruant is ioyned with loue, it is a moſt glorious name. For the ſlaue is not his owne, but his Lordes: hee hath not liberty to doe what hee liſteth, but what his Lord commaundeth him: Hee ſerueth him neither for ſalarye, nor daye-wages, but becauſe hee is obliged thereunto: Hee

Hee laboureth not for himſelfe, but for his Lord: neither ſerueth hee him only in perſon, but alſo all thoſe of his houſe, and family: in the which hee holdeth the baſeſt place, and hath alwayes giuen him the worſt, and that which is moſt contemptible.

1. All this bleſſed Virgin our Ladye imagined in herſelfe, when ſhee called herſelfe the handmaide of our Lorde. For 1. ſhee helde not herſelfe to bee her owne, but a thing proper to God our Lord, and in his poſſeſsion: aſwell for that hee created her, as alſo for that ſhee had wholy dedicated herſelfe to his perpetuall ſeruice, ſaying in her hart thoſe wordes which the Prophet Iſaias reporteth of the righteous: Hee ſhall ſay, I am of God: and with his owne hande hee ſhall write, and ſigne, that hee is our Lordes. And as the faithfull bondman neuer flyeth from his maſter, nor is at any time abſent, neither will ſerue any other maſter, becauſe no man can at once ſerue two maſters: ſo the bleſſed Virgin neuer ſeperated herſelfe one moment from the ſeruice of God, neither ſerued ſhee any other Lord but God, fullfilling moſt perfectly that Precept: *Thou ſhalt adore the Lord thy God, and him only ſhalt thou ſerue.*

Iſa. 44. 5.

Matt. 6. 24.

Matt. 4. 10.

Deut. 6. 13.

2. In all other things alſo, ſhee did not what ſhee liſt, but what almightie God commaunded, for ſhee had no will of her owne, nor liberty of fleſhe: but was ſo faſtned to the will of our Lord, as if ſhee had no liberty to departe there from, eſteeming herſelfe as a handmaide, that hath her eyes allwayes placed vpon the handes of her Lord, ſuffering herſelfe to bee managed by him, and to bee moued by euery becke that hee ſhould make.

Pſal. 122. 2.

3. Beſides this, ſhee ſerned not God for ſalarye, or day-wages, pretending principally any rewarde: but becauſe as his handmaide ſhee was obliged thereunto, and tooke delight in pleaſing her Lorde. And therefore ſhee had ſetled in her hart that verity, which afterwardes our Sauiour Chriſt taught his diſciples: *When you ſhall haue donne all things that are commaunded you, ſay: Wee are vnproffitable ſeruantes, Wee haue donne that which Wee ought to doe.*

Luc. 17. 10.

4. From hence it proceeded, that all whatſoeuer ſhee did, or laboured to doe, ſhee attributed it not to her ſelfe, but to her Lord: for allbeeit it is truth, that the merit, and rewarde was for her: yet ſhee attributed all to the glory of God, and not to her owne; ſaying that of the Canticles: *All the fruites the new, and the olde (my beloued) I haue kept for thee*: that is, all the workes of my life preſent, and paſſed, I will that they bee to thy honour, and glory: for I will neither liue, nor dye to myſelfe, but to thee, becauſe I am thine.

Cant. 7. 13.

Rom. 14. 7. 8.

5. Finally, the bleſſed Virgin eſteemed herſelfe not only as the handmaide of our Lord to ſerue him, but alſo to ſerue all thoſe of his houſe, and familly: and therefore ſhee dedicated herſelfe to the ſeruice of her parents, when ſhee was in the Temple: and of her husband, when ſhee was in his company. And much better then Abigail might ſhee haue ſaide, what ſhee ſaide to Dauid: *Loe, let thy ſeruant bee as an handmaide, to waſhe the feete of the ſeruants of my Lord.* And with this ſpirit of humility, ſhee allwaies choſe for herſelfe the loweſt place in the houſe of God, and the worſt, and moſt contemptible in the worlde; as heereafter wee ſhall ſee.

1. Reg. 25. 41.

6. All Theſe inward feelings had the bleſſed Virgin when ſhee called herſelfe the handmaide of our Lord, and eſteemed very highly of this title: for ſhee knew how pleaſing it was to almighty God, who vſed to call by the ſame name of ſeruant, the Meſsias his Sonne, as hee was man: and hee himſelfe eſteemed highly thereof, as appeareth by what is deliuered by the Prophets. And if I deſier to bee deuoted to our bleſſed Ladye, I am highly to eſteeme myſelfe for this name, and for the ſpirit which ſhee includeth in the ſaide things; ſaying to God with Dauid.

Iſa. 41. 8. 9. & 44. 1. 21. *Zach.* 3. 8

Colloquie

Pſ. 115. 16

O Lord, I am thy ſeruant, I am thy ſeruant, and the ſonne of thy handmaide: thou haſt broken my bondes, I will ſacrifize to thee the hoſt of praiſe, and will inuocate the name of our Lord: O God of my ſoule, I highly eſteeme of myſelfe for beeing thy ſeruant, becauſe thou createdſt mee: and againe for beeing thy ſeruant, becauſe thou redeemedſt mee: I am the ſonne of thy handmaide, becauſe by inheritance, it falleth to my lot to bee thy ſlaue: but eſpeciallie I holde myſelfe for the ſonne of thy handmaide the bleſſed Virgin thy Mother, by whoſe merits I beſeeche thee to vnlooſe the chaines of my ſinnes, & paſsions, that being free from this euill bondage, I may ſerue thee with libertie of ſpirit, and may praiſe, and glorifie thy holie name worlde without ende, Amen.

FIAT MIHI.

1. IT was not without a myſterie, that the B. Virgin ſaide not to the Angell: I will doe what thou ſayeſt: but this worde, *Fiat*; *Bee it donne:* which God our Lord vſed when hee created the worlde, ſaying: *Bee light made &c* For the Virgin vnderſtoode that the Incarnation was aſwell a worke of the omnipotencye of God as the Creation of the worlde: and that with one *Fiat* of his omnipotency it might bee donne, though on her parte there was no merit of ſo glorious a thing. Allbeit withall ſhee accepted it, ſaying: *Fiat*, as who ſhould ſay: Al though there were

Gen. 1. 3.

were no neede of my consent, because I am the handmaide of almightie God, and hee may doe with his handmaide what he will; And allbeeit beeing but handmaide, I merited not that this thing should bee donne vnto mee: yet not withstanding, seeing God will haue it so, *Fiat*: Let it bee donne: for I am pleased with all whatsoeuer that pleaseth him. Whereby wee see the soueraigne obedience, and resignation of the Virgin, founded vpon the knowledge of her owne beeing nothing, offering herselfe not to resist the *Fiat* of almightie God: as the insensible creatures resist it not, or as that which is nothing resisteth not, when God sayeth, *Let it bee donne.*

2. But that wee may the better vnderstand the heigth of this consenting: wee are to ponder, that shee not only fixed her eyes vpon the greatenesses, foretolde her by the Angell: but also vpon the terrible afflictions, which that Sonne who was offered vnto her, was to suffer: the which shee knewe well by the sacred Scriptures; and that a very greate share of them was to light vpon his Mother. And yet notwithstanding shee accepted this dignity of a Mother, with the most heauye charge of that office. And heereupon shee called herselfe a handmaide, as one that accepted it, not to bee serued as a Lady, but to serue, and suffer as a handmaide. Note.

I thanke thee, most sacred Virgin, for this generous offer that thou makest, with so greate magnanimitie of hart. Let the Angells in heauen praise thee, and the righteous on the earth, as likewise those that were in Lymbe, expecting him. And seeing that all haue a share in thy consent, beseeche thy Sonne, to graunt mee such a resignation of myselfe vnto his holy Will, that I may resist nothing Whatsoeuer hee commaundeth mee, nor any affliction Whatsoeuer that hee shall send mee; but that to all my replie may bee, Fiat. *God is my Lorde, Whatsoeuer shall seeme good in his eyes, let that bee donne in mee his seruaunt, Amen.* Colloquie 1. Reg 3. 18.

SECVNDVM VERBVM TVVM.

IT is likewise not without a greate mysterie, that the B. Virgin saide not to the Angell: *Bee it donne to mee as God commaundeth or Willeth:* but, *Bee it donne according to thy Worde:* for heerein shee declared the perfection of her faith, and obedience. For perfect faith beleeueth whatsoeuer almightie God reuealeth by himselfe, or by the meanes of others: & perfect obedience obeyeth God, in whatsoeuer hee commaundeth either by himselfe, or by the meanes of his ministers: for hee that heareth them, heareth Christ. Allbeeit, I may likewise contẽplate that the B. Virgin in this pointe Luc. 10. 16

pointe exalted herſelfe aboue herſelfe, and aboue all the Angells, & aboue all whatſoeuer is created: directing her anſwere, not ſo much to the ambaſſadour, as to almighty God himſelfe, who ſent the embaſſage, ſaying to thee ternall Father.

Colloquie *Beholde heere the handmaide of thee, o Lord, bee it donne to mee according to thy Worde: not only according to What thou commaundeſt by this Worde Which the Angell deliuereth: but according to the deſier of that Worde and ſpeeche, Which thou ſpeakest Within thyſelfe, in thy eternitie, Which is thy only Sonne, Who alſo deſireth to bee mine. And ſeeing it is his good pleaſure ſo to bee, bee it as he commaundeth.* In imitation of the B. Virgin, I will alſo oftentimes ſay vnto almightie God, with the ſame vnderſtanding that ſhee had: *Beholde heere mee thy ſlaue (o Lord) bee it donne to mee, according to thy Worde: for I am ready to put in practiſe all, Whatſoeuer ſhallbee ordained mee by thy diuine Worde.*

THE III. POINT.

Luc. 1. 38. THe Angell hauing heard the anſwere of the B. Virgin, retourned to heauen; *Et diſceſsit Angelus ab ea. And the Angell departed from her.* In this departure, I am to conſider.

1. How ioyfull, and contented the Angell was with the anſwere of the Virgin, beeing full of admiration with her ſoueraigne prudence, and vertue, and full of ioy for hauing fullfilled what almightie God gaue him in charge: for theſe two things are matter of ſpeciall ioy to the Angells, and to the righteous: for there is no ioy equall to the accompliſhing the will of almightie God, and to ſee it accompliſhed by others: for therein, according to that of the Prophet Dauid, conſiſteth our life.

Pſal. 29. 6

2. I am to conſider, how the Angell departed preſently to heauen, without ſtaying any moment more: to giue vs to vnderſtand, that the Angells hauing fulfilled that miniſtery, which almightie God incharged them with on earth, make no tariaunce there, but forthwith retourne to their center, which is heauen: inſtructing vs, eſpecially ſuch as bee Religious, that hauing fulfilled our miniſteries with our neighbours, wee make no cauſeleſſe tariaunce among them, but that forthwith wee retire ourſelues to our oratory, which is our heauen, to repoſe ourſelues with almighty God.

Note.

3. And as wee after our humane faſhion imagine, that the Angell entring into heauen, gaue account to allmighty God of his embaſſage, and preſented himſelfe ready to ſerue againe in whatſoeuer hee ſhould bee commaunded: ſo wee hauing fullfilled our obligations, are to preſent ourſelues before almightie God, ready to accompliſh whatſoeuer hee ſhall

anew

anew impose vpon vs, or giue vs in charge according to that of holy Iob: *Shalt thou* peraduenture *send lightnings, and will they goe, and retourning shall they say to thee, here wee are.* Iob 38.35

O eternall, and omnipotent king, make mee like one of these celestiall lightenings resplendent with thy light, inflamed with the fier of thy loue, quicke in obeying thy holie will, and thankefull in retourning to giue thee thankes, for the accõplishment thereof. Colloquie

4. I may likewise piously contemplate, how the Angell S. Gabriel beting entred into heauen, preached to his companions the excellent humilitye, wisdome, and sanctity of the blessed Virgin; all of them beeing full of alacritye, for that almightie God had founde vpon earth a person that was as pleasing, and acceptable vnto him, as the inhabitants of heauen: for it is the property of the Saintes to reioice, that there are many others, that supply what they want in louing, and seruing with greate feruour our Lord God, to whom bee honour, and glory, worlde without ende, Amen.

THE IX. MEDITATION

Of the execution of the Incarnation: and of some circumstances thereof, as concerning the body of our Lord Christ.

THE I. POINT.

FIRST, I am to consider, how the blessed Virgin hauing giuen her consent; in the very same instant, the holy Ghost formed of her purest blood, a most perfect body, and created a most excellent reasonable soule, and ioined them togither with the person of the eternall Worde; God beeing made man, and man God and God beeing espoused with humane nature in that Virgin chamber: and the Virgin herselfe exalted to the dignitye of the mother of God. D. Th 3. p. q. 32. & 33. Ioan. 1.

1. In this action wee are to pondet the content of all those persons, that are interposed heerein: principally the contentment of the most blessed Trinitye to see his promise fullfilled, and to haue made this demonstration of his omnipotencye, and of his bounty, and charitye. O how ioyfull was the eternall Father, for hauing giuen vs his Sonne; and with what infinite loue loued he this his Sonne, true God, and man! And how was hee pleased in him aboue all that was created! Seeing (as Saint Thomas sayeth) almightie God much more loueth Christ alone, then all the Angells, and men, and then all the creatures togither: for he would giue him a name aboue all names, which is the name, and beeing of all- 1. P q. 20. ar. 4. ad 1. Phil. 2. 9.

mightie God: And therefore was much more pleaſed, and did more reioice to behoulde him, then to behoulde all the reſt of the created, or to bee created. With this conſideration I will reioice at this ioy of the Father, and will bee thankefull vnto him for the fauour hee hath donne vs: beſeeching him, that ſeeing hee ſo much loueth this Sonne, for his ſake hee will alſo loue mee, and graunt mee his holy Loue.

Colloquie Pſal 83. 10. *O eternall Father, and our protectour, beholde the new face of thy Chriſt, in whom thou art ſo much pleaſed; and ſeeing hee made himſelfe ſemblable to vs in our nature, make vs ſemblable to him in his grace, Amen.*

2. Then will I ponder what contentment the eternall worde had to ſee himſelfe made man, and with what harty loue, hee loued that his moſt ſacred humanity, vniting it to himſelfe, with a purpoſe neuer to forſake what once hee had taken vpon him: And in reſpect thereof hee deſired to embrace, and to put into his bowells all mankinde, as his kinred. And therefore I may confidently ſay vnto him, as *Ruth* ſaide to *Booze: Spreade thy mantel vpon thy ſeruant, becauſe thou art nigh of kinne.*

Note. Ruth. 3. 9

Colloquie Cant. 1. 1. Cant. 2. 6. *O diuine Worde, true Booz, and fortitude of the Father, ſeeing thou haſt made thyſelfe of the kinred of men, ſpreade vpon mee the cloke of thy diuine protection, vnite mee vnto thee in faith, and charity, and giue mee the kiſſe of peace with the kiſſe of thy mouthe, and embrace mee with the right hande of thyne omnipotencye, that nothing created may bee able to ſeparate mee from thy friendship, Amen.*

3. Wee may likewiſe contemplate the contentment of the Holy Ghoſt, for hauing acted this worke, which is attributed vnto him, becauſe goodneſſe, and loue is proper to this perſon: and it ſeemeth that then he ſatisfied fully his deſier, when hee had acted the ſupremeſt worke of loue that he could. Vpon which the Prophet Iſaias ſaide: *A Rodde ſhall ſproute out of the roote of Ieſſe, and from that roote a flower, vpon which the Spirit of our Lord ſhall take reſt.* For in this eternall worde Incarnate, figured by this rodde, and flower of Ieſſe, the holy Spirit founde reſt and perpetuall ioy, as in the thing that hee moſt loued.

Iſa. 11. 1.

4. From hence I will paſſe on to conſider the ioy of that moſt ſacred humanity, when it ſaw it ſelfe exalted to ſo greate a greatneſſe; and that from the depth of nothing, it had mounted to the heigth of the diuine eſſence, ſaying with greate ioy that of the ſpouſe in the Canticles: I haue founde all that which my ſoule could deſire, I will with greate conſtancye preſerue it, and will neuer forſake it.

Cant. 3. 4.

Coiloquie *O moſt ſacred Humanitye, I loye for thy Ioye, and for thy good fortune, and ſeeing*

ſeeing thou art ſo content with thy beloued, giue vs parte of that loue which thou haſt, that togither with thee, we alſo mry enioye it.

5. Then Will I ponder the content of the moſt bleſſed Virgin in that inſtant of the Incarnation: for God our Lord gaue vnto her an extraordinary light, whereby ſhee ſaw the manner how this myſtery was wrought in her intrailes: for when ſhee ſawe allmightie God made man within herſelfe: and ſaw herſelfe a Virgin, and a Mother, and the Mother of ſuch a Sonne, ſhee was full of vnſpeakeable ioy. O what gratitude, what praiſes, and thankeſgiuing, and what exultations had ſhee! O what a fullneſſe of good receiued ſhee in that moment! For as this viſible Sun aſſoone as it was created in this worlde, filled it with his light, and communicated vnto it his heate, and influences: ſo the Sun of righteouſneſſe Chriſt IESVS our Lord, in that very inſtant that hee was conceiued, and formed in the abbreuiated worlde of his bleſſed Mother, filled her with exceeding greate light, and celeſtiall heate, with the influences of life euerlaſting. So that ſhee, that before was full of grace, was then much more repleniſhed, and heaped vp with all graces, and with ineſtimable ioy in the poſſeſſion of them. Note *D.Th. 3 p. q. 27. ar. 5. ad. 2.*

O moſt ſacred Virgin, I congratulat thee, for beeing the mother of allmightie God made man. And ſeeing thou likewiſe beginneſt to bee the mother of vs men, diſtribute with vs that light, and ioy which was giuen thee, that wee may knowe, loue and ſerue him, whom thou haſt conceiued, Amen. Colloquie

6. Laſtly, I will ponder the greate reaſon that wee men haue to be contented, to ſee ourſelues of kinred with almightie God, and exalted to ſo high a dignity: for the which I am to giue him humble thankes, and to beſeeche the holy Angells to bee therefore thankefull vnto him, and to get a new, noble, and generous courage, reſoluing (as S. Leo the Pope ſayeth) to liue as the kinſmen of ſo greate a king, without admitting any thing that may bee contrary to this nobillity. *Serm. 1. de Natiuit.*

THE II. POINT

SEcondly, I am to conſider the circumſtances of this Incarnation, as concerning the body of this God, and man, beholding it as a body mortall, and paſsible: and the cauſes thereof. For according to that which naturally was due to the perſon of our Lord IESVS Chriſt, his body was not to bee mortall, nor poſsible for two cauſes.

1. For that Chriſt our Lord was abſolutely free from originall ſinne,

not by priuiledge, but by right, for beeing the naturall Sonne of almightie God, and for hauing beene conceiued not by the worke of man, but by the power of the Holy Ghost. And consequently the punishment of mortallity, and passibility due to originall sinne touched not him: and yet notwithstanding this our Lord to demonstrate his humility, and charity, was willing to leaue the sinne, and take the punishment: and without beeing a sinner, to take (as S. Paul said) the flesh of a sinner, subiect to all the penalties, and miseries of sinners, to pay with his death, and with his paines our sinnes.

Rom. 8. 3

Colloquie *O blessed bee such an immense charity, from the which sprung so profounde an humility! O what reason haue I to confounde myselfe for my pride, seeing contrary to this our Lord I would haue the sinne, but not the punishment? I am a sinner, and yet would not suffer the penalties due to sinners. Animate thyselfe (ô my soule) to imitate this example of humillity: and seeing thou hast subiected thy selfe to sinne, bee content to suffer the punishment, that thy sinne doth deserue.*

2. The second cause why the body of our Lord Christ was not to bee mortall, is for that his soule was glorious, and blessed: and so by right his body was to haue the foure endowements of glory, which he now hath in heauen, which are Perspicuity, Impassibility, Subtillity, and Agillity: yet notwitstanding this our most louing Lord was willing to doe this new miracle, and to renounce this right, depriuing himselfe of the endowments of glory, and inuesting himselfe with mortallity, and with ignominy, with all the rest of our miseries, that his body (as he himselfe saide) might bee fit to bee an Hoste, and Sacrifice for our sinnes, vpon the Altar of the Crosse.

Psal. 39. 7
Heb. 10. 5.

Colloquie *Let the Angells blesse thee, ô Lord, and let my soule praise thee for euer, for the charity that thou hast shewed in dooing miracles to bee able to dye, and in renouncing all that which might haue excused thee from suffering. O how I am confounded, and ashamed, beholding how carefully I flye from afflictions, desiring sometimes miracles to deliuer mee from them: I desier from hence forth rather to renounce all that shallbee honour, and delicacy; to imitate thee in suffering, ignominy, and torment: and seeing thou giuest mee such a desier, giue mee also grace to fullfill it, Amen.*

THE III. POINT.

THirdly, I am to consider the causes why our Lord God was willing to become a babe, and to bee conceiued in the wombe of a woman, when as hee might haue taken the body of a perfect man, as hee formed

Isa 9. 6.

med the body of Adam. The causes hereeof, omitting those which were touched in the 3. Meditation, were these.

1. To make himselfe (as the Apostle sayeth) in all things to bee like to men his brethren, and to oblige them heereby to loue him more tenderly. *Heb.2.17. Isa.46.3.*

Coiloquie

O most louing God, Who as a mother bearest vs in thy Wombe, Who hath made thee a babe inclosed in the Wombe of thy mother? Thy loue doubtlesse is the cause hereof, and the greate desier thou hast to bee loued: for that if Wee should not loue thee for the greatnesse that thou shewest, as thou art allmightie God, yet We should loue thee for the tendernesse thou shewest towardes vs, as thou art a babe.

2. The second cause was, to giue vs an example of humility, and to affectionate vs therevnto, when with the eyes of faith wee should see the God of maiesty made a litle babe; and see him whom heauen and earth cannot containe, contained in the narrow boundes of the wombe of a woman. And so comparing the greatnesse of almightie God with this littleneſse, I will breake into affection of admiration, and imitation, saying to this our Lord.

Colloquie

O diuine Worde, Who as thou art God, art in the immense bosome of thy Father, and as thou art man, inclosedst thyselfe in the narrowe bosome of thy mother: cleare the eyes of my soule, that considering the greatnesse thou hast in the one bosome, and the litleneſse thou hast in the other, admiring at both, I may adore thy greatnesse with trembling, and embrace thy littleneſse with humility.

3. The third cause was, to enter into the worlde, giuing vs an example of patience, and most perfect mortification, suffering for nine moneths a horrid, obscure, and narrow prison, such as is the wombe of a woman, in which this babe was streightned, and pressed, not beeing able to mooue himselfe frō one side to another, nor to stirre hande, nor foote, nor to see, nor to heare, nor smell, nor to taste any thing. Of which although other babes haue no feeling, because they haue not the vse of reason, yet this most blessed babe hauing the most perfect vse thereof, had a feeling of it, and yet with a good will suffered this imprisonment, and this mortification of senses, to free vs from the euerlasting prison: and to satisfye for the liberty, and ouermuch looseneſse of Eua, who going to recreate herselfe in paradise, behelde the fruite of the tree, and contrary to Gods cōmaundement tasted thereof. And so likewise to satisfye for the libertyes, and lightnesses of my senses, and to animate mee by his example to mortifye them, and to suffer any shutting vp, or streighneſse whatsoeuer in my chāber or bed, or in whatsoeuer else pertaineth to the pampering of my flesh.

Ecclesia in Hymno. Non horruisti Virginis vterum. Note.

I humbly thanke thee, o diuine Worde incarnate, for this entrance thou hast made into the Worlde, ſuffering ſo ſtreight a gaole, ſuch a horrible priſon, and ſo long, and tedious a mortification of thy fleshe, by the Which I humble beſeeche thee to deliuer mee from the eternall priſon of hell, and from the troubleſome gaole of my vices, ayding mee to mortifye my paſsions, and With the ſpirite to reſtraine the diſordinate vſe of my ſenſes, Amen.

THE X. MEDITATION.

D. Th. 3. p. q. 34. & etiam q. 7. cum ſequ.

Of the excellencie of the moſt holie ſoule of our Sauiour Chriſt, and of the heroycall actes of vertue that he exerciſed in the firſt inſtant of the Incarnation.

THE I. POINT.

FIRST, I am to conſider the graces, and excellencyes of our Sauiour Chriſt, as hee was man, his ſoule beeing vnited with the dietye, the which were immenſe: for as his fore-runner ſaide of him: *God gaue him not his ſpirit by meaſure, for the Father loueth the Sonne, and hath giuen all things into his hande*: that is to ſay: To the reſt of the Sainctes, hee giueth them his Spirit by meaſure, and the graces of the holy Ghoſt (as S. Paul ſayeth) are diuided among them, ſome beeing giuen to ſome, and others to others: but to our Sauiour Chriſt, his Father gaue him his ſpirit without meaſure, for hee gaue him theſe graces all at once, not only for himſelfe, but with power to diſtribute them to others, giuing to euery one his meaſure: for hee loueth him as his only begotten ſonne with a moſt ſingular loue, and therefore hee cõmunicated vnto him ſuch fullneſſe of wiſdome, and grace, as was fitting for the glory of ſuch a ſonne: whervpon his Euangeliſt S. Iohn ſaid of him: *Wee ſaw the glory of him, glorie as it were of the onlie begotten of the Father, full of grace, and verity*. Beſides this, the eternall worde hauing communicated to this moſt bleſſed ſoule, the principall thing which hee had, which was his owne perſonall eſſence; it pertained vnto his honour to communicate likewiſe vnto it, the immenſeneſſe of thoſe graces, and giftes, that were conuenient for that which had ſo noble a beeing. Theſe graces wee may reduce vnto 7. heades.

Ioa. 3. 14

1. Cor. 12. 8.

Ephes. 4. 7

Ioan. 1. 14

1. The firſt was, immenſe Purity: in ſuch ſorte, that hee neither ſinned, nor could ſinne, nor erre, nor bee deceiued, nor haue any imperfection that might bee repugnant to this purity, and cleaneneſſe of hart: for hee was the Lambe of God, not the earthly, but the heauenly Lambe, the

1. Pet. 2. 22.

Ioa. 1. 17.

the moſt innocent lambe without any blot, whoſe comming was to take away the ſinnes of the worlde, and ſo by right was free himſelfe from them all.

2. The ſecond is, grace of ſanctity, the which incomparably exceeded that of men, and Angells all togither. And in this meaſure hee had charity, and humility, and obedience, and the reſt of the vertues; in ſuch ſorte that for excellency hee is called the holy of holyes, in whom the holy Spirite repoſed, filling him with his ſeuen giftes with an immenſe plenitude. *Dan. 9. 24* *Iſa. 11. 2.*

3. The third was, grace conſummated which is, bleſſedneſſe, and the bleſſed-making viſion: for from that very firſt inſtant, his ſoule ſaw the diuine eſſence with greater cleerneſſe, then all the bleſſed togither, and in this proportion it loued almightie God, and reyoiced with vnſpeakeable ioye: for the which it is ſaide of him, that God annointed him with the oyle of gladneſſe aboue all his fellowes. *Pſal. 44. 8*

4. From hence proceeded the fourth gtace, which comprehendeth the treaſures of the wiſdome, and knowledge of almightie God, not diuided, but all togither (as S. Paul ſaieth) that hee might knowe all things created, paſt, preſent, and to come, and that nothing might be couered from him, hee beeing to bee the iudge of all things, to rewarde the good, and to chaſtice the euill. *Coloſ. 2. 3.*

5. The fife is, the power of doing miracles, without any limitation, meerely by his owne will: by the which hee had power to giue life to the deade; to heale all that were ſicke; to caſt out deuills out of bodyes poſſeſſed; to commaunde the windes and the ſea, and all the elements, all ſubiecting themſelues to his commaunde. *Luc. 4. 14. 32. 36. 39*

6. The ſixt is, the power of excellency in pardoning ſinnes: conuerting ſinners, chaunging their hartes: ordaining Sacraments and Sacrifizes: and diſtributing among men graces, and ſupernaturall giftes. *Matt 6 9. & vnlm. 18.*

7. The ſeuenth is, the grace of beeing a heade, as well of the Church militant, as of the triumphant; of men, and of Angells, beeing ſuperiour to all: and the fountaine of all the celeſtiall bleſsings, and of all the giftes, and graces, that proceede from the father of light, for the good of the myſticall body, whoſe heade is Chriſt. *Coloſ. 2. 10.* *Eph 1. 22.* *Iac. 1. 17.*

8. From hence it is, that this our Lord was the firſt, and principall, of all the predeſtinated, for whoſe reſpect our Lord predeſtinated others, that hee might haue many companions in glory: but eſpecially, for that hee might bee, (as the Apoſtle Sainct Paul ſaieth) the firſt borne of many bretheren, like, and conformable vnto him in the giftes of graces, as they were in nature: and ſo hee entred firſte before all men, *Rom. 8. 29.*

into

into this glory, and saw the diuine essence, and opened the gates of heauen, that the rest might enter in to beholde it.

9. Considering these seauen kindes of graces, that our Sauiour Christ hath, and euery one of them: I am to collect from them seuerall affections; sometimes blessing, and praysing the eternall Father, for the giftes hee gaue to his Sonne, as hee was man: sometimes reyoicing at the benefits which this our Lord hath, congratulating him therein, and sometimes beseeching him to imparte vnto mee of what hee hath: for of his fullnesse all wee haue receiued: and therefore with greate loue I may say vnto him.

Ioan. 1.16

Colloquie Psal. 44.3 Cant 5.10 Zacha. 3.9 Apoc. 1. 16. Ioan. 1.14

O Sonne of the liuing God, I reioice to see thee so beautifull aboue all the sõnes of men, White, and redde, elected among a thousand: O liuing, and corner stone, how sightly art thou with these seuen eyes of vnspeakeable splendour, put into thee by the hande of thy Father! O Sonne of man, how well doe those seuen starres become thee giuen thee for thy glory: and to imparte of their light to the Whole Worlde? O Worde made fleshe, full of grace, and of verity, seeing from this thy fullnesse men doe receiue one grace for another euery man his: fill my soule with this grace, that thereby I may bee thankefull vnto thee, and maymerite the reWarde of thy glory, Amen.

THE II. POINT

SEcondly, I am to consider the heroycall actes of vertue, which this most sanctified soule of our Sauiour Christ exercized in that first instant towardes God our Lord: for as shee clearly beheld the diuine essence with that cleareneſse that hath beene spoken of: and on the other side behelde the innumerable benefits, which without any merits of her owne shee had graciously receiued: at the instant very forcibly budded out foure excellent affections like the foure riuers that sprung from paradise: that is to say. 1. A most ferunt loue of almightie God. 2. A most greate thãkefullnesse for so greate benefits. 3. A most profounde Humiliation in his presence, considering the nothing shee had of herselfe. 4. A most ready offer to obey him, in all whatsoeuer might be to his liking, desiring that occasion might be offered her actually to make demonstration hereof. O what sweete colloquyes had then this blessed soule with all the most holie trinity! sometimes with the Father, that vnited it to his Sonne: sometimes with the Sonne, that had it vnited to himselfe: and sometimes with the holy Ghost the worker of this vnion; giuing them with the foure affections before saide, a celestiall musicke of foure voices, the eternall worde to whom it was vnited, as a master of a chappell guiding it therein.

O diui-

O diuine Worde, giue to my ſoule parte of that light Which thou gaueſt vnto thine, and vnite thy ſelfe there With With the vnion of charitie, that it may make thee ſuch other muſicke as this: Incline my harte to the loweſt With humility: exalt it to the higheſt With thankesgiuing: drawe it out at lenght in ſpirit With loue: and accorde it in all its Workes, With promptneſſe of obedience, that it may allwaies glorify thee, and accomplish thy holy Will, Amen. Colloquie.

Theſe foure affections, I am to exerciſe in this conſideration, pondering with that light which I haue of faith, the infinite bounty of almightie God, and the multitude of benefits that hee hath donne mee, without any merit at all of mine.

THE III. POINT.

1. THirdly, I will conſider the moſt excellent actes of vertue, which our Lord Chriſt exercited in that very inſtant towardes his neighbours. For firſt, hee behelde the ſinnes of men, and the greate iniuries they did vnto almightie God: how the diuell was poſſeſſed of the worlde; and hell was peopled with ſoules: and all this cauſed him terrible paine, and greefe; partely to ſee the Father iniuried whom hee ſo much loued, and whoſe glory hee ſo much deſired: partely to ſee how men his bretheren, according to humane nature, were caſt away, and deſtroyed. And this interiour dolour was the greateſt that euer was, or ſhallbee in this life, there beeing in one, and the ſame ſoule, extreme ioy thorough the view of almightie God, and extreeme ſorrowe thorough the viewe of our ſinnes. Note.

O Worde incarnate, What a dolour is this Which poſſeſſeth thee? If it bee an importunate thing to ioyne muſicke With lamentation, Why ioyneſt thou ſo greate ioy, With ſo greate ſorrowe! Hardely hadſt thou entered into the Wombe of thy Mother, but that the zeale of the houſe of God had eaten thee vp. Cauſe, o Lord, that the like zeale may eate vp mee; tormenting my ſelfe With ſorrowe for hauing offended thee, and conſuming in mee all, that may bee any occaſion to offende thee anevv, Amen. Colloquie. Eccl. 22. 6. Pſ. 68. 9.

From hence I will collect, how greate an euill mortall ſinne is; ſeeing that the ſinne of other men was ſufficient to cauſe ſo extreeme ſorrowe, in a ſoule ſo full of extreeme ioy. And is there not much more reaſon that I ſhould bee very ſorrowfull for myne owne ſinnes, when as Chriſt IESVS our Sauiour was ſo ſorrowfull for them? And hee deferred not this ſorrowe to the ende of his life, but had it euen in the firſt inſtant thereof, that I ſhould not defer ſorrowing, and doing penance for my ſinnes, but ſhould, as ſoone as I fall into them, bee hartilye greiued.

2. Secondly, I will ponder how this our Lord in that very instant perceiued, that it was the will of his Father, that hee should bee the Redeemer, and remediator of men; and that herein hee would that hee should repay the giftes that he had giuen him, in louing, and remedying them: and that to this ende hee had giuen him a bodye mortall, and palsible, that hee might dye for them. And in the very instant that hee vnderstood this, with the like force that hee loued the Father, hee loued vs, and offered himselfe to redeeme vs, and to dye for our remedy; beeing full of gladnesse that an occasion was offered, wherein hee might manifest the loue hee bare to his Father, and the zeale that hee had of his glory, and of the good of his bretheren. And therefore hee spake vnto him that of the Psalme: The Sacrifice, and oblations of our elders thou acceptedst not, neither were their holocaustes sufficient for the remedy of men: but seeing thou hast giuen mee a body fit to bee sacrifized, I offer my selfe thereunto with a good will: *Ecce venio, vt faciam voluntatem tuam Deus.* Beholde mee heere, I come, into the worlde, in this, and in all to performe thy holy will, writing thy law in the middest of myne owne harte.

Psal. 39.

Heb. 10. 5. 6.

3. O how pleasing to the eternall Father was this offer, and will of his Sonne, seeing thereby (as S. Paul sayeth wee were all sanctifyed, hee meriting for vs grace, and sanctification! In thankefullnesse for this generous will, wherewith our Sauiour Christ offered himselfe to bee my Redeemer, I will offer vnto him a will to serue him so effectually, that thereby hee may dispose mee, to receiue that sanctification which hee gained for mee: and in imitation of him I will say:

Heb. 10. 10.

Colloquie. *Ecce venio vt faciam voluntatem tuam Deus. Beholde mee heere, o Lord, ready to accomplish thy Will: and thy holy law shallbee from hence forth euer more in the middest of my hart. This I would haue donne in the very first instant that I had vse of reason, as thou diddest in the verie first instant of thy life: but allbeeit I did it not then, I now say, Nunc cœpi, Now I will beginne to serue thee, with a resolution so to continue euen vnto death.*

Ps. 76. 11.

THE IIII. POINT.

1. FInally, the better to knowe the greateneſſe of the charity, and obedience of our Sauiour Christ in that instant, I am to consider, how then the eternall Father discouered vnto him all the afflictions that hee was to suffer, from the time of his incarnation to his death vpon the Crosse; saying vnto him: My Sonne, it is my will, that to redeeme men, and to giue them an example of all vertue, thou bee borne in a poore manger: thou bee circumcized, and persecuted by Herod, and the Iewes; and that thou

bee

bee taken, whipped, crowned with thornes, and dye vpon a crosse with greate dolour and contẽpt. Therefore seeing thou loueſt mee, for my loue, and for the good of thy bretheren, accept theſe afflictions. To this will of the Father, which our Lord Chriſt calleth the commaundement, and precept of his death, hee readilye aunſwered, offering him ſelfe with a prompt, and ready will to ſuffer all whatſoeuer: and then was fullfilled that ſaying of Saint Paule: That abandoning the ioy of this life, and contemplating the eternall ioy of the other, hee embraced the croſſe, not regarding that it was very ignominious. Then allſo with an effectuall will hee dranke the bitter chalice of his paſsion: and was baptized with the Baptiſme of his ignominies, and dolours, perſeuering (as hee himſelfe ſaide) in the bitterneſſe of this drinke, and of this Baptiſme, all the dayes of his life, vntill in the ende thereof hee effectually dranke it, accompliſhing all that his Father had ordained him.

Ioan. 10. 18. & 14. 31. *Heb.* 12. 2. *Mar.* 10. 39.

2. But his charity, and obedience paſſed yet farther, for that, although that was ſo much that hee was to ſuffer, yet not contented heerewith, with a moſt generous hart, and moſt ardent thirſt, hee offered himſelfe to ſuffer much more, if his Father would ordaine it, and that it might bee needefull for our good: for if S. Paule when the Prophet Agabus tolde him, that hee was to bee bounde priſoner in Hieruſalem, aunſwered, that hee was ready, not only to bee bounde, but to dye alſo for the name of our Lord IESVS: how much more would our ſweete Lord IESVS, when his Father related vnto him the afflictions of his life, and death, immediately anſwere, that hee was prepared, not only to ſuffer thoſe afflictions, but others alſo much greater for his loue.

Act. 21. 13.

3. And that I may perceiue how much I am indebted to this our Lord, I am to conſider, how in that inſtant hee preſented vnto his memory all mankinde, and my ſelfe among them, and offered himſelfe to ſuffer all this, for euery one in particular, and for mee myſelfe, as if I alone had ſtoode in neede of this remedy. So that then was fullfilled that ſaying of S. Paul: Hee that loued mee, and deliuered himſelfe for mee to death, offering himſelfe thereunto for myl oue.

Gal. 2. 20.

Colloquie.

O tender Babe, and valorous gyaunt, Wherewith shall I repaye thee the affection, With which thou this day offereſt thyſelfe to runne thy courſe, accepting withall all thoſe afflictions, Which in the courſe thereof, thou art to endure? Let the Angells praiſe thee for thy ſingular fauour that thou haſt donne vnto men, and let my ſoule glorifie thee for the loue that then thou diddeſt beare mee: for the Which I offer my ſelfe, to ſuffer Whatſoeuer ſhall happen vnto mee in the courſe of my life, thou fauouring mee With thy grace, that therein I may not faile, Amen.

Pſ. 18. 6.

THE XI. MEDITATION.

Of the iourney Which the eternall Worde incarnate, made in his Mothers Wombe, to the houſe of Zacharias to ſanctify his fore-runner S. Iohn the Baptiſt.

THE I. POINT.

FIrſt, I will conſider, how the worde made fleſhe, beeing yet in the wombe of his bleſſed Mother, with the exceeding greate deſire hee had to ſaue men, preſently fixed his eyes vpon Iohn, who was in the wombe of S. Elizabeth, and was to bee his fore-runner: and ſeeing him to bee in originall ſinne, hee was greiued thereat, and determined with himſelfe forthwith to free him from that miſery, and to ſanctify him, taking poſſeſſion of his office of Redeemer which was giuen him in charge. And to this ende, hee effectually inſpired his mother, ſpeedily to goe viſit her Coſin, that hee thereby might effect this his worke. Wherein I am to ponder, 1. The greate deſier that this our Lord hath of our ſaluation, thanking him therefore, and confounding my ſelfe for the litle deſier that I haue of mine. 2. How carefull hee is of the good of his elected, and how vigilant in exercizing his office of Redeemer, ſeeing hee began it from the wombe of his mother, not deſiring to bee idle any moment. 3. I will likewiſe ponder, what a greiuous euill ſinne is, and how much our Lord is diſpleaſed that his elect ſhould bee in ſinne but a moment: ſeeing, for this cauſe hee inſpired his mother, ſo haſtily to vndertake that iourney, to free from ſinne his choſen Iohn Baptiſt.

Note.

Colloquie. *O diuine Worde that madeſt thy ſelfe man to deliuer vs from ſinne, and deſiredſt to enact this office With ſuch ſpeede, that thou tookeſt, for thy ſurname: Make ſpeede, haſten, robbe, and take ſpoyles: ſeeing thy names are not emptye, but full, come Lord With ſpeede to free mee from my ſinnes, make haſte to ſanctify mee With thy grace: robbe my hart for thy ſeruice, and take it for the ſpoyle of thy victory, that from hence forth I may begin feruently to ſerue thee, Amen.*

Iſa. 8. 1.

THE II. POINT.

SEcondly, I am to conſider, how our Lord hauing power to ſanctify the Baptiſt from the place where he was, would notwithſtanding inſpire his Mother to carrye him to the houſe of S. Elizabeth: and there to worke this mi-

miraculous sanctification for causes very admirable, and proffitable for our instruction.

1. To giue new demonstrations of his humility, and charity. For as these vertues mooued him to come downe from heauen, and to come into the worlde to visite it, and to drawe it out of the darkenesse, and shadow of death wherein it stood: so likewise they mooued him to come from Nazareth to visite Iohn, and to drawe him out of sinne: the greater comming to visite the lesser, to honour him; and the phisicion, the sicke to cure him. *Luc. 1 79. Beda ibid.*

2. The second cause was, that his most blessed Mother might haue a share in this action, taking her for the instrument of the first sanctification, that hee wrought in this wordle, iustifying by her meanes the childe Iohn that was in sinne, and replenishing with the holy Ghost his mother that was iust: to the ende that wee sinners might vnderstand, that to obtaine pardon of our sinnes, the blessed Virgin was to be our mediatrix: and that the righteous might vnderstande, that by her meanes they were to obtaine fullnesse of the holy Ghost, and of his grace, with the vertues, & giftes that descende from heauen; and that therefore all might endeuour to loue, & serue her, and to be much deuoted vnto her.

O soueraigne Virgin, seeing to day, togither with thy Sonne, thou takest possession of the office giuen thee for our benefit, prosecute it this day with mee, obtaining for mee pardon of my sinnes, and aboundance of spirituall graces, Amen. Colloquie.

3. The third cause was, for that it is the property of our Sauiour Christ in entring into a soule, to inspire it with exercises of vertue, and to mooue it zealously to aspire to the heigth of perfection. Sometimes hee inspireth it to exercise praier, and contemplation, and the other actions of a contemplatiue life: Other sometimes to issue out of that retirement, & to exercize the workes of the actiue life with their neighbours. And so in the instant that he entred into the wombe of the blessed Virgin, hee mooued her to goe vp to the hill countrey of Iudea, to exercize notable workes of charity, mercy, and obedience: He might speake to her harte that of the Canticles: Rise vp, make hast my beloued, my doue, my beautifull, and come: O fruitefull doue that hast thy nest in the holes of the stone, and in the chinke of the wall, contemplating the secrets of my diuinity, and humanity, and liuing allwaies vnder my protection, arise vp in haste, issue out of this secret place, and get vp to the mountaines of Iudea, that there thou mayst confesse, and glorify mee with workes of charity to the good of those soules that I haue created. *Cant. 2. 14.*

3. From hence I will collect, how it is likewise the property of our

Lord Christ, when hee entreth into the righteous by the Communion of the most blessed Sacrament of the altar, to inspire into them the like exercizes of vertue, that they may clime to the perfection of both liues contemplatiue, and actiue, inspiring euery one with what is most conuenient for him. And if I feele not in myselfe these inspirations when I communicate, it is thorough my wicked disposition, and thorough my ouermuch slackenesse, whereby I make myselfe vnworthy of this fauour. For the which I am to confounde myselfe, and to beseeche him to vse towardes mee his mercy, inspiring mee effectually with what may bee agreable to his holy will.

THE III. POINT.

1. THirdly, I am to consider the perfect obedience of the sacred Virgin to this inspiration, the which the Euangelist noteth, saying: *Marye rising vp, Went With speede vnto the hill-Countrey of Iudea:* for 1. shee attended no precept nor expresse order, but assoone as shee perceiued that it was the good pleasure of God that shee should visit her Cosen, this inspiration was sufficient to make her performe it. For the perfectly obedient fullfilleth whatsoeuer hee vnderstandeth, to bee most conformable to the will of God, and of his Superiour.

2. Secondly shee was very prompt, and punctuall: for shee deferred not for many dayes her visitation, but with what breuity shee might, shee effected it, and went with greate haste thorough the efficacy of the Spirit, that moued her sodainely to fullfill her obedience: for diuine grace is an enemy of slowneſſe, and delay.

3. Thirdly, shee was very pure in her intention, pretending only the glory of almightie God, and the accomplishment of his holy will, without mixture of terrene endes, such as vse to be in like visitations: and shee went not (as S. Ambrose sayeth) to the house of Elizabeth thorough any curiosity, or doubt to prooue if it were true which the Angell had saied: but rather because shee was assured thereof, and would glorify God in beholding the worke that hee had wrought.

Ex D. Amb. l. 2. in Lucam.

4. Fourthly it was mixed with much charity, patience, and humility, for without standing vpon the dignity that was giuen her of beeing the Mother of almightie God, shee was pleased to visite one meaner then herselfe, and to congratulate hir touching the fauour that God had donne her. And allbeeit the way was long, and rough, and shee tender, and vnaccustomed to such trauell, yet shee doubted not to abandon

don her retirement, and to issue out in publike, because such was the good pleasure of our Lord.

5. Lastly, I will ponder the manner how this our blessed Ladye made her iourney: for shee carried a rare, and singular modesty, not curiously diuerting herselfe to gaze on those that passed by the way; in such sorte, that if any happened to fixe their eyes vpon her, they were forthwith moued to sanctity, and purity. Shee carried her hart nailed to her Sonne, whom shee bare in her wombe, with whom by the way shee framed sweete colloquies, and with him went so contented that shee felt not the trauell, nor the pouerty, and want of that which was necessary.

O soueraigne Virgin, how full art thou of almightie God, and how delighted to accomplish his Will! O how well it besitteth thee in this way to bee the litter of the true Salomon, builded with admirable art to carry him from one parte to another. The siluer columnes are thy vertues; the seate of golde thy contemplation: the ascent of purple thy humilitie, and patience: and that in the middest, which is thy hart, is adorned with charity: for within thee is God himselfe, who is all charity. And seeing all this was giuen thee, because of the daughters of Hierusalem, which are weake soules, I beseeche thee (o most pitifull mother) obtaine for mee such another like ornament, that imitating thy vertues, my soule may bee the litter of thy Sonne, in the which hee may repose, and by which hee may bee made knowen to the whole Worlde, Amen. Colloquie. Cant. 3. 9.

THE XII. MEDITATION.

Of that which happened in the blessed Virgins Visitation of S. Elizabeth.

THE I. POINT.

First, I will consider the entrance of the Virgin into the house of Elizabeth, and the great benefits that entred in with her. For the blessed Virgin (as beeing the most humble) saluted her first, and the worde Incarnate which was in her wombe, tooke the wordes of his Mother, for an instrument to acte meruailous workes in the babe, that was in the wombe of Elizabeth. He cleansed him from originall sinne, hee iustified him with his grace, hee filled him with the holy Ghost, hee hastened into him the vse of reason, he made him his Prophet; he gaue him light, and knowledge of the mistery of the Incarnation, and he communicated vnto him so greate ioy, that he leaped for delight in his mothers wombe, manifesting aswell as he could, the contentement that hee tooke in the comming, and Visitation of his Lord: and Note.

that

all this was in one moment: wherein I am to ponder two things of greate consolation.

1. The first is, the omnipotencie, and liberality of our Sauiour that hath come; seeing sodainely hee doth so greate workes of his meere grace, without any merit of his that receiueth them, accomplishing heerein the saying of the Wiseman: *The king that sitteth in his throne of iudgement, with his contenaunce disperseth all euill*: for this king of kings, seated in the throne of the Virgins wombe, behelde with the eyes of mercy his fore-runner, & with this only view in a moment, he disipated all the euill of sinne that he had. Vpon which I may builde an assured confidence, that he will vse mercy towa des mee, remembring that saying of Ecclesiasticus: *Be confident my sonne, for in the eyes of God it is an easye thing to remedy the poore.*

Prou. 20. 8.

Eccl. 11. 21. 23.

Colloquie. *O omnipotent king, shew towardes mee thy omnipotency, deliuering mee from my euill, and filling mee with thy good, that the greatneße of thy mercies, may bee discouered in one so vnworthy of them. Giue to mee as to thy precursor, remission of my sinnes, light and knowledge of thine incarnation, and spirituall alacritie in thy seruice, Amen.*

2. The second thing to be considered, is the efficacie of the worde of the blessed Virgin, by beeing the mother of almightie God; and how much shee may bee able to obtaine of her Sonne in a moment, seeing by her meanes so many benefits togither were sodainely heaped vpon the Baptist, who was the first fruites of our Sauiour Christ, and of his Redemption: and he by the mediation of his mother, was willing to ripen this first fruite before his due time, to giue vs confidence that by her intercession, we shall-bee preuented, and ayded by the mercy of almightie God. And therefore I am humbly to beseeche this soueraigne Queene, to vse in my behalfe this her greate power, obtaining for me somewhat of that much, that by her mediation was giuen to this happy fore-runner.

Note.

THE II. POINT.

SEcondly, I am to consider, how S. Elizabeth likewise was repleniished with the holy Ghost, almightie God communicating vnto her by meanes of this salutation, the light and knowledge of this mistery, and the gift of Prophecy. Whereby he meruailously discouered fower effectes which thete giftes caused in her, in the which are resplendent fower properties of the interiour visitation of our Sauiour Christ, and of the presence of the holy Ghost, when hee repleniſheth soules with his sacred giftes.

1. First,

1. First, S. Elizabeth with most greate affection mooued by the holy Ghost, brake forth into praises of almightie God, and of his blessed mother, saying with a lowd voice. *Blessed art thou among Women, and blessed is the fruite of thy Wombe.* As if shee had said. True it was that the Angell saide vnto thee, that thou art blessed among women: to the which I adde, that blessed is also the Sonne of thy wombe: for hee beeing blessed, thou also art blessed, because from him, as from a fountaine, proceede all celestiall benedictions. Whereby wee may see, that it is the property of the holy Ghost to moue vs to glorify Christ, and his mother with greate feruour of spirit, for that such praises are very acceptable vnto him.

2. Secondly, shee greately humbled herselfe with a profounde knowledge of her owne baseneſſe, and with another very high of the greateneſſe of that blessed Ladye that visited her, saying: *Whence is this to mee, that the mother of my Lord commeth to visite mee?* And then presently with an affection of thankesgiuing, shee confessed the greateneſſes of almighty God, and publisshed them to one that knewe, that for them shee was to praise, and glorify him, saying to the Virgin: *Assoone as the voice of thy salutation sounded in my eares, the infant in myne Wombe did leape for ioy.* Whereby I will ponder how it is also the property of the holy Spirit to cause humility, & thankesgiuing in the middest of the fauours that hee doeth vs, that they may bee proffitable vnto vs, and that his giftes, may bee secure, holding ourselues as vnworthy thereof, and giuing thankes for them vnto the giuer. And therefore in imitation of this Sainct, when our Lord God shall interiourly visite mee, or when I shallbee to receiue him in the most blessed Sacrament, I am to reuiue in myselfe these two knowledges; to wit, of myne owne baseneſſe, and of his heighnes, and beholding the originall from whence so greate a good commeth vnto mee, which is the meere bounty of God himselfe, with greate astonishment I will say. *Luc.* 1. 43. *Luc.* 1. 44.

Colloquie

Whence is this to me that my Lord commeth to visite me? to me so vile a slaue! to mee so ingratefull, and Wretched a sinner? to mee commeth my Lord, Who is a Lord of infinite greateneſſe, and maiestie? to visite mee, and to enter into my poore and contemptible cottage? from Whence to mee so greate a fauour? Is it peraduenture for my seruices, or merits, or by my nature, or owne industrie: O blessed bee the immense charitie of almightie God, that meerely of his owne infinite mercie vouchsafeth to visite so base a creature.

4. Fourthly S. Elizabeth confirmed the blessed Virgin in her faith, and resolution, saying vnto her: *Blessed art thou that beleeuest, because doubtleſſe those things shallbee accomplished that Were spoken vnto thee by our Lord:* In the which wordes the discouered the soueraigne gift of Prophecy that shee had receiued, knowing all that appertained to the Virgin, aswell *Luc.* 1. 45.

that paſſed, which the Angell had ſaid, as the preſent, of being the mother of almightie God, and the accompliſhment of that which was to come. Whereby wee ſee that it is the property of the holy Spirit, to inſpire the righteous to make vſe of his giftes to the beneſit of their neighbours, confirming them in faith, and in the loue of almightie God. In theſe fower meruailous affections, I will endeuour to imitate S. Elizabeth, beſeeching her to obtaine for me of our Lord, grace to that ende. And laſtly I will ponder, how this day was publiſhed the moſt glorious name of the Virgin, which is the Mother of God, which ſhee heard with greate humility, and ioy; and with it I am to ſalute her, and to congratulat her concerning this name, praiſing him that gaue it her.

THE III. POINT.

Wherein is meditated the Canticle of the Magnificat.

THe third pointe ſhallbee to conſider, what the Virgin anſwered hauing hearde the wordes of S. Elizabeth: for ſhee likewiſe was forthwith repleniſhed with a moſt high ſpiritt of Prophecy, and compoſed thereupon the ſoueraigne Canticle of Magnificat: concerning which wee are to ponder.

1. How the bleſſed Virgin hauing heard ſo greate things in her owne praiſe, directed not her anſwere to S. Elizabeth who prailed her, as commonly men vſe to doe, in reſpect of ſhewing themſelues gratefull: but all her wordes ſhee directed to God our Lord, teaching vs the manner, how wee are to conuerſe with men when they praiſe vs: for the beſt, & ſecureſt is, to alter the diſcourſe, and to ſpeake vnto God, from whom proceede thoſe giftes, for which wee are praiſed.

2. Secondly I am to ponder, how the bleſſed Virgin, who was ſo breefe, and ſo meaſured her wordes, when ſhee ſpake with Angells, and with men, dilated herſelfe much more when ſhe ſpake to almightie God, recounting his greateneſſes. For the firſt is prudence, and reſpect: but the ſecond is exceſſe of loue, and thankefullneſſe, according to that of the wiſeman: *Yee that bleſſe our Lord, exalt him all that you can, for hee is greater then all your praiſes.* Eccl. 43. 33.

3. And as he that is repleniſhed with God, all his diſcourſe is of God, with affections of God to magnify, and glorify him in all that he is able: for of the abundance of the harte the mouthe ſpeaketh. So our bleſſed Ladye the Virgin, as ſhee was repleniſhed with God, vttered with her mouthe this ſoueraigne Canticle, full of affections of al- Matt. 12. 34.

mightie

mightie God; which Canticle hath ten verſes, and is as it were a Pſalterion, or Harpe of ten ſtrings, like to thoſe, which Dauid commaundeth vs to touch for to glorify almightie God: and therefore it ſhall not bee amiſſe to meditate all her wordes, that wee may know how ſpiritually to rehearſe them to the honour of the Virgin, ioyning to euery worde, or verſe ſome holy affection, or ioy of the vertues of this our Lady, with the petition, and colloquie belonging vnto it. *Pſal.* 4. 91. 4. 143. 9.

My Soule doth magnifie our Lord.

IN this firſt verſe the ſacred Virgin teacheth vs the ſpirit of praiſing almightie God, thinking highly, and magnificently of him, and magnifying that which is his, in all that is poſsible: that is: his bounty, and mercy: his wiſdome, and charity, and the excellency of his gouuernment. And this not only with corporall wordes, but with the ſoule, and all her interiour faculties, inuiting them with Dauid to praiſe our Lord. And ſhee ſayed not: My Soule did magnifye, or will magnify, but doth magnifye, to ſignifye that her principall office, and perpetuall occupation was, to magnifye almightie God, doing on earth that which the Angells doe in heauen. *Pſal* 102. 1. & 103. 1. 33.

O that my ſoule might all wayes magnifie our Lorde! o Lord of infinite greateneſſe, litle can I magnifie thee with my praiſes: But as I may, I praiſe, and magnifie thee, and confeſſe that thou art greater then I am able to ſay, or to thinke. Colloquie Eccleſ. 43. 30.

O ſoueraigne Virgin, whoſe ſoule all wayes magnified our Lord, and like another Dauid, inuited all others to magnifie him, obtaine for mee, that my ſoule may likewiſe magnifie him, employing herſelfe continually in ſinging his greateneſſes, worlde without ende, Amen. Pſal. 33. 4

And my ſpirit hath reioyced in God my Sauiour.

IN theſe wordes the B. Virgin diſcouereth the manner of our reioycing in almightie God, noting fiue conditions of this ioy to make it pure, and perfect. For firſt, wee are not to place our principall ioy, and alacritie in corporall thinges, but in things ſpirituall: nor ſo much in giftes receiued, as in the giuer of the giftes, who is God himſelfe. And allbeeit we are to reioyce in God, as he is our Creator; yet principall as he is our Sauiour, and ſanctifyer: for in this ſorte he is the fountaine of ſpiritual alacritie, which is founded vpon the ſaluation of the ſoule ſanctified by Gods grace. And this ioy is principally to cõſiſt in the ſpirit, or ſuperiour part of the ſoule, that it may be the more pure from all that ſauoureth & taſteth

of fleshe, as the sensuall ioy of the body vseth to doe: allbeeit sometimes the ioy of the spiritt redoundeth likewise into the fleshe, according to
Psa.83.3. & 15.9. that of Dauid: *My hart, and my flesh reioiced in the liuing God.* Finally, our spirit is not to reioice in itselfe, as if it had thorough its owne merites those giftes for which it reioiceth, but our ioy is to bee in God our Sauiour, who gaue them vnto vs, and vpon whom our ioy is to rest, as
Psa.34.9. saith the Prophet Dauid: *My soule shall reioice in our Lord, and shallbee delighted in our Sauiour.* Such was the ioy of the blessed Virgin, who at this instant behelde our Sauiour whom shee bare in her wombe, and rapt with his exceeding loue, shee saide. *My spirit hath reioiced in God my Sauiour.*

Colloquie *O my Soule, exalt thyselfe aboue thyselfe in spirit like the Virgin, and reioice purelie in Christ thy Sauiour, placing in him only all thyne alacritie. If thou de-*
Psal.36.4 Ioan. 16. 22. 24. Matt. 25. 21. 23. *sirest ioy, reioice in God, and hee shall fullfill the desires, and petitions of thy hart, that thy ioye may bee full, and that none may depriue thee of it, vntill at last thou maiest enter into the eternall ioye of thy Lorde, Amen.*

Because he hath regarded the humilitie of his handmaide.

IN this Verse, and in those following, the B. Virgin declareth ten soueraigne benefits, three speciall, and seuen generall: which are the principall causes, and respectes that shee hath to magnify God, to reioyce in him, and to shew herselfe so thankefull vnto him.

1. The first is, for that he regarded the humillitye, and lowlinesse of his handmaide: In which wordes the Virgin pointeth at two rootes of the diuine benefits. The one principall of Gods parte; and the other of our parte. It is of allmightie Gods parte, that he daigneth to regard vs with a gratious eye, and to be mindfull of vs, to doe vs good. For allbeeit it is true, that hee seeth all things: yet he is not saide to regarde, nor make account of those which he leaueth in the abysme of nothing, or in the profounditye of their miserie, but of those which he regardeth, to vse towardes them his greate mercye. The roote of our parte, is, the acknowledgement of our lowelinesse, by the which wee may dispose ourselues to receiue the giftes of his diuine liberallitie. And so the blessed Virgin as illuminated by God, ioyned both these togither, magnifying God, for that he daigned to regarde the humillity of his handmaide. By the which wordes, shee confesseth not so much of herselfe that she hath the vertue of humillitye, as she exercizeth it: for as a true humbled one, either shee esteemeth not so herselfe, or she would haue concealed it: but but with humillitye shee confesseth that she is lowly, base, and contemptible as a slaue, or a handmaide, and that notwithstanding all this, almigh-

almightie God disdained not to regarde her. Whereby shee teacheth vs, that the foundation of the praises of almightie God, and of thankesgiuing for the benefits he dothe vs, is to bee the acknowledging of our owne baseneſſe, and indignitye: for in this sorte there will be no perill of mixing vaine selfe-pleasing, as it happened to the prowde Pharisee. Rather this lowlineſſe is to be the respect why to beseeeche allmightie God to regarde mee with a good eye, and to doe mee greate fauours: for his condition (as Dauid sayeth) is, to beholde the lowely things in heauen, and on earth, and to doe them greate mercyes. And this the saide Dauid had experience of, saying of himselfe: Because God regarded my humillitie, and lowelineſſe, he deliuered my soule from all her mileries. *Luc.* 18. 14. *Psal.* 112. 6. *Psa.* 30. 8.

O highest God whose habitation is in the highest heauens, beholde the lowelineſſe of this thy vile slaue, and vse towardes him thyne accustomed mercie, raising this begger from the dust, and this poore wretched one from the dunghill, to place him with princes, and to sanctify him as well as they, Amen. Colloquie *Psal.* 112. 3.

Beholde from henceforth all generations shall call me blessed.

2. AND this is the seconde respect that the B. Virgin had to magnify almightie God: for that from that moment that he behelde her humilite, and that he regarded her, all the nations of men that beleeued in Christ, aswell the present, as those to come thoroughout all ages, should call her blessed. Wherein the Virgin taketh not for the motiue of her ioy, her owne praises, but the greateneſſes that God had giuen her, vpon which they were founded, and the good that should arise thereof, to all those that should serue and praise her.

O soueraigne Virgin, I for my parte am willing to fullfill this prophecy of thine, and to be one of those that call thee blessed. Thou art blessed (as thy cosin saide) because thou beleiuedst: and thou art blessed for bearing our Sauiour in thy wombe: but much more blessed for hearing his worde, and keeping it. Thou art blessed likewise with those eight beatitudes preached by thy Sonne our Sauiour vpon the mountaine. Thou art poore in spirit, and thine is the kingdome of heauen. Thou art meeke, and possessest the lande of the liuing. Thou mournedst for the sinnes of the worlde, and therefore art comforted. Thou didst hunger, and thirst after iustice, therefore now thou art filled. Thou art mercifull, and obtainedst mercie. Thou art a peace-maker, and therefore for thy excellencie, thou art the daughter of almightie God. Thou art cleane of hart, and now thou art clearely behoulding God. Thou sufferedst persecution *Luc.* 11. 28 *Matt.* 5. 3.

for iuſtice, and now the kingdome of heauen is thine, and thou art the ſupreme queene of all the inhabitantes thereof.

Colloquie *O ſoueraigne queene, I reioyce that thou art bleſſed for ſo many reſpectes. O that all the nations of the Worlde were conuerted to thy Sonne, and might all With greate faith call thee bleſſed; that by thy mediation they might all come to be bleſſed, imitating heere on earth thy life, and enioying afterwardes thy glorie in heauen.*

From hence I will likewiſe collect, what a greate motiue it is to reioice in God, to haue an aſſured hope to be bleſſed. For the which our Sauiour Chriſt ſaide to his diſciples. *Reioice not in this that the ſpirits* (to wit the Diuells) *are ſubiect vnto you, but reioice in this, that your names are Written in the kingdome heauen*. And S. Paule ſaith, that wee ſhould reioice in hope, to obtaine the bleſſedneſſe that is promiſed vs.

Luc. 10. 20.

Rom. 12. 12.

Becauſe he that is mightie hath donne greate things to me, and Holy is his name.

3. THis is the third reſpect the bleſſed Virgin alledgeth to glorify God, for at this inſtant ſhee reuolued in her memory the wonderfull things that almightie God had wrought in her, and the greate benefits he had donne her, from the inſtant of her Conception vntill then: eſpecially that greate miracle of beeing a Virgin, and a Mother: and that not any mother whatſoeuer, but the mother of God himſelfe: admiring at all which greateneſſes, ſhe praiſed God for them, attributing them to his omnipotency, and to the holineſſe of his name: for with his omnipotency hee wrought them, and with his holineſſe he would enact thē, that thoroughout all ages, his name might be ſanctified, and glorified.

And in ſaying that God did greate things to her, ſhe giueth likewiſe to vnderſtand, that hee magnified her in thoſe things, that magnify men before almightie God, which is, ſanctity, and celeſtiall giftes, for the Sonne beeing greate, the mother was likewiſe to be magnifyed. Whereby it appeareth, that it is not contrary to humillitie to acknowledge in ourſelues the giftes of God: rather (as S. Paul ſayeth) the diuine ſpirit itſelfe diſcouereth them vnto vs, that wee may bee thankefull for them, attributing them not to our owne merits, but to the power, and ſanctity of almightie God, making a connexion of theſe two attributes, as did the foure holy beaſtes which gaue glorie to God, ſaying: *Holy, Holy, Holy, Lord God omnipotent, Which Was, Which is, and Which ſhall come.*

1. Cor. 2. 10.

Apoc. 4. 8

And his

And his mercie from generation to generations, to them that feare him.

4. THis is the fourth reſpect why the bleſſed Virgin magnifieth almightie God, not only for the benefits receiued, but for many other which ſhe hopeth to receiue: and not only for her owne benefits, but alſo for thoſe which all the nations of the worlde doe receiue, reioicing that the mercy of almightie God is continuall, infinite, and ſempiternall, and extendeth itſelfe to all thoſe that ſerue, and feare him, of what nation ſoeuer they bee. For it is the property of holy men, when they acknowledge the fauours that God hath donne them, to expect of his mercie that hee will doe them many others, as S. Paul ſaide: God hath deliuered, *and doth deliuer vs out of ſo great dangers*, in whom we hope that hee will yet alſo deliuer vs. It is likewiſe the propertye of holy perſons, to thinke that the Sun of iuſtice riſeth not vpon their houſes only, but to conceiue highly of his mercy, and that he extendeth himſelfe to many others, and thoroughout all ages: for the which they are thankefull vnto almightie God, taking the generall benefit of all, as their owne in particular, and reioicing to haue a God ſo mercifull, that hee denyeth his mercy to none that feare him, as Dauid confeſſeth in the 102. Pſalme, wherein hee doth nothing elſe but glorify God for theſe two reſpectes, of mercy towardes himſelfe, and towardes the reſidue of the iuſt. *2. Cor. 1. 10.* *Pſal. 102.*

He hath ſhewed might in his arme.

5. THe fifth reſpect to glorifie God, is, the workes of his omnipotency, which hee hath donne by his owne vertue, and fortitude, without the aide of any other: the which the Virgin recorded in her memory, calling to her remembrance the creation of the worlde, the conſeruation, and gouernment thereof with ſo greate, and ſo admirable prouidence: the prodigious things that he did, deliuering his people out of Egipt, and leading them thorough the deſert vnto the lande of promiſe, with all the other things that the Scripture reporteth: and principally ſhee called to minde this worke of the Incarnation, wherein almightie God ſhewed his power, and the might of his arme. For all theſe reſpectes ſhe magnified God, declaring in one worde that which Dauid did at large, recounting all theſe potent workes of almightie God very particularly. *Pſal. 135.*

Beſides

Note. Besides this in this verse, & in the verse following, the Virgin not only recounteth what God hath donne, but what he vseth, and accustometh to doe conformable vnto his goodnesse: and therefore shee glorifieth him, for that with his arme hee vseth to worke powerfull actions, when, and how he will, and with whom he will; and as he did them in times past, he doth them at this present, and will doe them in time to come. All which may be a greate motiue to make me to reioyce in almightie God, trusting that in me also he will doe powerfull things with the might of his arme.

He hath dispersed the prowde in the conceite of their harte.

6. THe sixt respect to glorify God is, not only the omnipotencie that he sheweth in the workes of his mercy, but also what he hath shewed in the workes of his iustice, chastising the prowde, defeating their inuentions, and the imaginations of their heart. This the Virgin reuolued in her memory, recording how our Lord God had defeated the plottings of prowde Lucifer, who had saide: *I will ascend vp in to heauen, I will exalte my throne aboue the starres of God, and will be like vnto the most high.* As also the plots of those prowde ones that would haue builded the toure of Babel: and the punishments that hee inflicted vpon Pharao, vpon Nabuchodonosorand other such prowde ones. And for all these respectes she likewise magnified almightie God, seeing for them he is worthy to be praised, as did our Sauiour Christ when he saide: *I confesse to thee, o Father, Lord of heauen, and earth, because thou hast hid these things from the wise, and prudent, & hast reuealed them to litle ones.*

Isa. 14. 13

Gen. 11. 5. Exod. 10. & 11. Dan. 4. 28

Matt. 11. 25.

He hath deposed the mighty from their seate, and hath exalted the humble. The hungry he hath filled with good things, and the riche he hath sent away empty.

7. THese two verses, containe two other respectes of praising God, for the cõiunction he maketh of his mercy with his iustice, demonstrating his power in deposing the mighty of this worlde from their thrones, and seates, depriuing them of the kingdomes, dignities, and greateneses which they helde; and in their place exalting, and inthronizing the lowely, and humble. As he threwe from the celestiall throne the prowde and arrogant Angells, and in their place exalted humble men: and from the throne of this worlde he cast the prowde prince Sathan who had tirannized ouer it, and in his place exalted Christ the master of humility: who beeing litle

as a

as a ſtone deſcended from heauen without handes, or worke of men, ouerthrewe the ſtatue which ſignified the foure monarchies of the worlde, and by his humility increaſed till he came to be a greate mountaine. And this euſtome he hath alwayes obſerued, as it is ſaide in the booke of Iob, fullfilling that which is written. That he that exalteth himſelfe ſhallbe humbled: and he that humbleth himſelfe ſhallbee exalted. And in like manner the poore, and hungry that are in neceſsity, which hunger, and thirſt after righteouſneſſe, he repleniſheth with ſpirituall benefits fullfilling their deſiers: and contrarily the riche that thinke they haue abundance, and that they haue no neceſsity of others, he ſendeth away empty; according to that of the Prophet Dauid: The rich were hungry, and in want, but thoſe which ſeeke almightie God, ſhall haue abundance of all good things.

Dan. 2. 34.

Iob 5. 11. & 40. 6. & ſeq.

Pſa. 33. 11

O my ſoule, magnify thy Lord for this moſt noble condition that hee sheweth, in fauouring ſo much the humble, and hungry of the earth. O my ſpirit, reioice in God thy Sauiour, for that he crowneth thee with mercyes, and filleth thy deſier with innumerable benefits. Prize thyſelfe for beeing lowely, hungry, and full of neede, that God may exalt thee, fill thee, and replenish thy deſiers: but tremble to be prowde, rich, and diſdainefull, leaſt hee caſt thee out of thy ſeate, and leaue thee empty of his grace.

Colloquie

Pſal. 102. 4. 5.

He hath receiued Iſrael his childe, beeing mindefull of his mercy, as he ſpake to our fathers, to Abraham, and his ſeede for euer.

8. Theſe two verſes containe other two moſt powerfull reſpectes to moue vs to reioice in almightie God, and to praiſe his moſt holy name. One is, the care, and prouidence that hee hath to prouide for thoſe whom he hath taken to his charge, as for his children, and domeſticalls, cõming perſonally, to redeeme them. And albeeit it ſeemeth that for a time, he forgetteth them: yet when he ſeeth time he is mindefull of his mercy, and remedyeth them, as he was mindefull of Iſrael, and of the whole worlde, cõming to remedy it whẽ he made himſelfe man. The other reſpect is, the greate fidelity that allmightie God hath in accompliſhing the promiſes hee had made to our fathers, fullfilling them faithefully to all their ſeede for euer vnto the ende of the worlde: As he fullfilled his worde to Abraham, and to Dauid which he gaue them, that hewould come to remedy them, and to giue to their children, life, and ſaluation, worlde without ende.

Theſe two conſiderations inflamed the ſoule of the Virgin to magnify almightie God, and her ſpirit to reioice in God her Sauiour: and with theſe, my ſoule and my ſpirit are to bee enkindeled with the like affections, ſeeing euery day, I beholde his prouidence that God hath of his children,

and with what faithfullneſſe he accompliſheth what he promiſed to the Apoſtles our Fathers, not forgetting the faithfull which are their ſeede vnto the ende of the worlde.

And theſe are the ten cauſes, and reſpectes alledged in this Canticle by the bleſſed Virgin to glorifye God, inſpired thereunto by the eternall worde Incarnate whom ſhee bare in her wombe: of the which I may make another Pſalter, and Harpe of ten ſtrings to the ſame ende, praiſing, and glorifying almightie God, ſometimes for one reſpect, and ſometimes for another, which becauſe I cannot doe as I ought, I am humbly to beſeeche the worde Incarnate to teache mee, as he taught his bleſſed mother: and ſhee, to obtaine it me, for the glory of ſhee Sonne, Amen.

THE IIII. POINT.

1. FInally, I am to conſider how the ſacred Virgin remained with her Coſin, about three moneths. Pondering the greate good ſhee might doe to all that dwelled there, with her diſcourſes, and with her examples of modeſty, humillity, and charity: for if ſhee did ſo much at her firſt entrance, it is to beleeued, that in thoſe three moneths ſhee would augment what ſhe then did, eſpecially towardes S. Elizabeth, diſcourſing of theſe myſteries: and both of them exhorting one another to praier, and conuerſation with almightie God, and to diuerſe exerciſes of vertue. For, if becauſe the Arke of the teſtament was three moneths in the houſe of Obededom, God filled him, and all his, with ſo greate benefits, that Dauid with an holy enuy deſired to drawe the Arke to his owne houſe, that God might caſt vpon it his benedictions: how much more are we to beleeue, that this diuine Arke of the new teſtament, within the which was Chriſt himſelfe, hauing remained about three moneths in this houſe, would fill it with a thouſand benedictions? And if I with a liuely faith could vnderſtand them, I would preſently be deſirous to drawe it to my houſe, and that the deuotion to this ſoueraigne Ladye ſhould dwell in my ſoule, not only three moneths, but all my whole life, that ſhe might repleniſh mee with all ſpirituall benedictions.

Note

2. *Reg.* 6. 11.

2. But it is not without myſtery, that our Lord by meanes of the bleſſed Virgin, hauing donne ſo greate mercyes to Sainct Iohn, and to his mother, yet would not heale his Father Zacharias, nor diſpenſe with the ſentence pronounced by the Angell, that he ſhould be dumbe vntill the birth of the childe: for God is iuſt, and this was conuenient, to obſerue the order of his iuſtice: and alſo reſerued this his mercy, for another time more conuenient. From whence I will learne

to

to reuérence the ſecret iudgements of almightie God, to humble myſelfe, and to paſſe ouer his deuiſes, expecting the conuenient time of his viſitation, ſeeing there is no day that commeth not at laſt, and what this day hee graunted to Saincte Elizabeth, he gaue afterwardes more largely to Zacharias.

THE XIII. MEDITATION.

Of the birth of S. Iohn the fore-runner of our Sauiour Chriſt.

THE I. POINT.

FIRST, I will conſider what happened before the conception of this Sainct : for God hauing elected him for his fore-runner, was willing to honour him, to demonſtrate in him the greatneſſe of his mercy, and the height of the office that he gaue him in charge, all for the glory of Chriſt IESVS, whoſe fore-runner he was. *Luc. 1. 11.*

1. He would that he ſhould be miraculouſly conceiued of barren parẽts, that he ſhould be the Sonne of holy parents, and the Sonne of p aiers, and holy deſires: for praier is the meanes that almightie God vſeth to execute the deuiſes of his eternall predeſtination; as S. Gregory ſayeth, ſpeaking of the birth of the patriarch Iſaac. Whereby he moueth vs to haue greate affection, and confidence in praier, though it be concerning things that ſeeme difficult, ſeeing for all it is auaileable. *Lib. 1. dial. c. 5.*

2. He would likewiſe that his Conception ſhould be announced by the ſame S. Gabriel, who announced that of his Sonne: and with the ſelfe ſame ſpirit of prompt obedience, the Angell came to declare both the one, and the other, becauſe it was God that commaunded it. In the ſame manner that S. Raphael came to ſerue Tobias in very baſe things, with no leſſe pleaſure then if God commaunded him things of greate heigth: for all the Angells place their glory in accompliſhing the will of allmightie God. *Tob. 5. 5.*

3. Then will I ponder what greatneſſes S. Gabriel ſpake of the childe, that he might be eſteemed by all, and to inſtruct his father in the manner of his education for ſo high an office. The 1. was, that the Angell himſelfe in Gods behalfe, gaue him the name he was to haue, ſaying, that he ſhould be called Iohn, which is as much to ſay as grace: to ſignify that he ſhould be an abſolute portraiture of grace, in whom ſhould be ſhewen the riches of Gods graces : for he truely founde grace before God, who without any merits of his, elected and called him, and was mindefull of his name euen from the wombe of his mother. The 2. that he *Iſa 49. 13*

ſhould be greate before God in thoſe things, that God eſteemeth for greateneſſe, which are vertues, and giftes of ſanctity. So that he ſhould be greate in humility, in patience, and obedience: greate in praier, and contemplation; and greate in the office that the greate ones haue of the houſe of God. The 2. That he ſhould be exceeding temperate, without drinking wine, or ſicer, as a man of Nazareth, wholely dedicated to the ſeruice of God. And for that the Diuine promiſes are not emptye but full, giuing a ſufficient portion for all that is promiſed, he addeth the fourth excellencye, that hee ſhould be repleniſhed from the wombe of his mother with the holy Ghoſt, with that fullneſſe that was requiſite for the dignity of his office, for which he was elected, beginning from the wombe of his mother, and going on forwarde to his death. The 5. that he ſhould goe before our Lord, as his Precurſor with the zealous ſpirit of Elias, conuerting to God many Iſraelites, and preparing him a people perfectly elaborated to receiue the new law that he was to teache.

4. So that, according to the ſentence of the Angell, this childe ſhould be perfect in all manner of perfection, towardes God, towardes himſelfe, and towardes his neighbours. For towardes God, he ſhould be greate in the giftes of his grace; towards himſelfe rigorous in the workes of mortification, and penance: and towardes his neighbours he ſhould be zealous in ſeeking their ſaluation, not contenting himſelfe to be perfect, but endeauoring that all might be perfect, and ordaining all this to the glory of our Lord Chriſt. This patterne of perfection (which is the ſame that is taught vs by the Prophet Micheas) I am to ſet before myne eyes for imitation. And of the greateneſſes that almightie God ſo much eſteemeth, I am to pretende for myſelfe thoſe which are conuenient for myne eſtate, beſeeching his diuine maieſtie to giue mee them for the loue he bare to his Precurſor, to whom ſo liberally he graunted them.

Mich. 6. 8. &c.

THE II. POINT.

Luc. 1. 39. SEcondly, are to be conſidered the fauours that our Lord did to this holy babe, being in the wombe of his mother, in the ſixth moneth of his conception, the worde Incarnate himſelfe comming in the wombe of his mother to viſite him, and to ſanctify him, as is declared in the precedent meditation, from the which wee may collect three excellencyes of this Sainct.

1. Firſt that S. Iohn was the firſt fruites of all the Sainctes that our Sauiour made after his Incarnation: and therefore he ſanctifyed him with greate excellency, giuing him greate ſanctity, and many graces giuen gratis

Note.

after

after a very perfect manner, graunting him the vse of reason, and free will: illuminating his vnderstanding to knowe his Incarnation, and inflaming his will with feruent affections of admiration and loue, and with iubilies, and reioicings in the holy Ghost.

2. The second excellency was, that whereas the giftes of God (as S. Paul sayeth) are without repentance; it is to be beleeued (as sayeth S. Ambrose) that he tooke not from him the vse of reason that he had graunted him: and consequently, that whereas the blessed Virgin those three moneths that she was in the house of Zacharias, ayded S. Elizabeth to growe in all vertue: so the childe IESVS that was in the wõbe of the Virgin, ayded the childe Iohn who was in the wombe of Elizabeth, to growe vp in that holinesse, that he had graunted him, prosecuting it with new actes of his freewill, inflamed with diuine grace by the holy Ghost, of whom hee was full. *Rom. 11. 29.* *In Luc. 1.* Note.

3. The third excellencye was (as holy men reporte) that in respect of the childe Iohn, God did so many fauours to his mother, that he filled her with the holy Ghost, and with the spirit of prophecy: to giue vs to vnderstand how much he esteemeth this childe, and what good he will doe vs for his sake. For the which I am to procure greate loue to this fore-runner, reioicing at the fauours that he receiued, and giuing thankes to almightie God that gaue them him; beseeching him to bee an intercessor for mee, that I may haue some parte in them. *Ambr. & Bed. in Luc.*

THE III. POINT.

1. THirdly, I am to consider, the most speciall things that happened in the birth of Saint Iohn. The first was, that comming to circumcize him, his parents by Gods inspiration, against the will of their kinred, saide his name should bee Iohn, which is as much to say, as Grace: to signify, that whereas this childe by Circumcision, was loden with the heauy burthẽ of the olde law, almightie God gaue him most abundant grace to beare it, and to be after a sorte, the beginning of the new law, which was the law of grace, of which some parte fell to his lot, and in which, this grace is graunted vnto all. And therefore I will beseeche our Lord, that seeing he hath imposed vpon me the burthen of his law, he will graunt me abundance of his grace to fullfill the same. *Luc. 1. 59.* *Luc. 16. 16.* *Lex, & Prophetæ vsque ad Ioannem, ex eo regnum Dei euangelizatur.*

2. The second miracle was, to restore vnto his father Zacharias his speeche, whom he forthwith filled with the holy Ghost, giuing him the spirit of prophecy, wherewith he composed the Canticle of *Benedictus Dominus Deus Israel*, beginning with the praises of almightie God, who *Luc. 1. 64.*

ſhewed himſelfe ſo liberall in comming to viſite vs, and then with the praiſes of his precurſor. For it is the property of the diuine ſpirit, to inſpire praiſes of God for his benefits: and of his Sainctes for the giftes that he hath giuen them. But the excellency of this childe, and the much that God loueth him is moſt reſplendent, this being graunted to his father, aſſoone as he had written in a table the name of Iohn: that we may perceiue the grace and fauour that he will doe for his reſpect to thoſe, that with deuotion ſhall worſhip his holy name.

Colloquie *O glorious childe, I reioice that thou art ſo beloued of our Lord, and ſeeing thou according to thy name, art ſo full of grace, obtaine for me of our Lord, that I may be replenished therewith, that I may perpetually ſerue him, and in thy company may enioy him, worlde without ende, Amen.*

Luc. 1. 14. 65. 3. The third that hapned, was, greate alacritye with greate reuerence, and admiration, in all people to whoſe knowledge theſe things arriued, fullfilling that which the Angell had ſaid, that many ſhould reioice in his birth: to ſignify, that God our Lord gaue him to his Church as the aduocate of ſpirituall alacrity, which is the effect of deuotion, and the pledge of life euerlaſting.

Luc. 1. 66. 4. The laſt, and moſt glorious is, that which the Euangeliſt ſayeth in the beginning of his life that, *the hande of Lord was with him*, that is, that his omnipotencye fauored him, and wrought for him greate thinges, moued, and directed him in all his wayes, and protected him in all his neceſsities: for the which the Churche applyeth vnto

Cap. 49. him that of the holy Prophet Iſaias: Our Lord hath called mee from the wombe, from the belly of my mother he hath beene mindefull of my name; he hath protected me in the ſhadowe of his hande, and hath put me as a choſen arrowe, in his quiuer he hath hidden me.

Colloquie *O happy arrowe, that mouedſt not by thyne owne impulſion, but by the impulſion of the allmighty. O ſelected arrowe, directed by the holy Ghoſt to greate things, neuer leauing thee out of his powerfull hande. O hande of the allmightie that mouedſt thy precurſor, moue me with thy impulſion to fullfill thy holie will: and be euer aſsiſtant vnto mee, for thou knowest that without thee, I am able to doe nothing, Amen.*

THE

THE XIIII. MEDITATION.

Of what hapned when S. Ioſeph would haue forſaken the Virgin ſeeing her with childe: and of the reuelation made vnto him by the Angell concerning this myſtery.

THE I. POINT.

FOR the foundation of this Meditation, I am to conſider the greate ſanctity of S. Ioſeph, and the vertues, and graces graunted him by our Lord, for being the worthy ſpouſe of his mother, and his worthy foſter-father, ſo that he ſhould be helde for his father, and was ſo indeede, as concerning the office of educating, and ſuſtaining him. For as our Lord filled with grace, and with the holy Ghoſt, the Baptiſt, and the Apoſtles with that abundance that was conueniēt to exercize worthily the offices that he incharged them: ſo alſo would he repleniſh S. Ioſeph with moſt excellēt giftes, & graces, with the which he might fullfill thoſe miniſtries that he recōmeded vnto him: & he ſo skillfully negotiated with the giftes receiued, that euery day he encreaſed them, and was therefore called Ioſeph, which is to ſay, *Accreſcens*, Encreaſing, or he that encreaſeth. *Luc.2.48.* *Gen.49.* 22

1. Firſt he encreaſed his ſanctity aboue all the Sainctes that had preceded him: for he had greater faith and obedience them Abraham: more patience in afflictions then Iacob: more chaſtity then his ſonne Ioſeph: more familiar conuerſation with almightie God then Moyſes: more charity towardes the people then Samuel: and more humilitye, and meekeneſſe then Dauid. In theſe, and other vertues he was reſplendent, and daily augmented them, that being fullfilled in him, that was ſpoken by the Prophet Dauid: *Bleſſed is the man whoſe helpe is from thee*; for with thy fauour *hee hath diſpoſed aſcenſions in his hart*, aſcending from one vertue to another, vntill he ſee the God of Gods in Sion. Note. *Pſa.83.6.*

2. Eſpecially this happy Sainct encreaſed mounting that ſpirituall ladder, which (as we haue ſaide) his ſpouſe did aſcende, by whoſe example he was ayded; theſe two Seraphins prouoking one another to flye with their wings, and to glorify the Holy of Holyes in their praier. And to doe this with more liberty of ſpirit, by inſpiration of the holy Ghoſt, he choſe to obſerue perpetuall chaſtity, which (as S. Paul ſayeth remoueth the impediments of praier: and therein he proceeded ſo farre, that by ſpeciall fauour he felt no euill motion, though he conuerſed with a virgin exceeding beautifull, but withall ſo admirably chaſte, that meerely to beholde *Iſa.6.3.* *1. Cor.7.* 35.

beholde her, inflamed one with desier of chastity. And in this very action, he discouered his greate loue to allmighty God, for whose sake he renoūced the pleasures of matrimony, accepting the burthen of that estate, without the delightes thereof. With these vertues he ioyned other whereof wee shall by and by speake, in the which I am to endeauour to imitate him, beseeching him to be my aduocate vnto his spouse, and Christ IESVS our Sauiour; for doubtlesse he may preuaile much with them both, for the great seruices that he did them.

Note

Colloquie Gen. 49. 26.

O glorious Patriarch, Whose beautye the hierarchies of heauen doe admire, beseeche the desired of the eternall hilles, Who powred forth vpon thy heade his copious benediction, that he will likewise powre it forth vpon mine, that in imitation of thee I may encrease in good workes, and augment in vertues, perseuering with constancye to the gaining of the euerlasting crowne, Amen.

THE II. POINT.

„ After that the blessed Virgin came from the house of Zacharias, her
„ husband seeing her with childe, and not knowing the cause, felt a
„ greate affliction: but as he was a iust man, he would not carry her to his
„ owne house, neither yet would he defame her, but abandon her secretly.

1. Vpon this veritye, I am to consider the secret iudgements of almightie God, in not reuealing this mystery to S. Ioseph, as he reuealed it to Zacharias, and to S. Elizabeth, whose ende was, hereupon to take occasion to exercize the Virgin, and her spouse. For S. Ioseph perceiuing his wife to be with childe, might without any sinne (as many Sainctes say) haue iudged that she was an adultéresse, or doubt of a thing that was to him so newe, and so straunge. And this afflicted him much, it beeing a case so much to his dishonour: but much greater was the affliction of his spouse, frō whom this could not bee hidden, it being a greate infamy for a virgin so pure, to bee helde by her owne husband for an adultéresse, and to see herselfe therefore at the pointe of beeing abandoned. All this our Lord disposed of, for the greate good that ariseth from these afflictions, and humilliations: by the which he pretended to perfect these two notable Sainctes, and to dispose them to greater things. For as the blessed Virgin had receiued greate fauours in the Annunciation of the Angell S. Gabriel, and in the house of Elizabeth, our Lord God was willing that shee should suffer this infamy, and humilliation, to exercize her in greater humillitye, and to dispose her for those fauours which soone after shee was to receiue in the citty of *Bethleem: for humilliation is the euening of exaltation, and affliction is the vigill of a greate feaste of consolations.* And peraduenture for this

Note.

S. August. S. Chryso. & alij.

Ex D. Ber. ser. 34. in Cant.

this cause the holy Churche singeth the Gospell of this mistery on the Vigill of the Natiuity: and for the same reason God exercized S. Ioseph to receiue the reuelation of so high a mistery, & that he might be his sufficient witnesse.

2. From hence I will collect, that allbeeit one be very holy, and conuerse allwaies with holy persons, & imploye himselfe in holy workes, yet in this life he shall not faile of humiliations, and afflictions, caused somtimes euen by those holy things wherein he conuerseth. For the life of man is a warfare, and the righteous man ought to be prepared for temptation. I am rather to holde afflictions from God as a fauour, especially when they happen without any fault of mine: and much more when they happen in a case that deserueth honour: as the blessed Virgin for that which was most excellent in her, came to suffer this humiliation, which likewise her Sonne did afterwardes suffer. Encouraged with these examples, I will with the Prophet Dauid say to our Lord: Prooue mee, o Lord, and tempt me, burne my reines, and my harte, because thy mercy is before myne eyes, and I am glad in thy truth. Which is to say: Exercize me in diuerse temptations, and afflictions of body, and soule, for I am assured of thy mercy; and of thy faithfullnesse, that thou willt measure them according to my strenght, and willt conuert them into the augmentation of new Giftes.

Iob. 7. 1. *Eccl. 2. 1.* *Ps. 25. 1.*

THE III. POINT.

THen will I consider the excellent vertues, which vpon this new occasion, and proofe were discouered, and exercized by these two excellent Sainctes, for our imitation: seeing for this ende also our Sauiour permitted those afflictions which they suffered.

1. First S. Ioseph demonstrated greate patience, and prudence: patience hee demonstrated in suffering this iniury with silence, without seeking to be reuenged of his wife by iustice, or complaining of her to her parents, and kinred: and without murmuring at her, or giuing to her iniurious wordes: rather as a iust man that contented not himselfe with what only was lawfull, he sought what was most perfect, resoluing himselfe to be silent, & to suffer this paine within himselfe. He demonstrated prudence in seeking & finding a meanes how on the one side to preserue the honour of his wife, and on the other side not to bring to his house her, whom he suspected to be an adultereresse; nor giuing her a secret bill of diuorce, which was lawfull in the olde lawe: nor with some good occasion, absenting him selfe from her. And likewise he demonstrated prudence, in not doing his

raſhly, or an a ſodaine, without firſt meditating, and conſidering it well, as may be collected from theſe wordes, *Hæc autem eo cogitante: But as he was thus thinking*, for he had a greate ſcruple to inhabite with her, that ſeemed an adultereſſe, and he had likewiſe as greate a ſcruple to abandon her, that ſeemed a Sainct. With this conſideration, I am to confound my ſelfe for my ſmall patience in affronts; for my much indignation againſt thoſe, that doe me iniury; and for the facillity wherewith I murmure at, and defame my neighbours, and diſcouer their ſecret faultes: and for that fury with the which ſodainely, and without deliberation, I caſt my ſelfe into all this. And in this manner confounded, I will beſeeche our Lord thorough the merits of this Sainct, to ayde me to imitate his notable example.

Matt. 1. 20.

2. But the bleſſed Virgin, as ſhe was more holy, diſcouered more excellent vertues, exercizing foure very excellent ones, proper to thoſe that are moſt perfect in ſuch cales; to witte: rare humility, and ſilence: greate confidence in Gods prouidence, and continuall praier. Thorough humility, ſhee was ſilent, not deſiring to manifeſt the ſecret miſtery of almightie God, though her greate honour might enſue thereof, nor conſenting that S. Elizabeth, or Zacharias ſhould diſcouer them. And allbeeit it is very ordinary among good maryed folke, to communicate their ſecrets one to another, yet ſhe communicated not this to S. Ioſeph, allthough ſhee conieactured what might happen, if her husband were ignorant thereof. Thorough humility likewiſe ſhe was ſilent, when ſhee ſawe herſelfe diſgraced in the opinion of her husband, not ſeeking to excuſe herſelfe, nor to ſtand vpon her honour, neither to alledge ſufficient witneſſe: but abſolutely with greate confidence caſting herſelfe into the diuine prouidence, and putting her honour into the handes of God, ſhe made continuall praier to his maieſtie, that he would be pleaſed to remedy that ignominie, in ſuch ſorte as ſhould to him ſeeme moſt conuenient. With this example I will likewiſe confounde my ſelfe for that pride, and vaine boaſting of mine, wherewith I publiſh whatſoeuer may honour mee: and for that peruerſeneſſe wherewith I excuſes my faulte, ſtanding vainely vpon my puntillos of honour: and for my litle confidence in almightie God, and leſſe recourſe vnto praier. To this purpoſe I am to imagine that God ſpeaketh vnto me that of Ezechiel: *Sonne of man shewe to the howſe of Iſrael the temple, and let them be confounded, at theire iniquities: and let them meaſure the frame, and be ashamed of all things that they haue donne.* O my ſoule beholde this liuing Temple of almightie God the bleſſed Virgin, contemplating the meruailous vertues wherewith ſhe is adorned, that thou maieſt be confounded at thoſe vices, whereinto thou haſt fallen: meaſure her meruailous frame, pondering the excellent order, and harmonie of her workes, that thou maieſt be aſhamed of the baſeneſſe, and diſorder of thine.

Note.

Ezech. 43. 10. *D. Greg. lib* 24. *moral. c.* 6.

O *Tem-*

O temple of the Worde Incarnate, beseeche this great God, Whom thou carriest in thy Wombe, to adorne me With such vertues, that I may be a Worthy temple, Wherein he may inhabite by his grace. O my soule, consider that the iust ought to be like a graine of a mustard seede, Which When it is ground, discouereth the heate, and force that it hath: therefore if God be pleased to grinde thee With afflictions, animate thyselfe feruently to exercise these vertues. Colloquie. *Mat.* 13. 21.

THE IIII. POINT.

WHile S. Ioseph was thus thinking, beholde the Angell of our Lord appeared to him in sleepe, saying: Ioseph sonne of Dauid, feare not to take Mary thy wife: for that which is borne in her, is not by the worke of man, but of the holy Ghoste. And she shall bring forth a Sonne, and thou shalt call his name IESVS: for he shall saue his people from their sinnes. *Mat* 1. 20. » » » »

1. Heerein is to be considered the fidellity of the diuine prouidēce, in comming to remedy the afflictions of those that are his, when they are arriued to the last, and sharpest pointe, vsing diuine meanes, when humane meanes doe faile. For whereas our Lord sawe that S. Ioseph could not conceiue the cause of that beeing with childe, he sent an Angell after a very sweete manner to reueale it vnto him: for calling him by his proper name Ioseph, he addeth, Sonne of Dauid, to reduce to his memory, that to Dauid was made the promise of the Messias, that he should descende from him. He saieth to him, feare not, to take from him both scruple, and anguish; which is the property of good Angells. He sayeth, that the Virgin had conceiued by the holy Ghost, to take from him all suspicion, and to cleare the honour of our Ladye. And wholely to conuerte his mourning into ioy. He addeth that *she shall bring forth a Sonne*, of whom he must haue as a tender a care, as if he were his owne: and that to him it should belong to giue him his name, which should be IESVS, which is as much to say, as Sauiour, for that he was to be the Sauiour of the worlde. And all this was reuealed vnto him with so greate illumination, that forthwith he gaue entire credit thereunto.

2. From hence I will ascende to ponder the alacrity of S. Ioseph at the hearing of these newes, that beeing fullfilled in him that is written in *Iob*: *When thou shalt think thyselfe confoūded, thou shallt rise like the day starre.* O how full of contentwas he to see himselfe freed from his suspicion! How ashamed that he had admitted it, though it were ignorantly, and without any fault of his! How warye afterward not to iudge euill of any bodye! How thankefull to almightie God, for hauing giuen him a spouse so holy, & of so greate dignity, & for committing to his charge the care of his only *Iob.* 11. 17.

begotten Sonne: and ioyfull to see, that now was the time come of the redemption of the worlde!

3. I will likewise ponder the greate ioy of the blessed Virgin to see her husband so full of quiet, and content; how much she was confirmed in the hope of Gods prouidence; and how thankefull to our Lord for vndertaking her cause; our Lord fullfilling in her, what he spake by the Prophet Oseas: I will put her in the valley of Achor, that is, of affliction, to confirme her anewe in hope, and she shall renewe her songs to see herselfe free from her paines.

Osea. 2. 15.

Colloquie. *I giue thee humble thankes (o eternall God) for the greate care thou hadst of these two glorious Saincts, turning for them, as thou art wont, the valley of Achor into the foode, and augmentation of their spirit. By their merits (I beseeche thee) to make me worthy to enioy the fruite of thy fatherly prouidence, relying thereupon with greate security in the middest of myne afflictions, seeing it is most certaine, that thou in thy good time willt come to remedy them.*

Osea 2. 15.

THE V. POINT.

Mat. 1. 24. IOseph obeying the commaundement of the Angell, forthwith arose, and carryed the Virgin to his house, & liued with her most chastelye, vntill the birth of her Sonne: and much more afterwardes.

1. Wherein I am to consider, not so much the obedience of S. Ioseph (for it was not much to carrye to his house so excellent a woman:) as the manner thereof: that is, with what reuerence he carryed her, speaking to her some wordes like to those of S. Elizabeth; Whence is this to me, that the mother of my Lord entereth into my house! O how greate was his loue, and affection to our blessed Ladye! how carefull was he of her! what holy discourses were betweene them two! what more then Angelicall purity of life, and what conformity of willes! how subiect, and obedient was the Virgin to S. Ioseph, as to her heade! how did shee reueale vnto him the particularities, of what the Angell had declared vnto her in the Annunciation, and what had passed in the house of Zacharias! for now was the time come that shee might speake, to informe him of the mistery, to the honour, and glory of him that wrought it.

Note.

Luc. 1. 43.

Colloquie. *O happy Saint, to whose lot it fell to haue so good company! O happy is that soule that serueth them, & learneth of them their obedience, & charity! O Seraphins of the earth, as pure as those of heauen, who with your wings flye lightly to accomplish the will of almightie God, inflame my hart with the loue of this our Lord, that I also may serue him with the like obedience, that both of you had: and may loue all my brethren with that pureness of charity wherewith you loued one another, Amen.*

Isa. 6. 2.

THE

THE XV. MEDITATION.

Of the expectation of our blessed Ladyes deliuery: and of the preparation for the birth of our Sauiour Christ.

FOr that in Spaine, eight dayes before the birth of our Sauiour Christ, wee celebrate the feaste of the expectatiō of our B. Ladyes deliuery, I insert heere this meditation for that day, and the dayes ensuying till the Natiuity: in which wee are to consider the liuely desiers that three persons had of this soueraigne deliuery, and birth: that is to say: the childe: the Virgin: and S. Ioseph: in whom are represented the faithfull, that firmely beleeue this mistery, and in their imitation desire to prepare themselues worthily to celebrate it.

THE I. POINT.

FIrst, I am to consider the most feruent desier that our Lord IESVS Christ had, being in the wombe of his mother, to perfect, and bring to an ende the businesse of our Redemption, and consequently to be borne in the worlde, to frame all things according to the will of his Father. For euen from his mothers belly that sentence was true, that afterwardes he vttered: *I am to be baptized with a baptisme, o how am I straytened vntill it be dispatched?* For howsoeuer his body was pressed, and straitened in that straite wombe of his mother, his harte was much more pressed, and straitened with the force of this vehement desier: for the which I ought to giue him infinite thankes, and to be correspondent vnto him, with such another harty desier truely to serue him. But notwithstanding this desier, he would not be borne before the nine moneths, which is the time wherein commonly all other children are borne. 1. To conforme himselfe vnto all, and to suffer that prison entirely without omitting as much as a daye: for in that which cōcerned suffering, he would vse with himselfe no dispensation, exception, nor priuiledge: & therefore he would not be borne at the seuen moneths, nor at the eight, but at the nine moneths compleate. 2. For that he tooke all this time, as a time of retiredneſse for his entrāce into the worlde, spending it in perpetuall praier, and contemplation. As he was retired forty dayes in the desert, before he manifested himselfe to the worlde by his preaching: aduising vs heerein, how we ought to recollect ourselues, dedicating sometime to retired praier, and to be vacant to God only, before we issue out

Luc. 12. 50.

Note.

out in publike, and begin any greate enterprize: as likewiſe how we ſhould recollect ourſelues to celebrate with deuotion his holye Natiuity.

THE II. POINT.

1. SEcondly, I will conſider the feruent deſiers of the moſt ſacred Virgin to ſee her Sonne borne, and that the happy hower of his natiuity was now arriued. Firſt, that ſhe might knowe face to face him, that was not only her Sonne, but the Sonne alſo of the euerliuing God; to behold that ſacred humanity that he had taken from her fleſh, and to enioy his excellent beauty.

2. Secondly, to adore him, to ſerue, and nouriſh him, and to doe towardes him the office of a mother, ingratitude for that greate fauour that he had donne her, in electing her to that ende. And therefore with greate tenderneſſe of harte ſhe might apply to him that of the Canticles: Who ſhall giue thee me (ô my Sonne) *Vt inueniam te foris, & deoſculer te:* that I may ſee thee out of this thy incloſure, to kiſſe thee, to cheriſh, and to ſerue thee, as thou doeſt merit?

Cant. 8. 1.

3. Thirdly, that the worlde might enioy that good, that was incloſed in her: for allbeeit ſhe exceedingly loued him, yet ſhe would not haue him for herſelfe alone, but for all, becauſe he was incarnate for all vniuerſally. And as *Hope that is delayed afflicteth the harte*, euery day ſeemed to her a whole yeare: though on the other ſide ſhe was moſt cõtented to containe him within her, vnderſtanding that ſuch was his pleaſure. With theſe conſiderations I am to moue my harte, and to awake therein feruent deſiers, that this Sonne of almightie God might be borne ſpiritually within my ſoule, and within the ſoule of all men, that by all he might be adored, ſerued, and loued, repeating to this ende certaine verſes of the Pſalmes, and of the Prophets, which holy Church vſeth in the time of Aduent: which are to ſay:

Prou. 13. 12.

Colloquie. *Awake o Lord, thy power, and make haſte to ſaue vs. Would thou wouldeſt breake theſe heauens, and deſcende, that in thy preſence all my vices might be diſſolued. O Heauens diſtill from on high this diuine dewe: O clowdes raine for me this iuſt one: and open ô thou earth, and bud out to me this Sauiour: ſhew thy mercy, o Lord, and graciouſly giue me thy Saluation.* To this purpoſe I may frame certaine iaculatory praiers, like tõ thoſe which in theſe dayes the holy Church vſeth, in thoſe ſeuen Antiphones which are ſung at Euenſong, calling our Sauiour Chriſt by thoſe names, which he holdeth as he is God, or as he is man, by reaſon of the offices he doth in thoſe ſoules, whom he viſiteth

Pſal 79. 3. *Iſai.* 64. 1. *Iſai.* 45. 8.

ſiteth: And therefore I may ſay vnto him:

O infinite Wiſdome, come to gouerne me in the Way of heauen! O ſplendour of the glory of the Father, come to illuminate me With the ſplendour of thy vertues! O Sun of iuſtice, come to giue light, and heate of life to him, that is ſeated in the shadowe of deathe! O King of kings, deſcende to gouerne me! O maſter of nations, come to inſtruct me? O Sauiour of the worlde, make haſt to ſaue me. And in this forme may be framed other ſuch like petitions, according to the time, conforming my ſelfe herein to the ſpirit of the Catholike Church. Colloquie.

4. Finally, I may ſpiritualize the deſiers of the bleſſed Virgin, and of her Sonne whom ſhe bare in her wombe, quickening my deſier, that thoſe good purpoſes, which by the inſpiration of the holy Ghoſt I haue conceiued, may come to light, and be effected in ſuch time, place, & ſeaſon, as God ſhall require, abſolutely conforming myſelfe to his moſt holy will. For as the infant conceiued, naturally deſireth to come into the light of this worlde at his due time, and if he commeth not, he tormenteth his mother, and dieth, endaungering likewiſe her life; So the good purpoſe, which the holy Ghoſt inſpireth me with, of altering, or bettering my life, is as it were crying, and deſiring to come to light in his due time. And if by negligence, or contempt, it be not effected, it tormenteth the conſcience with remorſes, and vſeth to be an occaſion of greate falles, almightie God permitting them as a chaſtizement, for hauing extinguiſhed the ſpirit, & the good purpoſes that proceeded from his inſpiration And hereupon the holy ſpirit ſaieth, that *Deſiers kill the ſlouthfull*: that is, deſiers conceiued by the vertue of almightie God, and not accompliſhed thorough our owne ſlothe. Note. 1. Theſſ. 5. 19. Pro. 21. 25.

THE III. POINT.

1. THirdly, I am to conſider the aſſured hope that our bleſſed Ladye had, that her Virginity ſhould ſuffer no loſſe by this birth, firmely beleeuing, that as ſhe was a Virgin in conceiuing the Sonne of almightie God, without the worke of man: ſo likewiſe ſhould ſhe be in bringing him forth, without any preiudice of her virginall integrity; for the experience of what was paſſed, aſſured her of what was to come, remembring that both theſe things were iointely prophecyed by the Prophet Iſaias, ſaying: *Beholde a Virgin ſhall conceiue, & bring forth a Sonne, Whoſe name ſhall bee Emanuel, Which is to ſay being interpreted, God With vs.* Theſe wordes ſhee might reuolue within herſelfe, & with greate admonition might ſay: Whēce to me ſo great good, that I ſhould be this miraculous Virgin? what, is it poſsible that I haue conceiued within me that very Sonne whom the eternall Father conceiued Iſa. 7. 14. Mat. 1. 23.

„ taineth within himselfe? And that this Emanuel is with me, whom so many
„ haue desired to be with them: and that without losse of my virginity, he
„ should issue out of me, to be, and remaine with all vniuersally?

Colloquie. *I giue thee thankes (o most blessed Emanuel) for hauing chosen this humble Virgin for thy Mother. O that the hower of thy birth were now come, for allbeeit as thou art man, thou issuest out of mee, yet as thou art God, thou willt all waies remaine with mee.* With such affections as these might the blessed Virgin be inwardlie touched at this time, this hope filling her with greate alacrity, for the greate loue she bare to virginity.

2. From hence it proceeded that shee was free from those feares, that other childing women haue, and from those cares of their deliuery, which vse to afflict them with greate paine: for she only was carefull to prepare her soule with notable actes of vertue, the better to serue her Sonne, and likewise to prouide (as farre forth as her pouerty would permit her) for all things needefull for his birth. In imitation of her, I am to prepare myselfe for the Natiuity, that I expect of the Sonne of almightie God, remouing those impediments that I shall finde in my soule, and adorning it with excellent actes of vertues, according to that which in the precedent pointes we haue declared, and to that which holy Church commaundeth on those dayes, with the very wordes of S. Iohn Baptist. *Prepare the way of our Lorde: make straight his pathes: euery valley shallbee filled, and euery mountaine, & hill shallbee made lowe: crooked wayes shall become straight, & rough waies plaine: and all fleshe shall see the saluation of God.* Luc. 3. 4. Ex Isai. 49. 3. Which is to say: remoue from you vices, that are contrary to the Sauiour that is borne: and adorne you with vertues, like vnto his. Remoue the baseness of pusillanimity, the loftinesse of pride, crooked intentions, and rough manners, endeuouring in all that is possible, to exalt your spirit to the highest with confidence, and to abase it to the lowest with humility; directing your intentions to that which is heauenly, without any mixture of what is earthly; being meeke, & gentle to all, without giuing occasion of stumbling to any; for such is the Sauiour that is to be borne, and with such dispositions you are to receiue him. These foure vertues opposite to the foure contrary vices, I am to procure for the ende aforesaide, by the mediation of our B. Lady the Virgin, saying vnto her.

Colloquie. *O most sacred Virgin, who with feruent desiers expectedst the Natiuitye of thy Sonne, & with excellent workes disposedst thy selfe to beholde, and to embrace him, negociate for me, that I may remoue from me the impediments of his comming, and may with greate diligence prepare my selfe thereunto, Amen.*

THE

THE XVI. MEDITATION.

Of the Iourney of our blessed Ladye the Virgin from Nazareth to Bethleem.

THE I. POINT.

FIRST, for the foundation of the meditations ensuing, I will consider, how the worde incarnate beeing in the wombe of his mother, would make the newest, most admirable, and holyest entrance into the worlde, that euer was, or shalbe, painefull to himselfe, and profitable to vs, to settle the foundation of that Euangelicall perfection, which he was to preache. So that his first entrance into the worlde, was (as S. Cyprian sayeth) a patterne of our first entrance into Christian religion, that his Disciples might enter by the way he entred, exercizing those vertues that he exercized. And to this ende he left all that the worlde loueth, and seeketh: and sought forth all that which the worlde abhorreth, and flyeth. And therefore to be borne, he disposed how to get out of Nazareth, to leaue those commodities that he might haue had, beeing borne in the house of his mother, and among his kinred, and freindes, where he could not haue wanted the shelter of some warme lodging, and couerture, besides some daintinesse for his nourishment, which Iohn Baptist failed not of, beeing borne in his fathers house. But he abandoned it all, demonstrating how much he abhorreth the pampering of the flesh, and what a louer he is of pouerty: seeing he forsooke that litle that his poore mother had, and like a straunger would be borne in Bethleem, and in such a season, when all things should be wanting vnto him. With this example I will confounde myselfe, for beeing so greate a louer of myne owne commodities, and delicacyes, that not only I doe not flye from them, but I carefully seeke for them, and if I finde them not, I afflict myselfe.

D. Th. 3 p. q. 35. art. 7. & 8.

Note

Serm. de Natiuit.

O IESVS *of Nazareth, florishing with the flowers of celestiall vertues, which commest out of Nazareth to abandon the flowers of earthly delightes; I humbly beseeche thee, by this thy comming from thence, that thou wilt be pleased to fauour my imbecillity, that I may renounce the flowers, and flatteries of my flesh, desiring onlie the flowers of thy vertues, with the which thou maiest so adorne my soule, that thou maiest vouchsafe to be borne therein, Amen.*

Colloquie

THE II. POINT.

SEcondly, I will consider the occasion that our Sauiour Christ tooke to make this iourney, and to issue with his intent: for, In those dayes

„ there came forth an edict from Cesar Augustus, that the whole worlde
„ should be enrolled. And all went to be enrolled, euery one into his owne
„ citty. And Ioseph also went vp from Galilee out of the citty of Nazareth
„ into Iewry, to the citty of Dauid that is called Bethleem, for because he
„ was of the house, and family of Dauid, to be enrolled with Mary his des-
„ poused wife, that was with childe.

1. In this action, I will ponder how different are the thoughtes of almightie God, from those of men, those of the king of heauen, from those of the king of earthe. For this his edict was founded vpon pride, ambition, arrogance, and auarice, commaunding more then he might doe; that is, that the whole worlde should be enrolled, as if all the worlde had beene his: and desiring that all should professe themselues to be his vassalls, and should pay him tribute, were they neuer so poore, and needy. But contrarily the king of heauen Christ IESVS, had all his cogitations placed in humillitye, pouertye, and subiectō, and in treading downe pompes, riches, and vanities. He commeth not to commaunde, nor to be serued, but to obey, and serue the whole worlde. And in confirmation hereof, he willeth that his mother, and he himselfe in her, should be enrolled, and professe themselues to be the vassalls of Augustus Cesar, and pay him tribute; to confounde by this his example the pride, and couetousnesse of the worlde. For if the king of kings, and monarche of all that is created, entreth into the worlde humbling himselfe, and protesting vassallage to an earthly, and euill king: what is it for me to humble myselfe, and to be subiect to euery humane creature for his loue? And what a pride will it be, not to humble me to God himselfe, acknowledging myselfe for his vassall, and paying him with obedience the tribute that I owe him?

Note.

1. Pet. 2. 13.

Colloquie *O king of heauen, permitte not in me such pride, seeing thou to remedye it didst so much humble thyselfe.*

2. Secondly, I will ponder, that albeit this edict was founded vpon pride, and auarice, yet almightie God willeth that his should obey it: for he is pleased that we should obey our superiours in all that lawfully they shall commaunde vs, albeit they commaunde it for their owne interests, & damned endes, acknowledging God in them whose lieutenantes they are. And this obedience our Sauiour Christ himselfe raised to the heigth, making this iourney to accomplish the will of the eternall Father, who had ordained that his Sonne should be borne in Bethleem of Iuda: albeit his prouidence tooke this edict of the Emperour Augustus, as a meanes to compasse his intent. And as our Lord Christ came into the worlde not to doe his will, but the will of him that sent him, he would be borne in that place

Matt. 23. 3.

Note

Mich. 2. 5. Matt 2. 6 Ioa. 6. 38.

which

which his Father had ordained, and be borne obeying, as he died obeying, that all of vs might learne to obey.

O my beloued, seeing my life consisteth in doing thy Will, let my entrings in, and goings out, and all Whatsoeuer I shall doe, be conformable to thy Will for euer, and euer, Amen. Colloquie Psal. 96

THE III. POINT.

1. THirdly, I am to consider the iourney of the Virgin; the manner how she trauailed, and the vertues that she exercized, with desier to imitate her therein. Pondering, how she beeing poore, the waye long, and in the rigorous time of winter, she wanted not much trouble; and yet she carried all with admirable patience, and alacrity. She bare a greate modesty in her eyes, her harte beeing placed on almightie God, and on the Sonne that she bare in her wombe, with whom shee entertained those Colloquies, and discourses, which before haue bene spoken of. If some other while she talked with her husband, it was wholely of God, and with very great sweeteneſse: and she was not weary, though she went greate with childe, for her Sonne was not burthensome vnto her; and the hope to see him speedily brought forth, gaue her greate alacrity, and pleasure to parte from Nazareth, that she might the more quietly enioy her Sonne, beeing borne far off from all acquaintance.

O bleſed Virgin, there is no neede to say vnto thee, as to the spouse: That thou shouldst make haste, because Winter Was passed, the foule Weather Was ceased, and the flowers of the spring began to appeare: for the desire of suffering, and obeying, maketh thee trauell in the rigour of Winter, that the flower of Iesse may bee brought forth, in Whom consisteth our repose. O that I might imitate the vertues, thou didst exercise in this iorneie, accompanying thy steps in spirit, though it Were not graunted me to doe it With my bodye. Colloquie Cant. 2. 10

THE IIII. POINT.

1. FOurthly, I will consider the entrãce of the bleſſed Virgin into Bethleem, which was in an occasion of so greate a concourse of people, that shee founde no body that would lodge her, neither was there any roome in the inne where shee was: so that she was forced to haue recourse to a poore stable for beastes: the diuine prouidence so disposing it, that the Sonne of almightie God might enter into the worlde begging, and suffering, hauing no bodie to be compassionate of his afflictions. Note.

2. Vpon this passage, I am to ponder the excellencye of this our Lord,

who seeketh a lodging to be borne in, and findeth none: the blindenesse of men, that knowe him not, nor prouide him one: the benefits whereof they depriue themselues, for not giuing him one, and how he chooseth for himselfe the worst of the worlde; collecting out of all this, tender affections, and harty feelings.

3. I will ponder how the men of the worlde haue places, and howses well accommodated: and the riche of Bethleem were vnder good shelter, and warmely lodged at their ease: but the Sonne of the eternall Father, Lord of all that is created, comming to seeke a lodging, in his owne citty, of whence naturally he was, and among those of his owne tribe, and family, he findeth none that would harbour him.

Ioan 1. 11

Colloquie

O eternall Worde incarnate, how soone the worlde beginneth to reiect thee, thou hauing come to redeeme it! Now maiest thou well say, that the foxes haue holes, *Luc.* 9. 58. *and the foules of the aire haue nestes wherein to hatche their egges, and to bring vp their little ones: but the Sonne of man, and his poore mother, finde not where to repose their heade. The foxes chase thee from their caues: for the craftye, and riche of the earth, abhorre thy simplicity, and pouertie. The birdes admitte thee not into their nestes, for the noble, and prowde of the worlde despice thy humillity, and* *Isai.* 1. 3. *lowlinesse: and therefore thou goest to a poore, and humble stable, where the Oxe will knowe his owner, and the Asse will leaue his maunger to resigne it to his master. O Lord of Lords, and owner of all that is created, cast out of my soule all foxe-like subtleties, and high-soaring prides, that possesse it, that thou maiest finde therein a fit lodging for thyselfe, Amen.*

4. From hence I will ascende to consider, how the cause that our Sauiour Christ founde no harbour in Bethleem, was the ignorance of that people: for almightie God comming to their gates, they acknowledged him not, neither knewe what good might come to them by admitting him, admitting other guestes of whō they could receiue litle, or no proffit. O how happy had he beene that had harboured this our Lorde, that he might haue beene borne in his house! what spirituall riches would he haue giuen him? how well would hee haue recompensed his hospitallity, as he recompensed Martha, and Zacheus? O how happy were my soule, if it should happen to harbour this our Lorde, and to giue him place to be borne spiritually therein!

Colloquie

O infinite God, which enuironest the partes of my harte, calling with inspira- *Apoc.* 3. 20. *tions, that I might open vnto thee, with a desier to enter therein, to enriche it with the giftes of thy grace: permitte me not to shut the porte, not to knowe thee: nor to dispatche thee away, not to esteeme thee: Come, ô Lord, come, and call, for I will heare thee; knocke at my dore, and I will open vnto thee: and I will giue vnto thee the best parte of my house, which is my harte, that thou maiest therein repose at thy pleasure.*

5. Fi-

5. Finally, I am to ponder the patience wherewith the B. Virgin, and S. Ioseph carried this affliction, and abandoning: with what alacrity they suffered the reproches of those, who reiected them because they were poore: and with what content they retired themselues to the stable, taking for themselues the most contemptible place of the earth: whereby they meruailously insistered humillity, and pouerty, with patience, and alacrity. In imitation of whom, I will endeauour to desier for myselfe, that which is worst, and most contemptible in the worlde, carrying it with alacrity, when it falleth to my lot: for there is no better lot then to imitate these glorious Saincte, as they imitated our Sauiour Christ, in such sorte as heereafter we shall see.

THE XVII. MEDITATION.

of the birth of our Sauiour Christe in a stable in Bethleem.

THE I. POINT.

1. FIRST, I am to cõsider what the Worde incarnate did in the wombe of his mother, when the hower was come of his deliurance from thence. Pondering, first, that as he would not anticipate the time of his birth, so also hee would not deferre it, but would punctually be borne at nine moneths ende, to manifest himselfe vnto the worlde, with an harty desier to begin his course with greate feruour, and alacrity of harte; fullfilling that of Dauid: *He hath reioiced as a Gyaunt to runne the Way: his comming forth from the top of heauen*, not staying till he come to the other extreme. For albeeit he knewe what a sharpe course he was to haue from his natiuity to his deathe, yet he reioiced with fortitude to begin it, issuing out from the wombe of the Virgin, which was his heauen, and presently setting his feete vpon the vilest, and baseste place that was on the earth. For the which I ought humbly to thanke him, beseeching him to giue mee light to knowe, and vnderstand what passed in this his entrance. *Psal.* 18. 7 Note.

O childe more strong, and valiant then a Gyant, seeing that, resplendent like a newe Sun, thou wilt issue by thy orient, to run thy course vnto the occident of the Crosse, illuminate my vnderstanding, and inflame my Will that I may beholde and contemplate thy egression, and may loue With feruent zeale the vertues thou discouerest therein, Amen. Colloquie

2. Then will I ponder how liberall he then shewed himselfe to his mother, like as a mighty, and riche man, hauing beene lodged in the house of a poore labouring man, who hath giuen him good entertainement, not *D. Th. 3. p. q. 35 ar. 6* Note.

for any intereſt, but to ſerue him vſeth at his departure to recompenſe him well, and to giue him ſome precious gift, either in gratitude, or for almes: ſo likewiſe for that the bleſſed Virgin had ſo well harboured her Sonne for nine moneths; at ſuch time as he meant to departe from his lodging, hee gaue her the richeſt giftes of grace; a moſt high contemplation of that myſtery, and certaine extraordinary iubiles of gladeneſſe, in ſteede of thoſe paines that other women vſe to feele when they are in trauell of childe. For it was not reaſon, that ſhe that had no ſenſuall pleaſure in conceiuing, ſhould haue any paine in bringing forth. And allbeeit as touching the ſuffering of dolours, he diſpenſed not with himſelfe yet he would not that his mother in this caſe ſhould ſuffer any. In like ſorte I may conſider, that when our Sauiour Chriſt entreth Sacramentally into vs, at his firſt entrance he giueth vs Sacramentall grace, and if we giue him good hoſpitallity, before his departure, he giueth vs riche iewells of affections of deuotion, and contemplation; and iubiles of alacrity, wherewith he recompenſeth the good entertainement, that we giue him.

Note

Colloquie *Therefore (o my Soule) regarde how thou harboureſt this ſoueraigne gueſt, that he may leaue thee riche and abundantlie ſtored with the giftes of heauen.*

3. Thirdly, I will ponder how our Sauiour Chriſt would for the ſame cauſe, iſſue out of his mothers wombe after a miraculous manner, ſhee not ſuffering any loſſe of her virginitye, for it was no reaſon that he ſhould departe out of a houſe, where he had beene ſo well entertained, with the indammaging of the integrity that it had; honoring heerein his mother, and aduiſing vs all, that to entertaine him, and to ſerue him, wee ſhall receiue no detriment: rather if neede be, he will doe ſome miracle to that ende. For though he did none to preſerue himſelfe from ſuffering, yet he vſeth to doe it, to preſerue his elected, when it is conuenient for them.

Note.

Colloquie *O ſoueraigne maſter, how well thou teacheſt me by this example the condition of true loue, which is rigorous to it ſelfe, and gentle to others! for it ſelfe it will haue rigours to afflict it: but for its neighbour, it will haue fauours to delight him: ayde me with thy abundãt grace, that in both things I may imitate thy feruent, and admirable charity, Amen.*

THE II. POINT.

1. SEcondly, I am to conſider what the bleſſed Virgin did, when by thoſe iubiles ſhe knewe that the hower of her deliuery was come, pondering her affections, her actions, and her wordes. For recollecting herſelfe in a corner of the ſtable, and ſetled in very high contemplation, ſhe brought forth her only begotten Sonne, and forthwith ſhe tooke him

Note

him in her armes. O what content, and ioy receiued she at that first viewe, not staying vpon the outward beauty of the bodye, but passing to the beauty of the soule, and of the dietye! On the one side she embraced him and kissed him louingly as her Sonne: and on the other side shee shruncke backe, and humbly retired, considering that he was almightie God: for with these two armes God desireth to bee embraced; with charity, and humillity; with loue, and reuerence: and the like am I to doe spiritually, taking him as it were in my armes, louing him, and reuerencing him, approaching to him with loue, and retiring myselfe with humillity.

2. This donne the Virgin swathled her Sõne in such swathling cloutes, and mantles as she had prepared, and with an affection of humillity shee layed him in a maunger, esteeming herselfe vnworthy to holde him in her armes: and falling on her knees she adored him as her God, and her Lord, and very louingly she spake vnto him, for she was assured that hee vnderstood her. She humbly thanked him for the greate fauours he had donne to mankinde, comming to redeeme him. She likewise gaue him thankes for hauing taken her for his mother, without any merits of hers: and there she offered to serue him with body, and soule, and with all her forces, employing them all in his holie seruice: And all this she vttered with such louing wordes, and tender affections, as they are rather to be imagined, then possible to be explicated. The like did S. Ioseph, adoring the childe, humbly thanking him for taking him for his foster-father, acknowledging it for a greate fauour, and offering himselfe truely, and really to serue him. The like am I to doe, accompanying these Saincte in harty thankefullnesse, offering vnto him my body, and soule, and all my faculties.

O most sweete, and most soueraigne Lord, What thankes may I giue thee, for this greate fauour thou hast donne mee, in comming to remedy mee, as a childe and in so extreeme pouertie? O that I might haue beene present at that time to serue thee in thyne infancye! I heere present myselfe in spirit before thy diuine maiestie, and I offer vnto thee all that I am, or may bee able to bee, to emploie it wholely, in thy seruice: accepte (ô Lord) this my good will, and giue me thy grace to effect it, Amen. Colloquie.

THE III. POINT.

THe third, and principall pointe is, to consider the meruailous greatenesses of that diuine childe, layed in the maunger. Pondering the dignitie of his person; the wordes that he spake in his harte; the workes that he did; and the things that he suffered: and for whome;

and

and how: and the heroycall vertues that he there did exercize. All this I am to ponder, as the moſt ſacred Virgin did ponder it, in this forme.

1. Firſt, I will beholde the perſon of that childe, making a compariſon betweene what he is, as he is almightie God, and betweene what he is there, as he is man; with an affection of admiration, and loue the greateſt that I am able: pondering how this childe is that God of maieſtie, whoſe ſeate is heauen, whoſe throne are the Cherubins, and whoſe ſeruants the Hierarchies of Angells are, beeing in the middeſt of them, as an Emperour, whome all doe adore, and to whom all acknowledge ſubiection. And on the other ſide, he is layed in, a maũger in the middeſt betweene two dull and lumpiſh beaſtes: And he that is the worde of the eternall Father, by whom he created all things, and who ſuſtaineth them with his power, is become a childe not yet able to ſpeake, his handes and feete beeing ſwathled, and he not able to ſtirre. And he whoſe veſture is the infinite light of the diety, beeing the brightneſſe of the glory of his Father: he who clotheth his creatures with beauty, and with a liberall hãde giueth them ſuſtenance for the conſeruation of their life: he, euen he, is wrapped vp in poore mantles, and ragges, and hath neede to be ſuſtained with the milke of his mother

Iſa. 66. 1
Pſal. 79. 2.
Abac. 3. 2 iuxta 70.
Ioan. 1. 13
Heb. 1. 2. 3
Pſ. 103. 2
Heb. 1. 3.

Colloquie *Ex D Ber. ſer. 1. in Epiph.*

O moſt excellent, and moſt humbled babe, and in all venerable, and amiable in all: yet, quanto pro me vilior, tanto mihi carior, *the more thou art deſpiſed for me, the more worthy thou art to be loued: and the more thou art humbled, the more to beexalted: for in thy humilliations, thou demonſtrateſt the greatneſſe of thy incomprehenſible charitie. O that I could loue thee, as thou deſerueſt: o that I could debaſe, and humble myſelfe, as I deſerue to be: for to debaſe me with myſelfe, were to magnifie me with thee. How is it (o my ſoule) that thou art not confounded to ſee this perſon ſo greate, and yet ſo humbled: and to ſee thy owne perſon ſo vile, and yet ſo proude! Learne of this Childe to humble thyſelfe: for he that with him ſhall humble himſelfe on earth, ſhall by him be magnified, and exalted in heauen.*

Matt. 18. 3.

2. Secondly, I will ponder the wordes this childe might ſpeake, not with the tongue, but with the ſpirit: not with voice, but with examples To his eternall Father, he might ſpeake, giuing him thankes, becauſe that hower was come, and that it was his pleaſure to haue him layed in that maunger, offering vnto him with greate loue all the afflictions that he was to ſuffer in the worlde, and againe ſaying vnto him, that which he Apoſtle pondereth he might ſay in entring into the worlde, he added: *Beholde me heere (o Lord) I am come to accompliſh thy will.* To men he ſpake likewiſe, and cryed out to them with his examples, ſpeaking that from the maunger, which he afterwardes ſpake while he preached: Learne of me, for I

Heb. 10. 9
Pſal. 39.

am

am meeke, and humble of harte: and vnleſſe you be conuerted, and become as litle children, you ſhall not enter into the kingdome of heauen: and whoſoeuer ſhall humble himſelfe as this childe, he ſhallbee greater in the kingdome of heauen. Theſe, & other like wordes he is there preaching by his example, which I am to hearken vnto with greate deuotion, beſeeching him to open the eares of my harte, that I may vnderſtand this langnage, and put it in practize. *Mat. 18. 2. 3. & 18. 3. 4.*

O ſoueraigne childe, that euen from this maunger art inuiting mee to become a childe, and waſt all waies ſo greate a louer of litle children, that thou didſt louingly embrace them: make me like thee, a childe in innocency, a litle one in humility, an infant in ſilence, and tender in charity. In theſe foure thinges conſiſteth the making ourſelues children, to become greate in the eyes of almightie God. Colloquie. *Mar. 10. 16.*

3. Then will I contemplate the workes that he doth: wherein there is one meruailous thing to conſider: for being a man as perfect in iudgement as when he was thirtie yeares olde, he did all the actions, geſtures, and ſemblances of a childe, not conterfaited, nor fained, but really, and truely, as other children doe, with an admirable harmony, for him that knoweth how to ponder the connexion of theſe two things togither. In particular I will now ponder that weeping of the childe, and the cauſes of his teares: hee weepeth not ſo much for greife of what he ſuffereth (as other children doe) as for that which we ſuffer by our ſinnes, louingly bewailing them; and with thoſe teares ioyning interiourly moſt zealous praiers to the eternall Father, doing that S. Paule ſayed of him: That in the dayes of his fleſhe, he offred praiers, and ſupplications to God with greate clamour, and teares. And it is to be beleeued, that the bleſſed Virgin wept, ſeeing her Sonne weepe, & conſidering the cauſes wherefore he wept. *Heb. 5. 7.*

O ſweete IESVS, *why lamenteſt thou ſo bitterly my myſeries, forgetfull of thine owne! O my ſoule why weepeſt thou not, ſeeing this childe weepe, that ſo weepeth for thee? Weepe thou for compaſſion to ſee him weepe: weepe becauſe thou art the cauſe of his weeping, and weepe for thy ſinnes that afflict his harte: and if this make thee not weepe, then weepe becauſe thou art ſo harde harted that thou canſt not weepe, hauing ſo much reaſon to shed abundance of teares. O moſt ſacred Virgin, obtaine for me the gift of teares, if it be but to accompany thee with them, to comfort thy Sonne, who is comforted to ſee vs weepe, and ſayed: Bleſſed are they that mourne, for they ſhallbee comforted.* Colloquie. *Mat. 5. 5.*

4. Laſtly, I will contemplate what things this childe ſuffereth: which are, pouerty, contempt, colde, and dolour, with other incommodities, all which he ſuffereth not forcibly, nor of neceſsity, but willingly, and pleaſingly: for as he is God, and man perfect in iudgement, he maketh

D.Th.3 p. q.35.ar 8

choise of all that he suffereth. He chose to be borne in the most rigorous time of the winter, in the coldest hower of midnight; in the most vile, and contemptible stable of all the citty; with the greatest pouerty, contept, and forgetfullnesse of men that was possible: and all with such a maske of humility, that beeing voluntary, it seemed forced, and consequently most vile, and contemptible. Finally, from the maunger (as he himselfe saieth in one of the Psalmes) hee tooke for his inseparable companions euen vntill deathe, pouertye, contempt, dolours, and afflictions, and in all these thinges he suffered a thousand kindes of afflictions, electing such a manner of life contrary to that of the worlde, to discouer by his example the deceites, and errours of worldelings that followe the same. For as S. Bernard sayeth: *It is a matter very euident that the Worlde erreth, choosing for his companions, riches, honours, and delicacies, When as Christ the infinite Wisdome, Who can neither deceiue himselfe, nor beguile vs, chooseth the contrary.* With this consideration, I am to confounde myselfe in the presence of this most blessed babe, seeing how contrarily I haue liued to that, which he teacheth, purposing to imitate him from hence forwarde, choosing to suffer what he suffereth, and beseeching him to make me worthy to suffer with him, and like him, not of necessity, but gladly, & willinglie for his loue.

Ps 87.16.

Ex D Ber. serm 3. de Natiu.

Colloquie 2. Reg. 23. §.

O soueraigne childe, Who like another Dauid, art the Wisest prince among three: for of the three diuine persons thou art the second, to Whom Wisdome is attributed: What doest thou seated here in this chaire of the maunger, being silent, Without speaking vnto vs? thou art the most tender litle Worme of the Wood, that violently killest eight hundred: for With the contempt, and humiliation that thou hast in the Worme-eaten Wood of thy poore harbour, thou killest With the violence of thy diuine loue, the innumerable violences of the loue of the Worlde. O most Wise, and most valiant prince Which silently instructest, and silently killest, teache me to followe With silence thy contemptes, and kill in my harte Worldely affections, that making myselfe a Worme in imitation of thee, I may merit to ascende to beholde thee in the throne of thy glory, Amen.

THE

THE XVIII. MEDITATION.

Of the ioy of the Angells at the Natiuity of the Sonne of God: and of the newes which they related to the Shepheardes.

THE I. POINT.

1. FIrst, I will consider what passed in heauen, at such time as our Sauiour Christ was borne on earth. For the Hierarchies of the Angells, as they clearely beheld the infinite maiestie, and greateneſſe of God: and on the other side sawe him so humbled, so thrust vp into a corner, and so vnknowne among men, they extremely admired this so greate humilitye, and being very carefull that he should bee honored, and reuerenced by all, desiered, if almightie God would giue them leaue, to come downe into the worlde, to manifest him, and make him knowne. Then did the eternall Father giue that commaundement vnto all, which the Apostle S. Paule pondereth. *Et cum iterum introducit primogenitum in orbem terrarum; dicit, & adorent eum omnes Angeli eius.* And when againe he bringeth in the first begotten into the worlde, hee saieth: *And let all the Angells of God adore him*; he sayeth all, not excepting any one. And all of them from heauen adored with high reuerence this B. babe, who being on earth behelde what they did. The Seraphines inflamed in loue, beholding him helde themselues as frozen, and with profounde humility acknowledged him for their almighty God. The Cherubins full of knowledge, in presence of this childe, esteemed themselues as ignorant, and with greate trembling adored him, and reuerenced him as their Lord: And the like did all the other quires of the Angells.

Luc. 2. 9. D. Th. 3. p. q 36.

Heb. 1. 1.

I reioice (o all my good) to see thee soe adored by thy Angells: & it greiueth me greately to see thee so forgotten, and vnknowne among men, I (o Lord) adore thee togither with these blessed spirits, and doe hartily desire that all men might knowe, and adore thee: and if it lye in my power, to giue them notice heerof, Ecce ego, mitte me: *Beholde me here, send me, for if thou sendest me, I will flye with those wings which thou shalt giue me; and like the Seraphines I will crye out thorough the Worlde, saying: Holy, Holye, Holye art thou Lord God of hostes, the earth is full of thy glory, allbeeit with the smoke of the humiliation, which thou hast in this poore stable, it seemeth to be obscured.*

Colloquie.

Isai. 6. 2.

THE II. POINT.

SEcondly, I am to consider how the eternall Father would manifest the birth of his Sonne to the Shepheardes, that were neere about Bethlehem watching, and keeping their flocke, sending to this ende an Angell (which as it is thought was S. Gabriel) inuested with a resplendent bodye, who inuironing them with a celestiall light sayed, vnto them. *Behold I Euangelize to you greate ioy that shallbee to all the people, because this day is borne to you a Sauiour, Which is Christe our Lord, in the city of Dauid: And this shallbee a signe to you, you shall finde the infant swadled in clothes, and layed in a manger.*

Luc. 2. 10.

1. Vpon this passage, I will consider, first, how almightie God would not manifest this mistery, nor send this Angell to the Sag s of Bethlehem, for they were prowde; nor to the riche, for they were couetous: nor to the noble, for they were pampered: but to the Shepheardes, because they were poore, humble, labouring men, that were watching, and attending their office, for such dispositions as these, almightie God requireth in those, to whom he imparteth his misteryes, and if he imparteth them not with me, it is because I want such a disposition, seeing it was for this, that he sayed: that he hideth these things from the wise, and prudent, and reuealeth them to the litle ones, that are humble, and lowely.

Matt. 11. 25.

2. Secondly, I will consider, that it is a matter of verye greate ioy, that a Sauiour is borne to vs. He is not borne to himselfe, for hee commeth not to saue himselfe: nor he is not borne to the Angells, for he commeth not to saue them: but to men, and to me, for he commeth to saue me. For me he is borne, and circumcized, and all whatsoeuer he did, and suffered, it is all for me: And that which passeth in the manger, is all to pardon my sinnes, to inflame me in the loue of vertues, and to inriche me with those merits.

Colloquie. *O sweete* IESVS, *that which to thee is matter of dolour, is to me matter of ioy. I reioyce that thou art so good, that thou embracest my dolours, to giue mee thy ioyes: let not me (o Lord) be so vnhappy, that thou being borne for the good of all men, I should liue, as if thou hadst not beene borne for the good of mee, hunting prowdely after greateneſſe, and forgettyng thy lowlineſſe, and humility.*

3. Thirdly, I will ponder how the signes to finde out the Sauiour that is borne, are infancy, swadling cloutes, and a manger.

Colloquie. *O infinite greateneſſe of almightie God, Who would euer haue imagined, that things*

things so base should be the signes to finde out, and to knowe the God of maiestie? but I now knowe (o Lord) that thou art delighted with these debasings, and that thou art in the middest of them, to moue me to procure them: teaching me by the way, that the signes to knowe that thou art borne spiritually within me, are innocency of an infant in life, silence in tongue, pouerty in habit, and humility in choosing to myselfe that which is most vile, & contemptible on earth. Imprint them, (o my Sauiour) in my soule, that it may be like vnto thee, that thou maiest be pleased to be borne, and to inhabite therein, Amen. Ex D. Ber. serm. 2. de Resurr.

THE III. POINT.

AND while the Angell was telling this to the Shepheardes, sodainely there was with him a multitude of the heauenly army, praising God, and saying: Glory in the highest to God, and in earth peace to men of good will. Luc. 2. 13. »» »»

Vpon this poinse, I am to consider, who sent these Angells, and to what ende: and the Hymne, or Canticle which they repeate. He that sendeth them, is the eternall Father to honour his Sonne, who was so humbled for his loue: for he had all waies a care to exalt him, when he humbled himselfe: and that the Angells likewise might instruct men by their example, what they are to doe in this case.

I humbly thanke thee (o eternall Father) for this care that thou hast, to honour him, that humbleth himselfe. Well hath he merited that thou shouldst honour him, seeing he hath humbled himselfe to honour thee. And seeing it is iust, that I should honour, & praise him, teache me to sing this hymne of the Angells, with the same spirit that they sang it, Amen. Colloquie.

Gloria in altissimis Deo.

GLorye *in the highest to God*: In these wordes the Angells teache vs, that all this worke of the Incarnation, is the glory of almightie God in a supreame excellency: so that none of his workes is so glorious vnto him as this, for the which he meriteth to be praised by all such as professe highnesse of life; and in heauen for this hee is especially glorified: and reason would she should be so heere on earth; seeing for this cause it is full of the glory of almightie God, as the Seraphines saide, when the Prophet Isaias saw the glory of this our Lorde. Luc. 2. 14.

O king of glory, lift vp my harte to the highest, that I may glorify thy name on earth, as the Angells doe glorify it in heauen. Whatsoeuer I shall doe, or say, Colloquie Ioan. 12. 41.

lte it be to thy glorie, without seeking myne owne; and from my mouth shall neuer departe this worde; Glorie be to God three, and one. Glorie to the Father, and to the Sonne, and to the Holy Ghost. Glorie to the Father, for that he gaue me his Sonne. Glorie to the Sonne, for that he became man for my redemption. And glorie to the Holy Ghost, from whose loue this worke did proceede, Amen.

Et in terra Pax.

Luc. 2. 14. AND *in earthe peace*; which is to say: By this notable worke commeth peace to the inhabitantes of the earth, and not a peace limited, but very compleate: Peace with God, and with Angells: Peace to euery one with himselfe, and with all other men; for this Sauiour bringeth reconcilliation of the worlde to his Father, the remission of sinnes, victory ouer the deuills, subiection of the flesh to the spirit, vnion and concord of willes one with another, and with God, from whence proceedeth alacrity of conscience, and that peace which passeth all vnderstanding. Phil. 4. 7.

Colloquie Pſ. 71. 7. *O Prince of peace, seeing it is written that in thy dayes of iustice should be borne, an abundance of peace till the moone should haue an end: I humbly beseeche thee, to take from me all worldely mutabilitie, and to fortifie mee with diuine sanctitie, and peace, Amen.*

Hominibus bonæ Voluntatis.

Luc. 2. 14. TO *men of good will*. In this third worde we are to ponder, that albeit peace originally springeth from the good will that almightie God beareth vnto vs, with the which he offereth it vnto all men: yet in effect they only enioy it, that haue good will, well intentioned, conformable to the will of almightie God, and subiect to his diuine law. So that peace is not promised to men for beeing of good vnderstanding, or sharpe wit, neither for greate abillities, nor notable talents, and naturall partes: for with all these things there may be much warre, discorde, and enimitye with almightie God: whereas if all these should faile me, yet peace shall not be failing vnto me, if I haue good will. And therefore I am to make more account thereof, then of all the rest: for (as S. Gregory Hom. 5. in Euang. sayeth) *Nihil ditius bona voluntate*. There is nothing more riche, more amiable, nor more peaceable then good will. As contrarily there is nothing more miserable, more full of disturbance, and of horrour, then euill will. And therefore with greate feruency I am to beg of the

Sauiour that is borne, that hee will deliuer mee from the euill, and giue me the good, seeing it lyeth in his gift. Heereupon another text sayeth: *Hominibus bona voluntas.* Bee good will vnto men.

O most sweete Sauiour, giue me this good Will which thou offerest vs, that I may deny myne owne Will, and may followe thine, good, pleasing, and most perfect, seeing thine is the beginning of all good; and mine (left to its owne free Will) the roote of all euill. Colloquie. Rom. 12. 1.

THE IIII. POINT.

1. THe Angells hauing beene a while with the Shepheardes, retourned to heauen: and we may piously beleeue, that they went by the inne of Bethlehem without any sensible noise, and that there they renewed their song, so that the blessed Virgin, and S. Ioseph might heare it, and adore the new borne child with greater reuerence, as their God, and their king. O what content receiued the blessed Virgin with this musicke! and how thankefull was shee to the eternall Father for the honour he did to his Sonne! and how ioyfull to beholde so greate an hoste of Angells, and how confirmed in faith, calling to mynd that which is written, *Let all his Angells adore him.* Heb. 1. 6.

O my God, I adore thee With them, and With them I singe; Gloria in this powre maunger of thine; and I desire that all the Worlde may sing it vnto thee in thy Church, that by all thou maiest be glorified, Worlde Without ende, Amen. Colloquie

THE XIX. MEDITATION.

Of the going of the Shepheardes to Bethlehem: and What there happened vnto them, and all the rest vnto the Circumcision.

THE I. POINT.

THe Angells being departed, the Shepheardes, exhorted one another saying: Let vs goe ouer to Bethlehem, and let vs see with our eyes this worde, that is donne, which our Lord hath showed to vs. And they came with speede; and they founde Mary, and Ioseph, and the infant layed in the manger. Luc. 2. 15.

1. Where I am to ponder; first, how the Shepheardes forgot not this reuelation, but charitably animated one another to this iourney: for that the inspirations, & cõmaundements of almighty God, are not to be forgotten, but exe-

Ezech. 3. 13. executed, exhorting vs with wordes, and examples to the accompliſhment heereof: in ſuch ſorte, as the foure holy beaſtes following the impulſion of *Greg l. 24. mor. c. 6.* the holy ſpirit, did ſtrike one another with their winges, prouoking as it were one another to followe him the more feruently.

2. Secondly, they ſhewed greate obedience: for allbeeit the Angell commaunded them not expreſſely to goe to Bethlehem: yet they contented themſelues, that hee ſhewed that it was the good liking of almightie God for to this ende he reuealed, and inſpired it. And to one perfectly obedient, it ſufficeth to haue any ſignification whatſoeuer of the diuine will, to put it preſently in practize, allbeeit it were needefull to leaue therefore (as the ſhepheardes did) both his flocke, and all that he hath.

3. Thirdly, they executed the will of almightie God with greate zeale. And heereupon it is ſayde, that they went with ſpeede, mooued by the diuine ſpirit, with a deſire to ſee the worde that the Angell had ſaied vnto them, which was the eternall Worde of almightie God made fleſhe for our ſakes. And their zeale made them worthy to finde what they ſought, the Angell guiding them to the manger where he was.

Colloquie. *O that I might imitate the zealous obedience, and diligence of theſe holy Shepheardes, to ſeeke, and to finde out the Sauiour. O ſouerayne Shepheard, whoſe sheepe all other Shepheardes are, diſcouer vnto mee with thy diuine illumination the place where thou lyeſt, and feedeſt in thy holy Nativity, that I may ſo ſeeke thee, and finde thee, that I may knowe and loue thee, Worlde without ende, Amen.*

THE II. POINT.

1. HEere is to be conſidered what theſe deuoute Shepheardes did, when they founde what they ſought. The firſt is, to beleeue that in entring into the Stable, there did ſhine from the face of the moſt bleſſed Babe Note. ſuch a light, and ſplendour, as penetrated their vnderſtandings, and diſcouered vnto them by a liuely faith, how he that was there, was God & man, the Sauiour of the worlde, and the Meſsias promiſed in the lawe: and with this light inflamed in his loue, with greate reuerence proſtrating themſelues on the grounde, they adored him, and were thankefull for his comming into the worlde, beſeeching him to goe forward with this worke, & to be compaſsionate to his people of Iſrael: and likewiſe they offered themſelues to ſerue him with wordes very full of deuotion.

2. It is likewiſe credible that they offered him ſomewhat of what *Deut. 16. 16.* they had, according to their pouerty: for our Lord reduced to their memory that of Deuteronomy which ſaieth: Thou ſhalt not appeare before

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our Lord empty handed. O with what affection might they offer, and with what loue might the childe accept, retourning vnto them such abundant giftes of his grace, that they should not departe empty frō his preſēce.

3. It is also credible, that the blessed Virgin was thankefull with humillity, and that they spake vnto her with greate respect, admiring at her resplendent sanctity, and recounting vnto her all that had passed with the Angells: whereat she receiued exceeding greate ioy for the glorye of her Sonne.

O sweete IESVS, *I adore thee with these holie Shepheardes, and I desire to adore thee with that deuotion that they adored thee: and, not to appeare empty in thy presence, I offer thee my harte, and libertye, and all that I haue. And I beseeche thee (o my God) suffer me not to depart empty from thy presence, but fill me with thy grace, that I may therewith serue thee, and obtaine life euerlasting, Amen.* Colloquie

THE III. POINT.

AND the Shepheardes retourned glorifying, and praising God in all that they had seene, and hearde, and they published it to all that they mette, causing greate admiration in all: but Marie kept all those wordes, conferring them in her harte. *Luc. 2. 20.*

Concerning this verity, it shall not be amisse to consider for our owne proffit, foure sorte of persons that were in Bethleem, and the confines thereof: and the manner how they behaued themselues about this natiuity of the Sonne of almightie God, applying it to myselfe for myne owne proffit.

1. Some came not at all to the inne in Bethleem: for albeit they heard what the Shepheardes sayed, and admired to heare it: yet notwithstanding we reade not, that they went to see it, beeing drunke in their owne affaires, and businesses, as there are many now who come not to contemplate these mysteries thorough sloth, and thorough busying of themselues in other affaires of their owne pleasure.

2. Others by chaunce entred into the inne, in passing by, but they neither knew the infant, nor the mother, nor stayed vpon more then that exteriour that they sawe before their eyes. Such are they who assist in these mysteries with a deade faith, without staying vpon them, or sounding the depth of them: and so they gather no proffit.

3. Others, like the Shepheardes entred, being moued therto by allmightie God, and with a liuely faith adored the child, and reaped greate proffit thereof: but they remained not there, but retourned to their office,

praising God, and publishing his wonderfull workes: Such are the iust who at times giue themselues to praier, and contemplation of these mysteries, and from thence goe to fullfill their obligations, and to preache what they haue knowen of almightie God; mouing others to seeke and to knowe him.

4. Others, finally, as saint Ioseph, and the blessed Virgin, were allwaies in the inne, assisting the childe, and seruing him with loue; keeping in their memory all that they sawe, and heard, and conferring it in their harte. O how diuine a conference had the blessed Virgin of all this? She conferred, what God was in heauen, with what that childe was vpon earth: what the Prophets saide, with what she beheldе with her eyes: what the Angell, and Shepheardes had spoken, with what was present in that manger: and this conference was not dye, but tender, full of greate admiration, and of feruent affections of deuotion. And in this she spent the eight dayes vntill the circumcision. This our ladye they doe imitate, that dedicate themselues largely some dayes to the contemplation of these mysteries, making these spirituall conferences in their hartes. Happy are those that in this manner can, and knowe how to assist this infant in the manger.

Colloqu e *O soueraigne Virgin, teache me to conferre within myselfe, what faith doth dictate vnto me of thy Sonne, and that which thou diddest conferre of him in thy harte, that imprinting it in my spirit, I may neuer departe from his presence, but employ myselfe in knowing, louing, and seruing him, for euer, and euer, Amen.*

In the 26. Meditation, shallbe pondered another manner of meditating this mystery.

THE XX. MEDITATION.

Of the Circumcision of our Sauiour, on the eigth day.

D. Th 3 p. q. 37 ar. 1 Luc. 2. 14.

THE I. POINT.

Louis. 1 2 3.

1. FIRST, is to be considered how on the eight day after the natiuity, the blessed Virgin, and S. Ioseph determined to circumcise the childe in accomplishment of the law, which impoled vpon the parents a precept thereof: vpon which I am to ponder. First, the obedience of the Virgin, and of S. Ioseph, which was very punctuall, and prompt to accomplish this precept, though they knewe that the execution thereof would bee very dolours, and painefull to the childe, whom they so much loued: yet the will of almightie God was to bee prefered before all: which the blessed Virgin esteemed so much, that if neede had

beene

beene, she herselfe like another Sephora, would haue taken the knife, and would haue circumcised the childe: some say that she herselfe did circumcise him: some others that S. Ioseph did it: but howsoeuer, cer aine it is, they were prepared to put in execution, whatsoeuer they should esteeme to be most agreeable to the will of almighty God. Exo. 4. 25

2. Secondly I will ponder the chariry, and deuotion of the blessed Virgin, who doubtlesse would be present at this spectacle: both to cherishe her Sonne, and to cure him of his wounde, being one whom she so much loued: as also to gather vp the most precious bloud that he there shed, & to keepe that litle pecce of flesh that was cut off: for she knewe it to be the blood of almighrie God, and to be of infinite value. O with what deuotion did she kisse it with her mouth, and keepe it in her brest! O what acts of loue vsed she with that precious blood! and how did she beseeche the eternall Father, that in respect of it hee would vouchsafe to pardon the worlde, beseeching him, if it were possible, he would contēt himselfe with this alone, it beeing so infinitely worthe! She likewise directed her speeches to the holy Ghost, whose spouse she was; saying vnto him as Sephora said to Moyses, being in an inne with her Sonne. E.

O most holie Ghost, though thou art to me a spouse of blood, desiring that the blood of my Sonne should bee shed, bathing therewith his sacred feete, yet for all this, I will not leaue thee, as Sephora left Moyses, for I esteeme more thy Will, then myne owne, though it were needefull to shed myne owne blood to fullfill the same. Colloquie

3. On the other side the blessed Virgin was transperced with compassion, and dolour for the suffering of her Sonne. She wept with him to see him weepe, and for the cause for which he wept, saying: O originall sinne, how deare doest thou cost my Sonne! O sinne of the terrestriall Adam, how bitter art thou to this celestiall Adam!

O most B. Virgin, that I might accompanye thee in this lamentation, bewailing my sinnes, to obtaine the remedye of them, by the vertue of the precious blood of thy Sonne. Colloquie

THE II. POINT.

1. SEcondly, I will consider the heroicall actes of vertue, which our Sauiour Christ exercised in his circumcision: which in him was not alone an exercise of suffering as in other children, which want the vse of reaton; but it was a worke of most excellent vertue. First, it was obedience to the law: for albeit that as he was God, and the supreame law-giuer, he might haue dispensed with himselfe herein, and had sufficient cause therefore, being not obliged by the rigour of the law, for that he

he was not conceiued by the worke of man, nor with the debt of cõtracting originall ſinne: yet for all this, he would of his owne will obey this painefull, and rigorous precept, proteſting therewithall that he would obſerue all the olde law: for (as S. Paul ſayeth) euery man circumciſing himſelfe is a debter, obliged to accompliſh the whole law how burthenſome ſoeuer it be: and therefore this bleſſed childe offered himſelfe at that time to vndergoe this heauy burthen, ſetting this whole lawe (as himſelfe ſayeth by the Prophet Dauid) in the middeſt of his hearte, to the ende to giue vnto vs a perfect patterne of obedience.

Gal. 5. 3.

Pſal. 39 9

Colloquie *O my ſoule, Why doeſt not thou offer thyſelfe to beare the burthen, and ſweete yoke of the new law, When thy Sauiour offereth himſelfe to beare for thee the moſt heauie burthen, and inſupportable yoke of the olde law? If he for thy example obeyeth in hard things Whereunto he is not obliged: Why doeſt thou denye to obey him in thoſe eaſy things that he hath commaunded thee? Pardon (o Lord) my diſobedience, and ayde me to follow the example Which thou gaueſt me, obſeruing thy lawe in ſuch ſorte, as thou allwaies obſeruedſt it, Amen.*

2. The ſecond vertue was humillity, for albeit this our Lord could not accoumpt himſelfe as a ſinner, ſeeing he neither was, nor could be ſo; yet hee would be held for ſuch, ſubiecting himſelfe to Circumciſion, which was the ſigne of ſinfull children; ſo that ſuch as ſaw him circumciſed might haue ſaide that he was a ſinner: which he ordained for the confuſion of vs, who beeing ſinners will not ſeeme ſo to bee, but take vpõ vs the maske of beeing righteous. Therefore (o my Soule) ſeeing that by verity it ſelfe thou art humbled, be humbled alſo by charity: and ſeeing thou knoweſt thyſelfe to be worthy of humilliation for thy ſinnes, deſire with thy Lord, to be humbled although thou wert without ſinne.

Ex D. Ber. ſer. 42. in Cant.

3. The third vertue was patience, for other children wanting the vſe of reaſon, feare neither circumciſion, nor the knife, nor the wounde, and vntill the blowe light vpon them, they feele it not: but this bleſſed childe as a perfect man, knewe what was in hande, and naturally feared the blowe, and the wounde, yet for all this, he was as quiet, without mooving himſelfe, as if he had not knowen it And though when he felt the wounde, hee wept like a childe, and greately lamented thorough the delicacye of his complexion, yet in his harte he was glad, for ſhedding his blood with ſuch dolour, delighting in this affliction to accompliſh the will of his Father for our good.

Note

4. The fourth vertue, was, moſt feruent charity, ſhedding that litle blood with ſo greate loue, that if neede had beene to ſhed all preſently, he would haue effected it: & had it beene conueniẽt to receiue forthwith many other, and much greater woundes, he would haue offered himſelfe

selfe for the loue of his Father, and for our good.

O immense charitie! ô inuincible patience! ô profounde humillitie, and perfect obedience of my Redeemer! O soueraigne vertues Wherewith is Weaued the preistlike garment of our high preiste IESVS, *much more precious then purple in graine, then Hyacinth, and Wreathed Holland! O high preiste that on this day didst clothe thyselfe With this garment to offer this sacrifice of the morning, and didst afterwardes againe put it on vpon the Croße, to offer the sacrifice of the euening: Inuest me With such another, that I may offer vp my bodie, and soule a liuing host, holie, and pleasing to thy soueraigne maiestie. I am ashamed (ô Lord) to see myselfe so naked of these foure vertues, let thy grace aide me, to inuest me With them, and to couer my nakednesse, Amen.* Colloquie Exo. 29. 8 Exo. 36. 8 Rom. 12. 1 Apoc. 3. 18.

THE III. POINT.

1. THirdly, I am to consider the spirituall Circumcision which our Lord Christ exacteth of me, with the example of this corporall Circumcision, wherewith he moueth, and teacheth me to circumcise, and cut off all my superfluities in pampering, honour and commodities of the flesh, mortifying my disordinate vices, and affections, to accomplish the law of almightie God, yea, if neede were, therefore to shed my blood: for in this manner is the true spirit obtained. And in this sence saide an holy man (as S. Dorotheus reporteth) *Da sanguinem & accipe spiritum.* Giue blood, and thou shalt receiue spirit: for the perfection of the spirit, is not obtained but with the coste of blood, mortifying, and circumcising all the affections of flesh, and blood. Rom. 2. 28 Colos 2. 11 Serm. 10.

2. Besides this I am willingly to suffer others to circumcise me, and to ayde mee to take away these superfluities; whither they doe it with a good intention, or with an euill intention to doe me disgrace: suffering them with patience to circumcise, and cut off from me some of my delicacy, my honour, and commodity, although it be with the shedding of my blood: for (as S. Paul saide.) It maketh not much who fighteth against sinne, when he commeth not to resist it vnto blood, as our Sauiour Christ did. Vnto whom I am to say, *Sponsus sanguinis tu mihi es.* My beloued, thou art to me a Spouse of blood, sith for thy sake I will suffer with a good will, any Circumcision, or mortification that may happen, though it be to the shedding of my blood for thee. Heb. 12. 4. Exo. 4. 25

3. To this ende, it will helpe me to consider, that our Sauiour Christ shed his precious blood in three places, and by the handes of three sortes of persons. 1. In Circumcision by the minister of almightie God that did it to a holy ende. 2. In the Garden by himselfe with the consideration

of the afflictions of his Paſsion, which made him to ſweate blood 3. In the houſe of Pilate, and on mount Caluary by the hande of the tormētors, and miniſters of Sathan. And all this that I may perſwade myſelfe, that I am likewiſe to be prepared to ſhed my blood, and to ſuffer in theſe three ſortes 1. Subiecting myſelfe to what the miniſters of almightie God ſhall ordaine, although it be to the cutting off and circumciſing what I moſt loue. 2. I being the tormentor of myſelfe, mouing myſelfe with ſuch conſideration to workes of penance, and mortification, chaſtiſing my fleſhe, and depriuing myſelfe of whatſoeuer hindereth me in the ſeruice of God, though it greiueth me neuer ſo much. 3. Suffering thoſe dolours, and afflictions which happen vnto me by the handes of myne enemies, though they doe it with a damnable intent.

Colloquie

O good IESVS, *by that blood which thou ſhedſt vpon theſe three occaſions, I beeſeeche thee encourage my harte, that if neede be, it may offer itſelfe to ſhed its blood vpon the like occaſions. And ſeeing it hath ſo much to circumciſe, which ſelfe loue detaineth it from doing, circumciſe it it (ô Lord) by thyne owne hande, & lay a plot that others may circumciſe it, that there may remaine in it no ſuperfluous thing that may be diſpleaſing to thy diuine maieſtie.*

Of this ſhedding of blood which happened in the Circumciſion, there may be made another very deuoute meditation, in that forme that ſhall be ſet downe in the fourth parte, concerning the blood that our Sauiour Chriſt ſhed in his paſsion.

THE XXI MEDITATION.

Luc. 2. 21. D Th. 3 p q. 37 ar. 2

Of impoſing vpon our Sauiour the name of IESVS.

THE I. POINT.

FIRST, I am to conſider who impoſeth this name vpon the childe and for what cauſe, and how he accepteth it. Pondering how the principall giuer of this name, was not the Virgin, nor S. Ioſeph, nor the Angell, but the eternall Father: for the excellency of this childe is ſo greate, that no creature neither of earth, nor of heauen was able of himſelfe, to giue him a name befitting him, but only his eternall Father, who knewe him, and knewe the ende wherefore he was incarnate, and what office he was to execute, as he was man. And for this cauſe, among many names that he might haue giuen him, he would haue him called IESVS, which is to ſay, Sauiour. For his com-

comming into the world was principally to saue vs, and this was his office. And albeit others had this name, yet they were but figures, and shadowes of this soueraigne childe, who with an extolled voice, and by excellency deserueth to be called. IESVS, Sauiour, and Deliuerer, not only of bodyes, but also of soules, which he performeth in three admirable fashions.

1. First, for that he deliuereth vs from all kinde of euills, of ignorances, and errours, of sinnes, and of punishmēts, aswell temporall as eternall: So that there is no euill so greate, from the which this Sauiour is not able to deliuer vs.

2. Secondly, for that he not only deliuereth vs from euill, but also graunteth vs most excellent good, that our health, and saluation might be most abundant, and perfect: and therefore hee communicateth vnto vs celestiall grace, & wisdome, the vertues, and giftes of the holy Ghost, with abundāce of merits to gayne the crowne of eternall glory, vntill we enter euen into the lande of promise, not as Iesus the sonne of Nun, into the lande that floweth with the milke, and hony of temporall delicacies, which recreate the body, but into the lande that floweth with the milke and hony of eternall delicacyes, which recreate, and fill the soule without ende. *Deut. 31. 7. 20.*

3. The third is, in the manner of sauing vs, by reason of which this name of IESVS could not agree with him that was only God, nor only man, nor to any of all the Angells that are created, but only to Christ, whose properly it is, by reason of his being true God, and true man: for being man alone he could not saue vs; being God alone he might haue saued vs meerely by his mercy: but as God, and man, he saueth vs also with the rigour of iustice, gaining by the speares pointe, and by his owne merits, the saluation signified by his name. And therefore this our Lord being asked who he was, answeared. *Ego qui loquor iustitiam, & qui propugnator sum ad saluandum.* I that speake iustice, and am a defendor to saue. *Isa. 63 1.*

O most sweet IESVS, *happie may be vnto thee this name so glorious which is giuen thee this day. I reioice that it is not an emptie name, nor a name of shadowe, as others haue had it, but a name full of truth and of all perfection. Reioice (ô my soule) with the excellencies of this so soueraigne a Sauiour, and say with the Prophet: I will ioy in our Lord, and will reioice in God my* IESVS, *and my Sauiour: for he is my fortitude: he will giue me feete like a Stagge to runne away from sinne, and as a conquerour he will exalt me aboue the heauens with his Saincts, with whom I may praise him with hymnes, and with psalmes, worlde without ende, Amen,* Colloquie *Abac 3. 18.*

4. I may likewise ponder, how our B. Ladye the Virgin, declared in the Circum-

Circumcision the name of her Sonne, whose excellencies she most perfectly knewe, since the time that the Angell reuealed them vnto her, and in her harte she did ruminate, and conferre them; and therefore on this day she with greate reuerence, and deuotion tooke his name in her mouth, and sayed, his name shallbe IESVS. O what greate ioy felt the most sacred Virgin, when this first time shee pronounced this most sweete name of IESVS, and not she only, but glorious S. Ioseph, and the rest that were present, and hearde this name, felt a celestiall fragrancie, and sweetenesse. For then began to be fullfilled that which is writ-

Cant. 1. 2 ten in the Canticles: *Oile powred out is thy name: therefore haue young maydens loued thee.* Vntill this hower, this sweetest name made no odour of it selfe because it was locked vp, and inclosed: now that it manifested itselfe, it powred out a most sweete, and odoriferous fragrancy, cheering, comforting, and affecting those pure, and chaste soules that either pronounce it, or heare it pronounced, the which are inflamed with the loue of this our Lord, thorough the sweeteneſſe of his holy name, but aboue all our most blessed Ladye the Virgin being most pure, and vndefiled, and knowing best the soueraigne mysteries of his name. O with what plea-

„ sure repeated this B. Ladye those wordes of her Canticle: My soule doeth
„ magnify our Lord, and my spirit reioiceth in God my IESVS, and
„ Sauiour: Because he hath regarded the humillity of his handmaide, for
„ beholde from henceforth all generations shall call me blessed: because
„ he that is mighty, hath donne greate things to me, and holy is his
„ name.

Colloquie *O soueraigne Virgin beseeche thy Sonne to imprint in my harte that estimation, and loue of this holie name, that he imprinted in thine. O most sweete name, poure downe vpon me thy celestiall fragrancie, that my weake, sicke and miserable soule may be comforted, and healed therewith, and may be free from those miseries wherein it is plunged, enioying the fruite of her abundant salnation.*

5. Lastly, I may ponder, how this blessed babe, accepted the name, and office of our Sauiour, and ioyed therein, offering with greate delight to his eternall Father to stand for the honour of his sweetest name, and entirely to fullfill all whatsoeuer it signified for the good of men.

Colloquie *I thanke thee, ô good* IESVS, *for the will which thou hadst to saues, accepting the office with the name of our Sauiour, fullfill it (ô Lord) effectuallie in mee, and seeing thou art* IESVS, *Esto mihi* IESVS, *Be to me* IESVS, *be my Sauiour, Amen.*

THE

THE II. POINT.

1. SEcondly, I will consider the causes, why this name was giuen him on the eight day, at his Circumcision: for albeit the Angell declared it before the incarnation to the blessed Virgin, and afterwardes to S. Ioseph: yet in the Circumcision it was manifested for two principall causes. First, for the honour of the childe, for his father seeing him so humbled, that he bare the likenesse of a sinner, would that he should then be exalted, giuing him a name aboue all names, which is the name of IESVS, that we might vnderstand, that not only he hath no sinne, but that he is the Sauiour of sinners, and pardoner of sinnes. This is, to moue me to giue infinite thankes to the eternall Father, for thus honoring his Sonne, when for his loue he humbleth himselfe: whereby he giueth me an assured pledge, that if I humble myselfe, he will also exalt me, and will giue me a new name, so glorious, that none shall knowe how to esteeme it as it ought to be esteemed, vntill he receiue it, and that God communicateth his greatenesses in glory. *Apoc. 2. 17.*

2. Secondly, to make manifest, that the name, and office of Sauiour was to cost him the shedding of his blood: for without shedding of blood (saieth the Apostle) there is no remission of sinnes. And therefore our sweete IESVS taking the office of a Redeemer, giueth in earnest of the price that he is to pay for our ransome, a litle of that blood which he sheddeth in his Circumcision, with a determination to pay the whole price entirely in his passion, shedding for vs, all the blood that he hath. True it is, that this litle was a sufficient price for all the sinnes of the worlde, yea, if there had beene a thousand other worldes, because it was the blood of allmightie God: but his charity, and liberallity would, that the price should be all his blood: to which ende he gaue licence to all the instruments that are on earth for the shedding of blood, to drawe out his blood with greiuous dolour, and contempt: to witte; the knife, whippes, thornes, nailes, and speare. The knife on this day opened the first fountaine of blood, but that was presently closed. The other instruments afterward opened others, which closed not till all his blood was drawen forth to the last drop. *Heb. 9. 22.*

O sweetest Sauiour, whose fountaines, albeit they are of blood shed with greate dolour, yet they are also fountaines of the liuing water of infinite thankes, which are to be gathered with greate reioicing, and loue. Let my soule praise thee for this infinite charitie, wherewith thou openest these fountaines, commanding me to approache with alacritie, to enioy the price that thou sheddedst with such paine. O my soule what hast thou reason to doe for thy owne saluation, when as thy Sauiour doeth so much for the same? If it cost him his blood, is it much Colloquie *Isa. 12. 3.*

that it should coſt thee thine? Beholde me heere (ô Lord) ready to shed my blood for thy loue, ſo that thou wilt make me partaker of thine, Amen.

THE III. POINT.

THirdly, I will conſider the greateneſſes of this ſweete name; the greate proffit that wee reape by it; and the manner how we are to make our commodity thereof: but before we enter into this conſideration, I am to beſeeche the eternall Father, that for the glory of this moſt holy name, he will be pleaſed to illuminate me, that I may knowe its greateneſſe, for if (as S. Paul ſayeth) no man can duely ſay I E S V S, but in the holy Ghoſt: then can no man worthily ponder, and vnderſtād what is contained in the name of I E S V S, if he be not preuented, and ayded by the ſame holy Ghoſt.

1. Corint. 12. 3.

1. This preſuppoſed, I will conſider how the name of IESVS, is a ſummary, and memoriall of all the greateneſſes that are in Chriſt our Lord, reducing them to three heades: for that it is the ſumme of all the perfections that agree to him as he is God: and of all the graces, and vertues that he hath, as he is man: and of all the offices, that as hee is God and man, hee doeth vnto men. So that I may well inferre, if he be I E S V S, then is he infinitely good, holy, wiſe, omnipotent, and full of mercy: and the very goodneſſe, ſanctity, and wiſdome of almightie God: for all this is needefull to agree with the name of I E S V S, who (as S. Paul ſayeth) is made vnto vs, wiſdome, iuſtice, ſanctification, and redemption. Likewiſe if he be IESVS, then he is exceedingly milde, humble, patient, ſtrong, modeſt, obedient, and charitable: for he is to be the patterne of all theſe vertues; and of his fullneſſe all men are to receiue the graces, and vertues wherewith they are to be ſaued. Againe, if he be I E S V S, then he is our maſter, our phiſicion, our father, our iudge, our paſtor, our protector, and our aduocate. So that in IESVS only we haue all things: and therfore I may ſay vnto him, IESVS *meus & omnia.*

1. Corint. 1. 30.

Ioan. 1. 16.

Colloquie S. Amb. l. de Virg. ad finem.

O my I E S V S, *and my all thinges: If I be ſicke, thou art my health: if hungry, thou art my fullneſſe: If I be poore, thou art my riches: if weake, thou art my ſtrength: if I bee ignorant, thou art my wiſdome: and if I be a ſinner, thou art my iuſtice, my ſanctification, and redemption. O my* I E S V S, *and my all things, graunt me, that I may loue thee aboue all things, and that in thee onlie I may ſeeke my repoſe, and perfect ſaciety: for in thee only is altogither all that, which can ſatiate mee: for thou only art my ſole* ſummum bonum, *to whom be honour and glorie worlde without ende, Amen.*

2. Heerevpon, I may alſo diſcourſe, how in this ſweeteſt name are inclu-

included all the glorious names that the Prophets giue the Messias: such as are those related by the Prophet Isaias, saying: That he shallbe called God, Strong, Admirable, Counseller, Father of the worlde to come, and Prince of peace. Pondering how the name of God is fitting to IESVS: for if hee had not beene God, he could not haue remedied vs; and he hath the name of Strong, for he is to fight against, and to vainquish the deuills; the name of admirable, for all that is in him, his incarnation, life, and deathe is all new, and meruailous. IESVS likewise is a Counseller, and the Angell of the greate Counsell, for his doctrine is repleate with admirable counsells. IESVS is the Father of the worlde to come, engendring vs in the being of grace, and giuing vs the inheritance of glory. He is the Prince of Peace, pacifying vs with God and with men, with abundance of all peace. *Isa. 9. 6.*

O greate IESVS, *how will befitteth thee the greateneſſe of theſe names: and ſeeing they are not names empty, but full, worke in me that which all of them ſignifye, that I may glorify thee for the glory that thou haſt from them, Amen.* Colloquie

3. From hence I may aſcende to ponder the benefits that I haue in this ſweete name of IESVS: which is the only meanes to obtaine pardon of all my ſinnes: it is the reaſon why I ſhould be hearde in my praiers: it is the medecine of all my ſpirituall infirmities: it is my offenſiue, and defenſiue armour againſt the diuells in all my temptations: it is my protection in all daungers: it is my light and my guide in all my ignorances: it is to me a patterne, and example of all vertues: & finally it is the fire, and pricke that inflameth, and inciteth me to procure them. From theſe conſiderations, I am to collect a greate deſier that this moſt holy name may bee allwaies fixed in my memory to be mindefull of it: in my vnderſtanding to meditate on it: and in my will to loue, and to reioice in it. I am to imprint it in my harte, that it may be allwayes vnited with me: and to keepe it in my tõgue, to praiſe, and to bleſſe it, delighting to publiſh the greateneſſes thereof, taking it for the beginning, and ending of all my ſpeeches, and naming it with high reuerence both interiour, and exteriour: ſeeing (as the Apoſtle ſayeth) In the name IESVS euery knee boweth both of heauen, earthe, and purgatory; yea, and thoſe of hell, who in diſpite of them, ſhalbe forced to reſpect it. *Phil. 2 19*

O ſweete IESVS, be IESVS vnto me in all my faculties, exerciſing in them the office of IESVS, that they may likewiſe be exerciſed in all that pertaineth to thy honour, for euer, and euer, Amen. Colloquie

THE XXII. MEDITATION.

Of the comming of the three kings of the East, to adore the childe: and of their entrance into Hierusalem.

THE I. POINT.

D. Th 3 p q. 36. ar. 7 & 8. Matt. 2. 1.

1. FIRST, is to be considered the apparition of the starre in the East: when it appeared: for what ende: and what effectes it wrought in those three kings, or sages. First, I will ponder how the eternall Father, desiring that his Sõne newlie borne in Bethleem should be knowen, and adored, not only of some Iewes, but also of some Gentiles, hauing sent an Angell to declare the newes of this birth to the Shepheardes, the same day he created in the East a most beautifull and bright shining Starre, to be a signe that the Messias, and king of Israel was borne, of whom Balaam had prophecyed, desiring that they also should come to acknowledge, and to adore him, seeing he was borne for the good of all in generall.

Num. 24. 17.

Colloquie *I giue thee thankes (ô soueraigne Father) for the care thou hast, that thy Sonne should be knowen, and adored by the Gentiles, as well for his glorie, and honour, as also for the proffit of those that are to knowe, and to adore him. O that all did knowe, and adore him, that all might participate the fruite of his comming, Amen.*

2. Secondly, I will ponder how that there were many in the east that sawe this Starre, that admired at the beauty of it, and that vnderstood what it signified: but there were none that moued, but only the three kings, who resolued to goe to seeke out this king, whose Starre they had seene: the rest would not stirre, for they were loth to leaue their houses, their wealthe, their wiues, and their freindes, and to departe out of their owne countrey to vndertake such a long, and laborious iourney, into a straunge lande, and to an vncertaine place: and the flesh and the deuill augmented all these difficulties, to hinder them from this iourney: that being fullfilled in them which is written: The sluggard sayeth. *A Lyon, and a Lyoneße are in the way, I shallbe killed in the middest of the streete,* to auoyde this daunger, I will not goe from home. But these wretches flying from the Lyon, encountered with the Beare, and flying from temporall death, fell into eternall: for it is to be beleeued that this was the cause of their eternall cõdemnation, they remaining in the darkenesse of their infidellity. And this I am to apply to myselfe, pondering how often the Starre of diuine inspiration appeareth within my soule solliciting me to seeke Christ, and to

Prou. 22. 13. & 26. 13.

Amos 5. 19.

Note

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embrace his pouerty, humility, and vertues: and albeit I vnderſtand what this Starre meaneth, yet I will not moue, nor ſtirre a foote to ſeeke him, becauſe I will not looſe my commodities, nor abandon thoſe thinges that I loue, & becauſe I will not ſuffer a litle affliction, faining difficulties whē there are none at all: and ſo flying the froſt, which is the afflictions of the earthe; the ſnowe will fall vpon me, which is the chaſtizement of heauen, our Lord God leauing me frozen, and abandoned: and the Starre which appeared for my ſaluation, ſhall be a witneſſe againſt me to my condemnation. *Iob.6. 16.*

3. Thirdly, I will ponder the greate fauour of almightie God to theſe three kings, in inſpiring them ſo effectually, and illuminating them with ſuch an interiour light, to vndertake this reſolution of leauing their owne countreys, and houſes, to come to ſeeke after Chriſt, letting others alone in their blindeneſſe, and miſery. And by this ſhall I knowe the efficacy of Gods diuine inſpiration, and will humbly beſeeche our Lord to preuent me therewith, and to ſay to me, as he ſayed to Abraham. *Goe forth of thy countrey, and out of thy kinred, and out of thy fathers houſe, and come into a lande which I will ſhewe thee.* But if almightie God hath already donne me this fauour, that with the light of another Starre, he hath effectually called me out of the worlde to ſeeke him in religion, leauing others in the middeſt of thoſe turmoyles, and traffickes, I am to giue him many thankes, and am humbly to beſeeche him, that he will be pleaſed to ſende often into my ſoule ſuch like Starres, and illuminations, that they may moue me to abandon all, that hindreth me from louing him, and to followe him with perfection. *Gen. 12. 1*

4. Laſtly, I will ponder how heerein was fullfilled the verity of that dreadefull ſentence, that *many are called, but fewe are choſen*: for among ſo many men of the eaſt, three only were choſen for this enterpriſe, the holy Trinity ſelecting them for the firſt fruites of the elected among the Gētiles. *Matt. 20. 13.*

Colloquie

O bleſſed Trinity, make me of the number of theſe three, that following thy diuine vocation, I may confeſſe, adore, and glorify thee, Worlde without ende, Amen.

THE II. POINT.

1. SEcondly, I am to conſider the departure of theſe kings from the eaſte, and their voyage, till they arriued at Hieruſalem. Pondering firſt, how theſe kings with that liuely faith which they had, caſt themſelues into the handes of almightie God, and began their voyage, carrying with them giftes to offer vnto the childe: and ſetting themſelues in their way, they ſodainely perceiued the Starre to moue it ſelfe, as if it would be their guide in that iourney, whereat they reioiced with exceeding greate ioy

praising, and glorifying almightie God for the greate prouidence, and care he had of them: from whence I will collect, that if trusting in God, and building vpon faith, I begin to seeke him, his prouidence will not be failing to prouide me a guide, and a helper, to prosecute my iourney: and the diuine spirit, and the grace of my vocation, will goe alwaies before me like a Starre guiding, and directing my pathes, as he guided the Israelites through the deserte, going before them, shewing them the way by day in a piller of a clowde, to defende them from the sun; and by night in a pillet of fier, that might giue them light, to bee at both times their guide. So likewise our Lord will guide me, protecting mee in the day of prosperity, and in the night of aduersitie, defending me from the heates of sensuall, & worldely temptations, and likewise from coldenesses, luke warmenesses, & pusillanimities.

Exo. 13. 21.

Note

2. Secondly, I will ponder, how hauing behelde this, the kings went forward on their way; alwaies following the Starre, without turning one way, nor other, staying where it stayed, and going when it moued, endeuouring to doe nothing vnworthy of our Lord, whō they acknowledged in the Starre. And in imitation heereof, I am to take for the Starre, and guide of my life, the light of reason, and the light of faith, the inspiration, or illumination of the diuine Spirit, and the direction of my prelates, or Confessars. These foure Starres, are reduced to one which is almightie God, who guideth vs by them. And to me it belongeth directly to followe what this Starre dictateth vnto me without turning to the right hande, nor to the left, endeuouring not to doe any thing that may be offensiue in his eyes.

Apoc. 2. 28. & 22. 16.

3. Thirdly, I will ponder, how these kinge going forward on their wayes and approching neere to Hierusalem, sodainely by Gods ordination the Starre disappeared, they remaining therefore very sad, and afflicted. This the diuine prouidence ordained to make proofe of their faith, and loyalty, and to giue them occasion to exercise greate vertues at their entrance into Hiernsalem: and that wanting the guide of heauen, they might seeke such guidance as almightie God hath left on earth, which is, the sages and teachers of his law, and the prelates, and superiours in his Church, and therefore these sages were not dismayed, neither accoumpted they themselues deluded, neither did they leaue their enterprise and retourne to their owne countrey; but determined to enter into Hierusalem to seeke what they desired; instructing me by their example, what I ought to doe, when almightie God hideth himselfe from me, and when sensible deuotion faileth me, and when I finde myselfe in darkenesse, and in temptations: for in such cases, I must not be distrustfull, nor tourne backe from what I haue

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O eternall God, giue me the faith, & conſtancye of theſe men, that I may ſeeke thee with that loyalty, & perſeuerance wherewith they ſought thee, hauing recourſe with humility to humane meanes, when diuine meanes are hidden from me, Amen. Colloquie

THE III. POINT.

1. THirdly, I am to conſider the entrance of theſe kings into Hieruſalem, & the demaunde they made ſaying: *Where is he that is borne king of the Iewes?* wherein are reſplẽdent the greate vertues of theſe men. For firſt, they ſhewed great faith, beleeuing what they had not ſeene, cõfeſsing that there was borne a childe, who was the king, & Meſsias, promiſed to the Iewes, & they doubted not heereof, but only of the place where he was to be borne; for that he that reuealed vnto thẽ the firſt, reuealed not the ſecond vnto thẽ.

2. Secondly, they ſhewed greate magnanimity, & fortitude: for deuining what perill they might put themſelues vnto, of being put to death by Herod, for asking in his countrey, and courte for another king: yet for all this, they entred not hiddenly, nor demaunded ſecretly in corners, but publiquely, and in his owne pallace. O heroicall confidence, ô couragious fortitude, inſpired by this new borne king, who though he hidde from theſe ſages the light of the viſible Starre, he hid not from them the inuiſible light of faith, by whoſe power the Sainctes ouercome kingdomes, worke iuſtice, and obtaine the fullfilling of all their promiſes. Note. *Heb. 11. 33*

O my ſoule, haue a liuely faith in thy God, for by his power thou ſhalt breake walles, animate thyſelfe to breake thorough difficulties, feare not to ſet vpon daungers, for he will protect thee, and ſet thee at liberty from them. Colloquie *Pſal. 17. 30.*

3. From this faith, and fortitude of theſe Sages it proceeded, that allbeeit at the hearing of this demaund Herod was troubled, and all Hieruſalem with him, yet they themſelues were not troubled. Wherein I will ponder how Herod was troubled becauſe he was a tyrant, and ambitious, and ſo feared leaſte he that was borne, might depriue him of his kingdome. But that which is moſt to be admired is, that the Iewes alſo were troubled at that

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that, for which they ſhould rather haue reiojced, attending more to flatter, and to giue contentment to a tyrant king then to the king of heauen that was promiſed vnto thē. Whereby I may learne how perillous a thing it is to entertaine ſtrict amity with potent, and vicious perſonages, which are eaſily troubled with paſsions of hatred, anger, reuenge and ambition; for they being troubled, I may alſo be troubled with them. But if I truſt in almightie God, as did the Sages, I ſhall not be troubled, though all others be troubled: rather I ſhall ſay with the Prophet Dauid: *Our Lord is my lighte, and my helthe, whom shall I feare? Our Lord is the protector of my life, Who shall make me tremble? If armies of enemies come against me, my hart shall not feare; and though they make greate warre against me, I will not be dismayed, but will hope in our Lord.*

Pſal. 26. 1 &c.

THE IV. POINT.

FOurthly, I am to conſider, how Herod hauing heard this demaunde, conſulted thereupon with the high preiſtes, and the Scribes of the people; who anſwering him that this king ſhould bee borne in Bethleem of Iuda, for that it was ſo foretolde by Micheas the Prophet, he ſaide vnto the Sages: that they ſhould there inquire, and ſeeke for the childe, whom hauing founde, they ſhould aduiſe him thereof. Wherein the prouidence of almightie God is many waies reſplendent.

Mich. 5. 2

1. Firſt, in that he maketh vſe of the wicked, to fauour the intentions of thoſe that are good: as he made vſe of Herod, to diſcouer vnto the ſages the place of the birth of our Sauiour: fullfilling that which is written, that *the foole shall serue the Wise man*; and *to them that loue God, all things cooperate to their good.*

Prou. 11. 29. Rom. 8. 28

2. Secōdly, it is reſplendent, in that by meanes of his miniſters, although they are wicked, he diſcouereth the verity of holy ſcripture to thoſe, that deſier to knowe it for their proffit: as in this caſe he conſented not, that the high Preiſtes, and teachers of the law ſhould conceale this verity from the ſages. And if I with a good zeale deſier to knowe the will of almightie God, God will diſcouer it vnto me by the meanes of his miniſters: of whom he ſaieth by a Prophet, that their lippes keepe knowledge, which they holde as it were in a cheſte of truſt, to teach the doubtefull things of the law to thoſe that demaunde them, for they are the Angells, and meſſengers of our Lord, and the manifeſters of his will.

Mala. 2. 7

3. The prouidence of almightie God is likewiſe reſplendent, in hauing giuen vs the diuine ſcriptures, wherein there is moſt ſufficient light to knowe Chriſt, to ſeeke, and to finde him: without hauing neede of any miraculous Starre, or new reuelation, but only feruent praier and profounde

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meditation : according to that which our Sauiour Christ sayed vnto the Iewes ; *Search the scriptures, for you thinke in them to haue life enerlasting, and the same are they that giue testimony of me.* Ioan 5 39.

O sweete IESVS *that saydest, aske, and you shall haue, seeke, and you shall finde: illuminate me that I may seeke thee in thy sacred scriptures, so that I may finde thee, and that I may search out the eternall life contained in them, in such sorte that I may obtaine it, Amen.* Colloquie.

4. Finally, the secret iudgements of almightie God resplendent in this case may affright me, and make my haire stande on ende: for that the Gentilles comming from countreys so farre distant, and with so greate labour, and trauell to seeke Christ: the Iewes, who so many yeares had expected him, being so neere him, yet mooued not to seeke him. And though they aduised the Sages where they might finde him, yet they tooke not this aduise to themselues; that the verity of that might be manifested, which was afterwa des spoken by this our Lord: *No man canne come vnto me, vnlesse the Father that sent me, drawe him.* But these wretches were not drawen by the Father, for they delighted more in pleasing a tyrant: and deferring their going till the Sages were retourned, they neuer performed it. Wherefore taking warning by other mens harmes, I will remoue all impediments, that may any waies hinder the eternall Father from calling me by his inspirations, and ioyning me with Christ, not deferring to another time to obey those which he shall giue me: for delay may be peraduenture the cause of my perdition? Note. Ioa.6. 44.

O eternall Father, whose iudgements vpon the sonnes of men, are terrible, but yet iust; by that loue which thou beareſt to thy Sonne (I beseeche thee) that seeing thou hast so greate a desier, that he should bee knowen, and adored by all men, cast me not off thorough my owne sinne and slackenesse, leauing me ouerwhelmed therein, but with efficacie pull, and drawe me vnto thee, that I may seeke and finde him, knowe and adore him, worlde without ende, to thy glorye, Amen. Colloquie Ps.65.5.

THE XXIII. MEDITATION.

Of the departure of the Sages from Hierusalem, and their entrance into the Inne at Bethlehem, and what happened there.

THE I. POINT.

THE Sages hauing heard Herods aunswere, departed from Hierusalem the way of Bethlehem, in queſt of the newe borne king; and at that very instant, the Starre againe discouered it selfe vnto them, Matt 2 9.

at whose sight they reioyced with exceeding greate ioy: *Gauisi sunt gaudio magno valde*

1. Heere I am to ponder first the care of these kings, in prosecuting their intention: for assoone as they had knowledge of what they desired, they departed from Hierusalem, and from the courte of king Herod, flying from the noises, and vnquietnesse thereof: whereby they teache vs how punctually we ought to applye ourselues to the businesse our saluation, departing from the noise of the worlde, and flying to the place where we are to finde almightie God, saying with Dauid: *Who will giue me wings like a doue to flye, and take my rest?* and hauing them giuen him, he sayeth: *Beholde I presently fled, and retired myselfe, and inhabited in solitarinesse, and in the place of quietnesse, and peace, where God vseth to inhabite.* And if king Dauid desired to flye the noise of his owne courte; and these Sages the noise of Herods courte: how much more reason is it, that I (if ether I be a religious man, or if I desire to be a spirituall man) should flye from the courtes of kings, & princes, except it be, when some precise necessity, and the will of almightie God obligeth me to remaine therein?

Psa. 54. 7.

2. Secondly, I will ponder the louing prouidence of our God, and his fidellity in rewarding the trauell of those that seeke him. For allbeit these kings (now they knewe the place where the childe was borne) might haue gone to Bethlehem without the Starre: yet our Lord would that it should againe appeare vnto them, and cause ioy in them, and that no ordinary ioye, but an exceeding greate ioy, heerewith to reward the afflictions they suffered in Hierusalem, the perills whereunto they exposed themselues, their diligence to knowe where they should finde the king they inquired after, & to conuert the sorrowes they had passed, into exceeding greate ioy, fullfilling that of the Prophet Dauid, who sayd, that according to the multitude of his sorrowes, was the greateneſse of the consolations that recreated his soule.

Note.

Ps. 93. 19.

Colloquie *O greate God, and louing father, Who will not carefully seeke thee? Who will not suffer thy absence with patience? Who will not doe his diligence to finde thee, When thou treatest with such loue those, that seeke thee with perseuerance?*

THE II. POINT.

Matt. 2. 9. THe Sages arriuing at Bethlehem, the Starre stood ouer the place where
" the king, whom they sought, was borne, and entring into the house,
" they founde the childe with Mary his mother.

1. In this case I will first consider the greate nouelty, and admiration it caused in the Sages, to see the Starre stay ouer a place so poore, and vile

as

as that Stable was: for being such principall men as they were, they might rather haue thought, that this king should haue beene borne in some pallace, or in the best house of the citty, where other kings vsed to lye: but being illuminated with an interiour light, they acknowledged that the greateneſſe of that king, did not demonstrate it selfe in the pompes of this world, but in the true contempt of them: and therefore they subiected their iudgement to the testimony of the exteriour Starre.

O blessed king, seeing that all ready thou beginnest to triumphe ouer the world, captiuating the vnderstandings of the Wise for the seruice of thy faith, captiuate also mine verie strongly, that I may triumph ouer the Worlde, contemning for thy loue, all that is therein, Amen. Colloquie

2. Secondly, I will ponder the mistery of these wordes, *they founde the childe With Mary* his mother. The which were likewise spoken of the Shepheardes; to signify, that regularly IESVS is not founde without his mother, nor the mother without IESVS: for whosoeuer is a true louer of IESVS, is immediately deuoted to his mother: and whosoeuer is deuoted to his mother, obtaineth the loue, and amity of IESVS: and seeing both are so vnited togither, I am to aduaunce my selfe in the loue, and seruice of them both: for the loue of the one, confirmeth, & perfecteth me in the loue of the other. *Matt. 2.*

3. Thirdly, I am to ponder, how in the very instant that the Sages behelde the childe, there issued from his diuine countenance a ray of celestiall light, which penetrated their hartes, and discouered vnto them, that he was God, and man, the king and Messias promised to the Iewes, and the Sauiour of the worlde: and caused in them such an exceeding interiour ioy, that it repleniſhed their whole soule: for if the sight of the materiall Starre caused in them so greate ioy, what ioy would arise in them to beholde IESVS the starre of the morning, and Lord of all Starres? O how full of content were they to beholde this diuine starre? that being proportionally fullfilled in them, which was spoken by the Prophet Dauid: *I shall be filled When thy glory shall appeare.* Note. *Apoc. 2. 28. & 22. 16.* *Ps. 16. 15.*

O glory of the Father, bright-shining starre of the morning, illuminate me With thy light: fill me With beholding thee: recreate me With thy splendour, and repleniſh me With good things by thy celestiall influence. Happy are they that finde thee, though it be in a manger; for the baseneſſe of the place, obscureth not the greatneſſe of thy glory: it rather tempereth the immensity of thy spendour, that men may contemplate thee With more tast. Colloquie

THE III. POINT.

Matt. 2. 11. THe Sages proſtrating themſelues on the grounde, adored the childe, and opening their treaſures they offered to him giftes; gold, frankincenſe, and mirrhe.

2. Three especiall things the Sages obſerued heere in ſeruice of the childe; all which were prophecyed by the royall Prophet Dauid. The firſt was, to proſtrate themſelues on the grounde in token of the greate, both exterior and interior reuerence that they bare to this childe: for as the body was humbled as much as might be, euen to proſtrating, & faſtning it ſelfe to the earth: ſo the ſoule was humbled before this king, acknowledging itſelfe in his preſence as duſt, and as nothing. The Prophecy of Dauid beginning Pſ. 71. 9. heere to be fullfilled which ſayeth: *Thoſe of Ethyopia ſhallbee proſtrate before him, and* thoſe who before were *his enemyes, ſhall kiſſe the earth*, in token of ſubiection.

2. The ſecond was to adore him, not only as the kings of the earth are adored, but with that ſupreame adoratiō, which is giuen only to almightie God, and is called *Latria*, acknowledging with a liuely faith, that that childe was their true God, and creator, who was borne for the redemption of the whole worlde. And in this faith they ſpake vnto him, and gaue him thankes for the fauour he had donne them, in coming to redeeme them, and eſpecially in hauing drawen them with his Starre to acknowledge him. And there they offered themſelues to be his perpetuall vaſſalls, with a determi- Pſ. 71. 11. nation to ſerue him for euer, fullfilling that of the Prophet: *All the kings of the earth ſhall adore him, and all nations ſhall ſerue him.*

Colloquie *O King of kings, and Lorde of Lordes, I reioyce to ſee thee ſo reuerenced and adored by theſe kings, and Sages of the earth: O that all others, would reuerence, &* Iſa. 45. 24 *adore thee like as they. Cauſe (o Lord) that that may be preſently fullfilled, Which* Pſ 85. 9. *thou ſpakeſt by thy Prophets, that all nations ſhould bowe their knees before thee: let all people whom thou haſt made, come proſtrate to adore thee, and glorify thy holy name, Amen.*

3. The third thing that the Sages did, was to open the coffers of their treaſures, which they had brought ſhut all the way, and to offer giftes to Note the childe in ſigne of their vaſſallage, and in proteſtation that they would ſerue him with their perſons, and with all that they had. And with the ſame giftes they proteſted the faith that they had: for they offered him Gold as to their king: Incenſe as to a God, and high Preiſte: and Mirrhe as to a mortall man. But much greater were the interior giftes wherewith they accompanied theſe exterior, offering them vnto him with the golde of

loue,

loue, with the incenſe of deuotion, and with the mirrhe of the mortification of themſelues, to ſerue their Lorde, fullfilling that which was ſpoken by the Prophets, that the kinges of Arabia, and of Saba, ſhould offer him giftes, and preſents of incenſe, mirrhe, and golde with praiſes of our Lord. *Pſ.71.10. Iſai.60.6.*

4. Then will I ponder how pleaſing to the childe IESVS was the offering of theſe men, beholding the faith, deuotion and loue wherewith they did offer it: for if he was ſo much pleaſed with the widowe that offered her two mites, becauſe of the good will wherewith ſhe did offer them; how much more was he pleaſed with theſe kings, who with ſo greate good will offered vnto him, like Abel, of the moſt precious that they had? O what thankefullneſſe demonſtrated he vnto them, not with exteriour wordes, for he ſpake not: but with the interiour wordes of inſpirations, communicating vnto them great, and celeſtiall giftes! And heere I may piouſly conſider, that in retourne of theſe three giftes, he gaue them other three, largely augmenting in them the gold of wiſdome, and charity: and the incenſe of praier, and deuotion; and graunting vnto them the mirrhe of incorruption, preſeruing them from falling into greiuous ſinnes, with perſeueranee in loue. *Luc.21.2 3. Gen. 4.4.* Note.

5. In imitation of theſe holy kings, I am to proſtrate myſelfe before the childe IESVS, with all poſsible humility, and to adore him, as he will be adored in ſpirit, and in truth: and to open the treaſures of my harte, not in the preſence of men to bee pleaſing vnto them: but in the preſence of almightie God, only to giue him contentment, and to offer vnto him the burning, and ſhining golde of charitye, and loue towardes God, and towardes my neighbours: the moſt odoriferous incenſe of praier, with high eleuated affections of deuotion: and the moſt ſelected mirrhe of perfect mortification of myſelfe, exercizing vertuous workes, without opening my treaſures in ſuch manner, that the theeues of pride, & vaine-glory may robbe me of them: And particularly euery exteriour worke that I ſhall doe, ſhould carry theſe three giftes for companions, doing it for loue, with prayer, & deuotion, and with neceſſary mortification, that it may be donne well, and perfectly, relying vpon the liberallity of this our Lord, who will alſo rewarde this my offering, retourning me in exchaunge greate augmentation of theſe giftes: ſeeing heereupon the holy Ghoſt ſaith: that, hee that is ſwifte, and diligent in his workes, ſhall haue no infirmity, and ſhall obtaine fauour with kings. *Ioã.4.14. Eccl.31.27. Prou.22. 29.*

6. Beſides this, if I bee a religious man, I am to offer vnto him anew the three vowes: that of chaſtity with the mirrhe of mortification of the fleſhe: that of pouerty with the golde of all the temporall things, that are in the worlde, deſiring to giue him them all, if they were mine; and the vowe Note.

of obedience denying myselfe, and melting me like incense, in the fier of diuine loue, to giue my selfe wholely to almightie God.

Colloquie *Goe to then (o my soule) offer thy vowes, & presents to our Lord, beholding him, not like Dauid, as he is dreadefull, and terrible, as he taketh away the spirit, & life from*
Ps. 75 13. *the princes, and kings of the earth, but as he is an amiable childe, giuing to these kings a diuine spirit, by taking away their worldely spirit. O king of heauen, accept the vowes, and giftes that I haue offered thee, taking from me myne owne spirit, that beguileth me, and giuing me thy spirit, that reuiueth mee, Amen.*

THE IV. POINT.

1. THen I am to consider the sweete conference betweene the blessed Virgin, and these kings, they making relation vnto her of the starre, which they had seene in the easte, and of what had passed in Hierusalem, pondering how they offered themselues to her seruice, how full of admiration they were to beholde the resplendent sanctity of our Lady, and to see the pouerty of the place where shee was. And allbeeit S. Ioseph was not
Note. present at their first entrance (that the Sages might vnderstand that the childe had no father on earthe.) yet a while after he might come, and they might discourse with him of the same things. O how full of content might the Virgin be to heare them? and how might shee keepe them in her memory, to meditate vpon them by herselfe? How thankefull might she be to the Sages for the trauell they had vndertaken, in comming to adore her
3. Reg. 10. 1, &c. Sonne? and what diuine things, might she recounte vnto them, to confirme them in their faith? O Queene of Saba, that in person of these kings thy children, commest anew with giftes to beholde the true king Salomon, how full of admiration wast thou, contemplating the infinite wisdome that shined in his poore house, and in his poore company? ô with what an affection mightest thou say beholding the blessed Virgin, & S. Ioseph: Blessed, (ô Lord) are thy seruants, that stand euer before thee, hearing and learning thyne infinite wisdome!

Colloquie *O Soueraigne Virgin, more wise then the queene of Saba, who like a mistresse diddest on this day teache the Sages the wisdome of heauen, which the worlde attaineth not vnto; teache me the way how to serue thy Sonne, as these new disciples of his and thine, did serue him.*

2. Then I will consider how the Sages being doutfull, whither they should retourne to Herod, or no, becausse of their worde that they had
Mat. 2. 12. giuen him and desiring to knowe the will of almightie God, with this care they lay downe to sleepe: *And in their sleepe they receiued an aunswere, from*

our

our Lord, that they should not retourne to Herod, and so they went backe another waye into their countrey. Wherein is resplendent the prouidence, and care that almightie God hath ouer those that serue him, diuising these Sages what was meete for them, not only to deliuer the childe from the persecution of Herod: but also to free them from the vexations they should haue had by that cruell tyrant, if they had retourned vnto him. Whereby I may see how happy I shallbee, if I relye vpon almightie God, seeing his prouidence will not faile me in afflictions, but will cut off perills, before I fall into them.

3. The kings hauing heard this commaundement, did presently fullfill it, desiring rather to obey almightie God then men, esteeming more to heare the worde that God spake vnto them, then to keepe that which they had giuen vnto man: for there is no greater wisdome, nor assuredneſſe, then to heare the voice of almightie God, and to stand for his gouernment: seeing as our Lord himselfe saide by the Prophet Isay: all is ordained for our righteousneſſe, & aboundant peace. O how full of contentment retourned these kings on their way, & how well did they thinke their labour, and trauell employed! for the things of God, although they bee painefull in the beginning, they haue allwaies good endes. And therefore it is greate wisdome to begin by that labour, whose ende shallbee temporall, and eternall repose, rejoicing in God worlde without ende, Amen. *Isa.* 32. 17.

THE XXIV. MEDITATION.

Of the Purification of the B. Virgin: and of the Presentation of the childe in the Temple.

THE I. POINT.

THE olde lawe commaunded, that a woman hauing conceiued by a man, if she brought forth a male childe, she should remayne forty dayes, retired in her house, as vncleane: at the ende whereof, she should goe to the Temple to be purified, offering for her sinne a Lambe, & a Turtle: & if she were poore, a paire of Turtles, or Pigeons, desiring the preiſte to pray vnto God for her. This law the B. Virgin accompliſhed with the exercise of admirable vertues: especially sheexercited sixe, like the sixe leaues of the whitest Lilly, for the which the speeche of the celestiall spouse is very fitting vnto her. *As the Lilly among Thornes, so is my beloued among the daughters.* *Leui.* 12. 2. *Luc.* 2. 22. *Cant.* 2. 2.

1. The first vertue was greate loue to retiredneſſe, with such delight therein, that allbeeit the law had not commaunded it, yet it would haue pleased her to continue those forty dayes in her secret corner, attending only

Note. ouly to contemplate the greateneſſes of her Sonne, and to nouriſh him: wherewith ſhe remained ſo full of contentment, that in regarde of him, ſhee reſpected not the company of the whole worlde.

2. The ſecond vertue was, greate loue to purity, and cleaneneſſe of harte, giuing good demonſtrations thereof, in that ſhee being moſt pure, delighted to be more purified, obſeruing the law of Purification, that her *Cant. 4. 7.* beloued might ſay of her: *Thou art all faire my beloued and, there is no ſpot in thee.*

3. The third vertue was, heroicall obedience, for albeit ſhe knewe that ſhe was not obliged to keepe this law, for that ſhe had not conceiued by the worke of man, yet notwithſtanding as her Sonne fulfilled the law of Circumciſion, ſo ſhe would entirely fullfill this law, to conforme herſelfe with other women, and to obſerue the common lawes of all, without hauing exemption, priuiledge, nor diſpenſation, and without vſing therin ambages, or interpretations, euen in that wherein, ſhe might lawfully haue vſed them. And ſo the forty dayes being fully ended, with greate punctuallity, and readineſſe ſhe ſet forward on her way to Hieruſalem, with rare modeſty, and alacrity, reioicing with her Sonne whom ſhe bare in her armes, by whoſe example ſhe learned this manner of obedience.

4. The fourth vertue was, rare humillity, in willing to be treated as one vncleane, and as one that ſtood in neede of being purifyed, as if ſhe had not beene a Virgin, demonſtrating heerein greate loue to puritie, and humilliation: by whoſe example I may be aſhamed, to ſee myſelfe ſo prowde, and ſo deſirous to bee reputed as pure, and holy, being contrarily a ſinner, and that ſo foule, and abhominable, that my righteouſneſſe *Iſa. 64. 6.* (as ſayeth the Prophet Iſaias) is like a cloth ſtained with menſtruous blood

5. The fifth vertue was, greate loue to pouerty, the ſiſter of humillity: for though with the golde that theſe kings gaue her, ſhe was able peraduenture to buy a Lambe, and to offer it, as riche, and noble women vſed to doe; yet ſhe would be treated like a poore woman, and offer the Sacrifiſe that was aſsigned to the poore, which was a paire of Turtles, or two young Pigeons.

6. The ſixth was, the greate deuotion, and reuerence wherewith ſhe gaue this offering to the Preiſte, requeſting him with greate humillitye to pray vnto almightie God for her, ſhee herſelfe being one that might haue prayed for all. For as the Lilly within her ſixe leaues, containeth other ſixe little ſpriges with their buttons like golde: ſo the bleſſed Virgin to theſe ſixe vertues, conyoined diuerſe affections of an intention purely, and directly for the glory of almightie God, enkindled with the fier of charity,

and

and reſplendent with the golde of celeſtiall wiſdome.

O moſt ſacred Virgin, I reioice to beholde thee ſo riche in vertues, and ſo carefull, and diligent in exerciſing them; now I perceiue how exceeding true it is, that thou art as a Lilly among Thornes, for in compariſon of thee, We are blacked, and beſmeared With the thornes of our ſinnes, and thou art a moſt White, and pure Lilly With the ſixe leaues of theſe ſoueraigne vertues. Well may We ſee (ô ſoueraigne Queene) that thou diddeſt all wayes contemplate t his king layed in his manger, and in thy lappe, ſeeing thy ſpirit like ſpikenard, gaue its accuſtomed odour to imitate him, ſending out the moſt ſweete odour of puritie, humillitie, and obedience, inkindled With the fier of charitie: obtaine for me (ô bleſſed Ladye) that I may beholde him, and thee With ſuch a ſpirit, as may ſend forth the like odour, Amen. Colloquie Cant. 2. 2. Ex D. Ber. ſerm. in Cans. Cant. 1. 11

THE II. POINT.

THe law likewiſe commaunded, that all the firſt borne of the Hebrwes ſhould be offered to God as holy, in acknoweledgement of the fauour he did them, in bringing them out of Egipt, killing in a night all the firſt borne of the Egiptiens. And for the accompliſhment of this law, our bleſſed Ladye the Virgin carried her Sonne to the Temple to offer him to the eternall Father. Exo. 13. 2.

1. Heere I am to conſider, firſt the ſpirit and deuotion, wherewith the bleſſed Virgin made this offering in her owne name, and in the name of all mankinde, to the eternall Father: *Beholde heere (ô eternall Father) thyne onlie begotten Sonne as he is God, and myne onlie firſt borne as he is man, he that Was repreſented by all the firſt borne that hitherto haue beene offered vnto thee, and Whoſe offering thou ſo much haſt deſired. I offer him With all my harte in thankeſgiuing, for hauing giuen him mee, for I haue nothing more precious to offer vnto thee: thine he is take him vnto thee, in Whom he ſhallbe better employed then in mee. I likewiſe offer him vnto thee in the odour of ſweeteneſſe for the ſaluation, and redemption of the Whole Worlde. Receiue (ô my God) this offering more precious then that of Abel, more ſweete then that of Noe, more holie then that of Abraham, and more excellent then all thoſe that Moyſes ordained: and by this, I beſeeche thee to pardon all mortall men, and to admitte them into thy grace, and freindship.* O how well pleaſed might the eternall Father be with this oblation, aſwell for the deuotion of the perſon that offered it, as for the ſanctity of the offering that was preſented him!

2. Secondly, I will conſider the ſpirit wherewith this moſt bleſſed childe offered himſelfe in the Temple to his eternall Father. Beholde heere (might he ſay) ô eternall Father, thyne only begotten Sonne, who was made man to obey thee, and commeth into the temple to honour

Psalm 36. 77 51. thee; heere I preſent myſelfe before thy maieſtie, and I offer myſelfe to thy ſeruice, and to the accompliſhment of thy will. And for that neither the deathe of ſo many firſt borne as periſhed in Egipt, nor the offering of the firſt borne of Iſrael, hath beene acceptable vnto thee for the ſaluation of men, I offer myſelfe to day for them, that my death, and the ſacrifice of my blood may appeaſe thy wrath, and deliuer thy people from the ſeruitude of ſinne. In this ſorte was fullfilled that ſpeeche of S. Paul. *Qui dilexit nos, & tradidit ſemetipſum hoſtiam, & oblationem Deo in odorem ſuauitatis.* Who loued vs, and deliuered himſelfe for vs, an oblation, & hoſt to almightie God, in an odour of ſweetneſſe. And it is to bee beleeued, that this offering happened iu the morning, at ſuch time as in the temple was offered the ſacrifice of the Lambe, called the morning Lambe, that there might be a correſpondence betweene the figure, and the figured. O how ſweete was this offering to the eternall Father, and how content remained he therewith, as on that was deſirous thereof, for that the offrings of all the other firſt borne were of no value, but as they were repreſentations of this!

Ephes. 5. 2

Exod. 19. 39

Num. 28. 4.

3. Thirdly, I am to imagine, that albeit our Sauiour Chriſt made this offering for all men, yet he made it likewiſe particularly for mee, holding me preſent in his memory, and harte. And with this conſideration in the temple of my ſoule, I will preſent myſelfe in ſpirit before the eternall Father, and in company of the bleſſed Virgin, and of the childe himſelfe, I will offer vnto him in thankeſgiuing, for hauing giuen him to me for my Redeemer, and maſter, beſeeching him to accept this offering, and for it to reconcile mee to himſelfe, and to make me partaker of his giftes.

Colloquie *O ſoueraigne Father, With all the affection of my harte, I offer vnto thee thyne only begotten Sonne, and though it being I, that doe offer him, I deſerue to be reiected, yet the offering being ſuch as it is, I hope to be admitted. Receiue it (ô Lord) in an odour of ſweeteneſſe, and for it graunte me remiſſion of my ſinnes, that With a pure harte I may appeare in thy preſence in the temple of thy glory, Amen.*

THE III. POINT.

THe ſame law likewiſe commaunded, that theſe firſt borne ſhould be redeemed for fiue ſicles: and ſo the bleſſed Virgin redeemed her Sonne, paying them to the Preiſt, who tooke them, and retourned her Sonne vnto her. Vpon this paſſage I am to conſider, who maketh this ſale of the childe; who it is that buyeth him; with what price; for whom; and what benefits ariſe thereof.

Exod. 13. 13. Leuitic. 27. 6.

1. Firſt, I will conſider how the eternall Father, to whom this childe offered himſelfe, will not keepe to himſelfe, that which was giuen him,

but

but would a new giue him to the worlde, and to men, and sell him to them for their good, demonstrating heerein his infinite liberallity, and bounty, which is so farre from repenting to haue giuen vs, what he once gaue vs, that he ratifieth the donation, inuenting new respectes to giue vs what he hath giuen vs.

2. She that buyeth, and redeemeth him is the blessed Virgin, to bring him vp as her Sonne: and yet she also will not detaine him to herselfe, but will nourish him for vs, and buy him that he may be employed for our good.

3. The price is no more but fiue sicles.

O eternall Father, how cheape doest thou sell a thing that is so precious? Why doest thou equall this first-borne in price with the rest? If the rest were redeemed for fiue sicles, this was to be redeemed for many millions, for he is infinitely more worth then all the rest. But I now perceiue (ô Lord) that this is to aduise me, that although the name of this ransome, soundeth sale, and price, yet he is giuen vs freely, and of meere grace, that I may incessantly thanke thee for this new grace, for the which maiest thou be glorifyed and praised by all thy creatures, worlde without ende, Amen. Colloquie. Note.

4. I may also consider the spirit that is included in the price of these fiue sicles, by the which is signified the price wherewith is bought the most precious golde of diuine wildome, which is Christ; in such sorte as it may be bought. This price is the mortification of the fiue senses, and the actes of the fiue vertues which dispose vs to obtaine garce, and the perfection thereof: that is to say: Liuely faith, feare of God, dolour for sinnes, confidence in Gods mercy, an effectuall resolution to obey God, and wholely to accomplish his holy will. *Apoc. 3. 17. Isa. 55. 1.*

Therefore (ô my soule) if thou desirest to haue Christ *to be thine, consider that he is not bought with golde, nor siluer, but with those fiue sicles of the spirit, offer them to the eternall Father, and he will giue him vnto thee.* Colloquie

5. Fifthly, I will ponder the ende wherefore he is redeemed, & bought, which is, to be the slaue, and seruant of men, and to deliuer himselfe for them vnto death.

O sweete IESVS, how willingly doest thou suffer thyselfe to be solde, and redeemed, to vndoe by thy sale, that which I by sinning did with my soule, and to redeeme it with thy ransome, that it might be perpetually thine? And yet thy loue strayeth not heere, for thou art readie to be solde againe by a false Disciple, and bought by thine enemies to take from thee thy life, making an ende of our redemption with thy death. Blessed be thyne immense charitie that is neuer satisfied, nor weeried in doing vs good. O my soule, reioice that the blessed Virgin hath bought her Sonne for thee; be glad that IESVS is already thine, seeing his Father Colloquie

hath giuen him thee for fiue ſicles. O good IESVS *thou art mine by this new buying,*
Cant. 2. 16 *but I yeilde myſelfe to be thine, and with greate confidence will ſay, my beloued to me, and I to him: bee it ſo (ô Lord) that thou leaue not me, nor I neuer leaue thee, Amẽ.*

THE XXV. MEDITATION.

Of what happened in the Preſentation, With Simeon, and Anna the Propheteſſe.

THE I. POINT.

Luc. 2. 25. „ „ „ „ IN thoſe dayes there was a man in Hieruſalem named Simeon, & this man was iuſt, and religious, expecting the conſolation of Iſrael, and the holy Ghoſt was in him, and he had receiued an aunſwere from the holy Ghoſt, that he ſhould not ſee death, vnleſſe he ſaw firſt the Chriſt of our Lord.

1. Vpon this pointe I will conſider firſt, how the holy Ghoſt deſiring to manifeſt IESVS Chriſt newly borne, raiſed vp two Prophets that might knowe him, and manifeſt him, as he made Zacharias and Elizabeth Prophets to manifeſt him before he was borne: to this ende he layed his hande vpon Simeon, preparing him for his office with thoſe admirable vertues recounted by the Euangeliſt: ſaying firſt, that he was a iuſt man, and religious, fearing God, and punctuall in the obſeruation of the whole lawe, without admitting any breache thereof: for no man is ſaide to feare but he that auoydeth the leaſtes ſinnes of all, according to that ſaying of the wiſeman: He that feareth God, *Nihil negligit*, deſpiſeth nothing by making ſmall accoumpt thereof. 2. Secondly, that he had geeate hope, and therewith feruent deſire of the comming of Chriſt for the ſaluation of
Eccl. 7. 19 this people. 3. And thirdly he ioined thereto feruent, and continuall praiers, earneſtly requiring this comming, and that hee might be worthy to enioy it. In this manner he ſpent his life, and with theſe vertues he made himſelfe worthy to be the habitation of the holy Ghoſt. From whence I will collect that greate purity, and ſanctity of life giue a man greate confidence
Exod. 33. 18. to aske, and deſire greate things at the hãdes of almightie God; like Moyſes when he ſaid vnto God; *Shew me thy glory*, and diſcouer thy face vnto
Cant. 1. 6. me. And like the Spouſe in the Canticles: *Tell me (ô thou whom my ſoule loueth where thou feedeſt thy flocke, and where thou repoſeſt at noone daye.* And like this
Serm. 32. in Cant. holy olde man who deſired to beholde the Meſsias with his eyes, and obtained it: for (as S. Bernard ſayeth. *Greate faith meriteth greate things, and the farther thou ſtretcheſt thy foote of confidence into the benefits of our Lord, the*

greater

greater thou shalt obtaine of his liberall hande.

2. Secondly, I will ponder how the holy Spirit (who doeth the will of those that feare him, and heareth the desires of the poore that loue him) would consolate, and rewarde this holy olde man, aunswering to his petitions, with an excellent promise, that he should see Christ before his death: that we might vnderstand, what a happinesse it is, to knowe how to treate with the holy Ghost, and to haue him within vs with fullnesse of grace. For he himselfe (as S. Paul saieth) requesteth in vs, and for vs, with gronings vnspeakeable, giuing vs assurances, that the praier which proceedeth from him shallbe heard, and dispatched in conuenient time, albeit the accomplishment thereof be somewhat delayed; as it happened to holy Simeon: for almightie God will haue vs to be vnwearied with hoping, and in this manner to dispose ourselues to receiue what we hope for. *Rom. 8.* *Daniel. 10. 2.*

3. Thirdly, I will ponder, how that which is promised to all the iust after their death, is sometimes graunted in parte to such as are very deuoute, before their death: that is, to beholde Christ in this life with the eye of contemplation, fullfilling heerein vnto them, that promise which saieth: Blessed are the cleane of harte, for they shall see God.

O eternall God, which saidest. No man can see mee and liue. Moriar vt te videam, videam vt hic moriar. *Let me die to beholde thee, and let me beholde thee that I may die, let me beholde thee in this life by contemplation, that I may die to myselfe with perfect mortification: and let me die this happy death, that I may afterwardes beholde thee in thy soueraigne glory. Amen.* *Colloquia Mart. 1. 8.* *Exod. 33. 20.* *D. Aug. in Soliloq. c. 2.*

THE II. POINT.

THe same day that the blessed Virgin carried her Sonne to the temple, holy Simeon inspired, and moued by the holy Ghost went likewise thither, & seeing thē enter, he knewe by the light of heauē that that childe was Christ: and taking him in his armes he blessed God, and saide: Now thou doest dismisse thy seruant ô Lord, according to thy worde in peace, because mine eyes haue seene thy saluation, &c. *Luc. 2. 27.*

1. Heere I will consider first the fidellity, and liberallity of the Spirit in fullfilling his worde, and consolating this iust man, giuing him more then he promised him. He promised him that he should see Christ, and he giueth him leaue to take him in his armes, to embrace, and kisse him and very louingly to vnite him to himselfe, for as the Apostle sayd: *God is powerfull to doe all things more abundantly then we desire, or vnderstande:* wherwith I am to animate myselfe earnestly to serue this our Lord, who is large in promising, but much more liberall in accomplishing what hee promi- *Note.* *Eph. 3. 20.*

seth, if there be faith in him that receiueth it. But applying this, to what now passeth, I will consider, that like when as the blessed Virgin entred into the temple, albeit there where there present many persons of all estates, and conditions, as Learned men, Preistes, Noble men, and Plebeyans: only to Simeon God opened his eyes with his celestiall light, that he might knowe him in rewarde of his good life, and of the spirit wherewith he came in to the Temple: the rest making no difference betweene that childe, and others, becausse exteriourly he differed not from them: so likewise now among many that come vnto the Church, there are but few that knowe with celestiall light the presence of IESVS in the blessed Sacrament, and adore him with deuotion, meriting to receiue him in their hartes, and with ioy to be partakers of his giftes. For albeit our Sauiour Christ desireth to giue himselfe to be knowen of all men, yet few dispose themselues like Simeon, that he may accomplish his desire in thē.

Note.

Colloquie *O my soule, come in spirit to the Temple where IESVS is, that thou mayest enioy his happy sight, and mayest embrace him with the armes of his sweete loue.*

2. Secondly, I will ponder the greate alacrity of this holy man, and the abundance of ioy that he receiued with the beholding, and touching of that holy babe, and the greate sacietie that his soule receiued, acknowledging himselfe well rewarded for all the afflictions passed in the long life that he had liued. And as it seemed vnto him that he had no more to desier, nor no more to see in this life, hauing seene the Sauiour, he conuerted all that was in him to glorify God, and to praise him for this fauour, protesting that now he should dye in peace, whensoeuer it was the pleasure of allmightie God.

Colloquie *O my soule, seeke the eminēt knowledge of IESVS, with the which thou shalt esteeme all that is created as dung, that thou mayest gaine* Christ, *in whom thou shalt haue whatsoeuer thou canst desier. If thou beholdest him with a liuely faith, what more wilt thou beholde? If thou embracest him with strict charity, what more wouldest thou possesse? And if he be thine, what can be wanting vnto thee? Graunt me (ô most sweete IESVS) by the merits of this Sainct, some ray of that light which thou gauest him on this day that I may knowe thee, and loue thee, as he knewe, and loued thee, for euer and euer, Amen.*

Phil. 3. 8.

3. From this example of holy Simeon, I am to collect two things very proffitable to attaine to a good death; the first, that deuoute holy men experiment in this life the accomplishment of the diuine promises, as is, that hundreth times as much as they left for Christ, to be heard in their praiers, to be protected by the diuine prouidence in their necessities, and with this experience they recouer greate hope, that almightie God will accomplishe vnto them the promises of the life to come: and animated with

w̄th this hope, they desier death to enioy them, saying with Dauid. *In peace I will sleepe, and repose, for thou, ô Lord, hast singularly confirmed me in hope.* Psal. 4.10

4. The second is, that those holy men who haue arriued by contemplation to see Christ, and his greatenesses, and haue tasted the sweetenesse of eternall things, are forthwith weary of temporall, as of things vile, and vnworthy of their veiwe: and so they holde life in torment, and death in desire, saying with S. Paul: *I desire to be dissolued, and to be With Christ,* to beholde him, and to enioy him for euer. Phil. 1 23.

Therefore (ô my soule) if the peace and quietenesse wherein the Saincts, and holy men dye, be pleasing vnto thee, imitate the feruour, and spirit wherein they liue, for a feruent life, is the cause of a quiet death. Colloquie

5. Finally, I will ponder what content the B. Virgin receiued to see her Sonne knowen, and reuerenced, and to heare the maruailes that were spoken of him: for (as Luke the Euangelist reporteth) she, and S. Ioseph were maruailing to heare these things, and glorified the eternall Father, for the knowledge that thereof he gaue vnto men. Luc. 2. 33

THE III. POINT.

THe blessed Virgin being in the middest of this ioy, Simeon blessing her, saide vnto her with a propheticall spirit: Behold this childe is set vnto the ruine, and vnto the resurrection of many in Israel, and for a signe which shallbe contradicted; and thine owne soule shall a sworde pearce that out of many hartes cogitations may be reuealed. Luc 2.34.

1. Concerning this prophecy, I will consider first, the desiignes of almightie God in alaying the contentments of the Virgin; for that, when as she was most ioyfull of the honour that was donne vnto her Sonne, he would discouer vnto her the afflictions that the childe was to suffer, and the sworde of sorrowe that for his sake should peirce her soule, that forthwith she might begin to beare the peircing of that sworde, and might taste the birterneſſe of his passion.

O most Wise, and most louing God, how much likest thou to giue vnto thy elected these mixtures of consolations, and disconsolations! Sometimes thou exaltest them vnto heauen, and againe thou abasest them vnto the depths: Sometimes thou Woundest their hart With the Woundes of loue, and sometimes With the sworde of dolour; demonstrating in the one, and in the other, the profundity of thy Wisdome, and sweeteneſſe of thy charity: Which seeing thou hast so desiigned beholde me heere prepared for all: peirce my soule With this sworde as thou Wilt, so that I may be accounted in the number of thyne elected, Amen. Colloquie Psal. 106. 26.

2. Second-

2. Secondly, I will ponder, two memorable things, that Simeon prophecyed of the childe: the first, that he was set for the resurrection, and falling of many: for that many for his cause should raise themselues from sinne to a high degree of sanctity; and others, for that they would not make their proffit of his comming, should come to fall into the depth of iniquity, of the which they themselues are in the faulte; for Christ our Lord for his parte, desireth to be a resurrection vnto all, and not a stone of offense vnto any. The second is, that he should be a new prodigious, and admirable signe, but yet a signe which his enemies should contradict, resisting his doctrine, calumniating his miracles, and persecuting his life, euen vnto the nailing him to a Crosse, where he should be to the elected a signe of life, but to the reprobate of damnation, by whose power, should be discouered the fidellity, and loyalty of the Disciples, which was couered in their hartes.

Note

Isa. 8. 14 & 15.

Isa. 11. 10

3. Pondering these two things which continue euen to this day, I am to be astonished at the iudgements of almightie God in this case, and to be compassionate for the perditiō of such a multitude of infidells, & euill Christians, procuring to haue my soule peirced with the sworde of dolour, as that of the blessed Virgin was peirced, and withall beseeching this our Lord, that his comming bee not to my fall, but to my resurrection, and that it may be to me a signe of life, in whom I may beleeue and hope, and whom I may loue and imitate in being one of his Disciples, whom he calleth by the Prophet Isaias, a signe, and prodigy, endeauouring that my wordes, and actions may be admirable like his. And if heerevpon it shall happen that many doe contradict, and persecute me, I am to reioice thereat, taking it for an assurance that I am much fauoured by almightie God, seeing he maketh me so like vnto his Sonne.

Isa. 8. 18.

THE IIII. POINT.

Luc. 2. 36. AT this time also the holy Spirit was pleased to manifest the childe to another holy woman, as he manifested him to a holy man, choosing to this ende an auncient widowe whose name was Anne, who spent her life in fasting, and praier, seruing God in the temple day, and night. And by inspiration of the holy Spirit, she went vnto the temple when the childe entred, and knowing by the light of heauen that he was the Messias, she brake forth into the praises of God, and into speaking meruailes of the childe to all that expected the redemption of Israel.

1. Heerin we may contemplate the seue all wayes, that almightie God hath to cherish, and comfort his seruantes: for to Simeon, before he saw the

the Sauiour, he promiſed that he ſhould ſee him, to kindle the deſire that he had to ſee him, and to entertaine him with the promiſe; but vnto Anne we knowe not that he made any ſuch promiſe, but that he ſodainly inſpired her to goe ſee Chriſt our Lord, with whoſe ſight he conforted her, and rewarded the good, and long ſeruices that in foureſcore, and foure yeares ſhe had donne him.

2. Secondly, I will ponder ſixe vertues of this holy widowe, wherby ſhe made herſelfe worthy of this fauour, that is, chaſtity, continuall praier, faſting, obſeruation of Gods lawe, deuotion to ſuch things as belonged to the diuine worſhip, with perſeuerance in all for many yeares. In theſe vertues I am to endeuour to imitate this holy woman, if I deſire to obtaine that, which by them ſhe obtained.

O king of glory, giue me theſe ſixe wings of the Seraphines that ſerue thee in the Temple of thy Church, that I may flye with them in thy ſeruice, vntill I arriue to enioy thee in the Temple of thy glory, worlde without ende, Amen. Colloquie

THE XXVI. MEDITATION.

Wherein is ſet downe a forme of praier, applying the interiour faculties of the ſoule, to the contemplation of the myſteries, that haue bene meditated.

IN the eleuenth §. of the Introduction of this booke, I made mention of a forme of praier, by application of the ſenſes vpon the myſteries of our faith: and it is a forme rather of contemplation, then of meditation: for (as there it is ſaide in the tenth §.) meditation runneth from one thing to another, ſeeking out hidden verities, as hitherto hath beene donne: but contemplation is a ſimple beholding of the truth without varietie of diſcourſe, with greate affections of admiration, and loue: and as regularly it is obtained after meditation, ſo after we haue meditated theſe myſteries of our Sauiour Chriſt, it ſhall not be amiſſe to runne ouer eache of them againe with this manner of affectuous contemplation, which wee call application of the faculties: for as the exteriour faculties doe very breifely without the windings of diſcourſes perceiue their obiects, and are delighted, and pleaſed in them: ſo in this contemplation, the interiour ſenſes of the ſoule (which are her owne interiour faculties with the variety of their actes) without new diſcourſes, preſuppoſing thoſe which haue beene donne at other times, perceiue theſe verities, and collect from thence, mernailous affections of deuotion, our Lord preuenting them with his eſpeciall grace, without the which we ſhall erre in entring into this manner of contemplation, as in the place before cited hath beene ſaide. Allbeit we for our

parte, may some what ayde our selues in this manner that followeth.

THE I. POINT.

1. THe first point shallbe, to beholde with the interiour eye of the soule, be it the imaginatiue, or the intellectuall, all such persons as were in the Inne at Bethlehem, or in the Temple of Hierusalem, & what they doe, with the circumstances which are the obiect of the sight, collecting from them affections of admiration, and loue, of ioy, or compassion, or imitation: and if from these, there happen to proceede any new ponderations, and meditations (as our Lord vseth to communicate in these cases) I am to admitte them, detayning myselfe in them all, the time that the light shall continue that was giuen me.

2. The practize is this; beholding God-man layd in a stable, with beastes, I will shrinke vp my shoulders with admiration, and astonishment of so profounde humility to be resplendent in a Lorde of so greate maiestie. Beholding him made a tender babe to make himselfe more amiable (because babes ordinarily are amiable) I will melt myselfe in the loue of so precious, and beautifull a babe, wantonning with him, as with myne elder brother, the heire of my Father, and so much mine, that he is borne for me, and for my benefit. Beholding the harte of the childe burning in loue, and in desier of my saluation, shedding teares of sorrowe for my sinnes, and offring himselfe for them to the eternall Father, I will ioyne my harte vnto his, that he may fasten vnto it that loue, and that sorrowe, entring into discourses with him, that he may ioyne me vnto himselfe. So likewise beholding his vertues, his pouerty, humility, mekenesse, and patience, I am to collect them to my owne vse, as one that gathereth a nosegay of mirrhe, to weare before his brest, aud to ioyne it to his harte, saying vnto him with greate tenderneſſe: *My beloued shallbee to me as a bundle of mirrhe*, I will all-
Cant. 1. 12. waies haue him in my eye, that I may neuer loose the sight of him, nor neuer forget him. The like may be donne, contemplating our blessed Lady the Virgin, and Mother, with affections of admiration; contemplating with what modesty, deuotion & reuerence she standeth before the childe, with a desier to imitate her: and beholding what compassion she hath of the teares of the childe, with a spirit to accompany her; and to be compassionate with her. Beholding likewise S. Ioseph, or holy Simeon, and the feruour, and spirit resplendent in them, I will admire at the giftes that God hath giuen them, with a desier to imitate them in all that I ought, or am able according to myne abilitie.

THE

THE II. POINT.

1. THe ſecond pointe is, to heare with the eares of the ſoule the wordes that are there ſpoken, attending tohearken vnto the interiour wordes, and inſpirations that almightie God ſhall ſpeake vnto my harte. Wherein it is to be conſidered, that not only in this pointe, but for any other forme whatſoeuer of mentall, or vocall praier, that (as was pointed at in the third §. of the introduction of this booke) being placed before almightie God, and contemplating theſe miſteries, it is good for a while to ſtay with reuerence, as one that attendeth to heare what is ſaied, or to receiue the almes that is vſually giuen him, placing himſelfe as the woman of Chanaan ſaide, like a whelpe that ſtandeth at the table, fixing his eyes vpon thoſe that eate, hoping they will caſt him ſome ſmall morſell of breade. *Matt. 15. 27.* Or as the Prophet Dauid ſayeth, like the good ſeruant that hath his eyes fixed vpon the handes of his Lord, attending what he commaundeth him, *Pſ. 122. 2.* as did the Prophet Abacuch when he ſaied: *I Will ſtand vpon my Watch, & fixe my ſteppe vpon the munition: and I Will behold, to ſee What may be ſaid to me, and What I may aunsWere to him that rebuketh me.* *Abac. 2. 1.* Which is to ſay: Seated in my contemplation, I will hearken what almightie God inſpireth into me, and what he ſpeaketh within my harte, either reprehending, and correcting me for the euill that I haue committed; or conforting, and exhorting me to the good that I ought to doe: or giuing me ſome interiour aunſwere to what I deſier, as the holy Ghoſt did the like in prayer to S. Simeon. And hauing continued a while in this ſilence, if I feele not ſome inſpiration of our Lorde, I am not to ſtand idle, but to prouoke him to ſpeake vnto mee, I ſpeaking vnto him, and ſaying with Samuel: *Speake Lord, for thy ſeruant heareth.* *1. Reg. 3. 9.* Or as he himſelfe ſayed to the ſpouſe: *Let thy voice ſounde in myne eares, for thy voice is very ſWeete vnto mee.* *Cant. 2. 14.*

Colloquie

O eternall God that ſaideſt by the Prophet, I Will lead her into the Wildernes, and Will ſpeake vnto her hearte, cauſe in my ſpirit an interiour ſolitude of Wandering cogitations, that thou only maieſt ſpeake vnto me With thy inſpirations, and that I may heare, and fullfill What therein thou commaundeſt mee, Amen. *Oſe. 2. 14.*

2. Then putting myſelfe in the preſence of the childe IESVS, I will with the eare of my ſoule hearken vnto the wordes which he ſpeaketh to his eternall Father, and vnto the amorous colloquies he holdeth with him vpon the buſineſſe of our ſaluation, reioycing to heare them, and making my proffit of them: I will alſoe hearken vnto the exteriour

lamentations that he maketh, and will learne to lament my ſinnes: I will heare what this childe would ſay vnto mee, if he ſhould ſpeake to me there where he was, how louingly he would reprehende my pride, and vanity, and curioſity in attire: how he would exhorte me to make myſelfe a childe, and to preſent, and offer myſelfe to the ſeruice of his eternall Father. All theſe wordes I am to receiue, & to heare, beſeeching him to inſpire them into my ſpirit with a determination to fullfill them. I will likewiſe endeuour to heare what the bleſſed Virgin ſaide, and what the holy Spirit ſaide to Simeon, and what Simeon himſelfe ſaid when he ſawe his deſire accompliſhed, I learning by thoſe wordes to ſpeake ſuch other wordes vnto almightie God.

THE III. POINT.

1. THe third pointe is, to ſmell with the interiour ſmelling the moſt ſweete odour, and celeſtiall fragrancy that iſſueth from this childe IESVS, and from his vertues; meditating how well they ſmell vnto almightie God, vnto the Angells, and vnto the iuſt: and how much honour, and glory they are vnto our Lord God, and of what edification to his Church. And with this odour I am to comfort, and animate my ſelfe to imitate thoſe vertues.

2. To doe this the more effectually, I will ponder how the moſt ſweete odour that iſſued from the workes, & vertues of that childe, did exceedingly recreate the eternall Father, who might ſay, as Iſaac ſayed of his Sonne Iacob. *The ſauour of my Sonne is as the ſauour of a plentifull feilde Which our Lord hath bleſſed.*

Gen 27. 27.

3. Then will I ponder how much this odour recreateth the iuſt ſoules that ſmell it, as the ſpouſe that ſaied: we will runne after thee, in the odour of thy ointments. For the pouerty of Chriſt, his humility, and meekneſſe doe caſt from them a fragrancy that vanquiſheth the hart, & carrieth it after him to ioyne it vnto him.

Cant. 1. 3.

4. From hence I will come to contemplate how ſweete an odour both to God, and vnto men is obedience, and modeſtie, humility, patience, and charity in any perſon whatſoeuer, that hath them in excellency, and how much it edifieth the Church, and his neighbours. Whereupon S. Paul ſaieth of the iuſt, that they are the good odour of Chriſt: and contrarily what an euill odour both to God, and to men is pride, and diſobedience, immodeſty, and euery other vice: pondering how farre this euill odour was, from that holy place, where the childe, and his mother was, and how farre it ought to be from my ſoule, not to giue any diſguſte to whom I owe ſo much dutye.

2. Cor. 2. 15.

O ſweete childe, whoſe veſtements (which are thy workes) are like a feilde of odoriferous flowers: clothe me with them, that I may ſmell well to thy eternall Father, that for thee, hee may giue me the benediction, that for them thou didſt merit: let my ſoule reſent the fragrancy of thy diuine odours, that it may runne after thee, imitating thy vertues, vntill it arriue to enioy the reward of them, Amen. Colloqu.

THE IV. POINT.

1. THe fourth pointe is, with the interiour taſte, to taſte the ſweeteneſſe of that bleſſed childe, and of his vertues: and how ſweete thy were to almightie God, and to himſelfe, and are to all thoſe that exerciſe them in his imitation, applying myſelfe to proue what the Prophet Dauid ſaieth: *Taſte yee and ſee that our Lorde is ſweete.* O how it pleaſed the eternall Father, to beholde the vertues of his Sonne! and what pleaſure had the Sonne to giue full content to the Father! O what a ſweeteneſſe felt this bleſſed childe to ſee himſelfe poore, contemned, and layed in a manger among beaſtes! how ſweete vnto him were the teares that he ſhed! and how pleaſing was it to him abſolutely to fullfill the will of his Father! much more ſauory without compariſon then the milke that he ſucked from the breſtes of his mother. And in imitation of him, I will endeuour deepely to feele this ſweeteneſſe that God putteth in contempts, and afflictions, in pouerty, & teares, ſweetened with the example of this B. childe. And with this affection, I will prouoke in my ſoule, a greate hunger to taſte of theſe things, and to ſauour the pleaſing taſte of the ſpirit, that the ſweeteneſſe of the fleſhe may be made vnſauory vnto mee. With this affection I will contemplate the ſweeteneſſe that holy Simeon felt at the preſence of the childe, which was ſo greate, that it lothed him to ſee, and taſte any thing of this life, and ſweetened vnto him euen deathe it ſelfe. Pſ. 33. 9.

O eternall God, how greate is the multitude of ſweeteneſſes which thou haſt hidden for thoſe that feare thee? But how much greater ſhall it be to thoſe that loue thee? giue me ſome parte thereof (o Lord) to proone, that I may with a good will renounce the pleaſures of the earth, and take pleaſure only in thoſe of heauen, Amen. Colloquie Pſ. 30. 20.

2. Contrarily I may ponder how much bitterneſſe lyeth hidden in vice, and in the ſoule that followeth her owne will, and yeildeth to her owne paſsions: and making reflexion vpon what paſſeth with myſelfe, when I ſinne, I ſhall taſte this bitterneſſe that I feele in myſelfe, & ſhall preſently abhorre it, and ſpit it out, with a deſire neuer more to taſte of it, remem-

membring that of the Prophet Hieremias: *Thine owne malice shall reproue thee,* Ier. 2. 19. *and thine owne sinne shall reprehend thee: know thou, and see that it is an euill, & bitter thing for thee, to haue abandoned thy Lord God.*

THE V. POINT.

1. THe fifth pointe is, with the interiour touching, spiritually to touche the vestements of that childe, the haye of that manger, the earthe of that stable, kissing, and embracing it with my harte, engendring in myselfe a greate estimation, price, and loue of it all, choosing it to myselfe as a thing of greate value: and as if I were present at all, I am to come to the childe, and to beg leaue of him to touche his feete, to kisse, and embrace them bewailing my sinnes, and like Mary Magdalen humbly begging remission of them. And then with greater confidence to beg leaue of him to touche his handes, to kisse them, and to play with them, beseeching him to giue me his benediction: or like olde holy Simeon, I will take him in my armes, and embrace him with greate loue, beseeching him to vnite me to himselfe, not permitting me to be seperated from him. And if I could attaine to the perfection of the spouse that saied: *Let him kisse me with the kisse of his mouth.* I might aspire to the Cant. 1. 1. desier to touch that diuine face, and to vnite myselfe to his deity, with the vnion of perfect loue, satiating myselfe with only seeing him, and louing him. O what sweeteneſſe is felt in this spirituall touching! with the Cant. 5. 4. which as the same spouse saide, all her bowells were moued, and mollified, desiring to admitte therein her beloued.

Note.

2. I am likewise to touch the hardeneſſe of the childes bed, the rigour of the colde that he suffered: the straighteneſſe of those mantles wherin he was wrapped, and swadled: and to apply myselfe to desier, that for our Lordes sake my touching may touch allwaies rough, and harde things, auoyding soft, and dainty things which he so much abhorred.

3. This meditation should be concluded with a colloquye to Christ IESVS our Lord, beseeching him to purify, and cleare the senses of my soule, that I may vnderstand him, and loue him, according to his will, desiring to reforme, and renewe my senses (as S. Paule saieth) to proue, and Rom. 12. 2. approue effectually what the good, acceptable, and perfect will of almighty God is, to his honour and glory worlde without ende, Amen.

Another

Another manner of applying in prayer the interiour ſenſes, with the actes of ſeuerall vertues.

AMong thoſe vertues that perfect our vnderſtanding, and will, which are the ſpirituall ſenſes of the ſoule, thoſe fiue are moſt excellent, which are correſpondent to the fiue ſenſes of the body, with whoſe actes is practiſed a forme of prayer very proffitable, exerciſing them in this forme about the myſteries that haue beene ſpoken of. *D. Bon. in itinerario mentis ad Deum, cap. 4.*

1. The ſight is the light of faith, with the which we ſee, albeit thorough a mirrour, and in obſcurity what almightie God hath reuealed in euery myſtery, actuating it by beleeuing it with admiration, and pauſe, as hath beene declared in the 34. Meditation of the firſt parte, ſaying to the childe IESVS: *Domine, adauge mihi fidem*: O Lord encreaſe faithe in mee, and ſo quicken it, that I may liue before thee, as if thou were ſtill preſent in myne eyes. *Luc. 17. 5.*

2. The hearing, is the vertue of obedience, with the which I am to heare all that almightie God commaundeth, or counſelleth in that myſtery by worde, or by example, offering myſelfe to accompliſh it with greate readineſſe, and ſpeede, ſaying vnto him: My hearte (o Lord) is ready to obey thee, commaunde what thou willt, & giue me what thou commaundeſt mee, that I may obey thee according to thy will. *Pſ. 56, 8.*

3. The ſmelling, which by the odour perceiueth things abſent, and diſtant, is the vertue of hope, which comforteth vs with aſſurance of Gods promiſes, before they be manifeſted, and accompliſhed: hoping that he will heare my praiers, that he will ayde me with the ſuccours of his grace; that he will haue a care of all things belonging to me, and that I may be able to followe his example, and to obtaine his rewardes: and that all the reſt that is preſented in this myſterie, may be the obiect of this vertue, as hath beene ſaied in the place before recited, ſaying vnto our Lord that of the Apoſtle: *O God of hope replenish me with all ioy, and peace in beleeuing, that I may abounde in hope, & in all vertues, with the fullneſſe of the holy Ghoſt, Amen.* Colloquia *Rom. 15. 23.*

4. The taſte, is deuotion with loue, to whom it pertaineth to finde ſauour in the things belonging to almightie God; I reioycing that God is who he is, and at the greateneſſes, and vertues that are repreſented in that myſtery; applying myſelfe to take a pleaſure in imitating him, and in ſeruing him with all the deuotion that I may, ſaying with the Prophet: *Ego autem in Domino gaudebo, & exultabo in Deo* IESV *meo.* I will reioyce in our Lord, and willbee glad in God my IESVS, and my Sauiour. *Aba. 3. 18.*

5. The

5. The touching, is perfect charity, which ioyneth herſelfe to her beloued, & embraceth him with her two armes, which are the loue of almighty God, & of her neighbour, and of all things that may pleaſe him; making it my pleaſure, that my ſpirit may be vnited with his: and that his harte may be as a ſeale imprinted in mine.

2. Cor. 6. 17. Cant. 8. 6.

Colloquie *O beloued of my ſoule, ſeeing thou commaundeſt me to put thee as a ſeale vpon my harte, and vpon myne arme, that my affections, and actions may be like vnto thine; couioyne thee ſo vnto mee, that I may be vnited vnto thee, Worlde without ende, Amen.*

THE XXVII. MEDITATION.

Of the flying into Egipt.

THE I. POINT.

FIrſt, I am to conſider what greate perſecution was raiſed againſt our Sauiour Chriſt, being but newe borne: the cauſes thereof: & the meanes that he choſe to defend himſelfe. Pondering firſt, how our Lord God permitted king Herod, inſtigated by the deuill, & by his occaſion the Iewes, to perſecute Chriſt the newe borne king, with a deſier to depriue him of his life, allbeit for different endes. Herod as a tirant, fearing that he would haue taken from him his temporall kingdome. The Iewes as flatterers, to pleaſe their earthely king. The diuell as prince of this worlde, fearing leaſte this miraculous childe ſhould doe him ſome greate hurte. But the eternall Father ordained this to much higher endes, willinge that his Sonne ſhould from his infancy walke in the way of perſecutions, and afflictions: that beginning to be fullfilled which Simeon had prophecyed, that he ſhould be a ſigne which all ſhould contradict, to giue vs to vnderſtand, that his comming was contrary to the intentions of the worlde, which abhorreth not, nor perſecuteth thoſe that are of its faction, but thoſe which are contrary vnto it: And that wee may ſee imprinted in this example the ſtate of the primitiue Church, and of the righteous ſoules, which conceiuing Chriſt within themſelues, and deſiring to manifeſt him by their workes, are to be perſecuted by the dragon of hell, who (as ſainct Iohn ſaieth in his Apocalips) deſireth in them to kill the ſpirit of Chriſt, that it may not growe vp in their hartes with the exerciſes of notables vertues. And this may ſerue me for an aduiſe, and conſolation, when I ſhall ſee myſelfe perſecuted for vertues ſake, remembring what our Sauiour Chriſt ſayed to his diſciples. *The ſeruant is*

Matt. 2. Pſ 87. 16. Luc. 2. 34. Apoc. 12. 17.

not

not greater then his maister: if they haue persecuted me, you also they will persecute. Neither is it reason that I should be exempted from that vniuersall rule mentioned by the Apostle. *All those that will liue godly in Christ IESVS shall suffer persecution*, the diuell prouoking it by himselfe, and by his ministers the worldelings. Ioã. 15. 20. 2. Tim. 3. 12.

2. Secondly, I will ponder how our Sauiour Christ being able to free himselfe from this persecution by many very easy meanes, as either by killing Herod, or by making himselfe inuisible, yet he would not, but tooke this meanes of flying, an argument of weakenesse, and miserye: and this he did principally for two causes. The first, because as to be borne in the worlde, he left the commodities that he might haue had in the citty of Nazareth, so also he would leaue them thoroughout all his infancy, going farre off from his kinred, and parentage. And for this cause now that he should flye, though he might haue gonne into the countrey of the three Sages, where he should haue beene knowen, and adored, he would not, but went into Egipt among strangers, and enemyes, to haue occasion to to suffer more: teaching me by this example to flye from that which is pleasing to the flesh; and from being knowen, and reuerenced by men: delighting to cõceale, and hide myselfe vntill almightie God bee pleased to manifest me. Note

3. The second cause of his flying into Egipt was, by the way to doe good to that idolatrous nation abandoned by almightie God: that beginning to be fullfilled which was prophechyed: *Beholde our Lorde will ascende vpon a light clowde, and will enter into Egipt, and the idolls of Egipt shall be moued at his presence.* For our Lord Christ entring into Egipt, clothed with the light clowde of his humanity, in the armes of the resplendent clowde his mother, began to treade vnder his feete those idolls which the worlde adoreth: to witte; riches, honors, and delicacyes, embracing there pouertie, contempt, and affliction. And with this example he layed the foundation of that perfection which afterwardes shone brightly in Egipt, and that which he planted thoroughout the whole worlde, trauelling thorough it in the light clowde of his primitiue Church, and of the congregation of his Apostles, and Disciples, and vnto this day he ceaseth not to plant it. Isa. 19. 1.

O most sweete IESVS, who in the light clowde of the blessed Sacrament of the Altar entrest daily into thy faithfull; enter into this darke Egipt of my harte, and throwe downe those idolls of earthly affections which it adoreth, that from hence-forth I may only loue what thou louest, and abhorre what thou abhorrest, Amen. Colloquie

4. Likewise by this flight of our Sauiour Christ into Egipt, because of the persecution of Herod, is represented how the primitiue Church Apoc. 12.

flying the persecution of the Iewes, should goe to the Gentiles carrying with it the faith, and lawe of Christ. And generally, if one man persecute him with his sinnes, he is wont to flye, and to seeke out another that will receiue him: and therefore if Christ haue beene borne in my soule, I am
Apoc. 3. 11 to endeauour not to persecute him with my passions, & luke-warmnesse, least he forsake me, and goe to another, that shall receiue my crowne.

THE II. POINT.

Matt. 2. 13. THe Angell of our Lord appeared in sleepe to Ioseph, saying: Arise, & take the childe and his mother, and flee into Egipt, and be there vntill
„ I shall tell thee: for it will come to passe that Herod will seeke the childe
„ to destroy him.
„ Vpon this reuelation I am to ponder who imposeth this obedience; who intimateth it: vpon whom it is imposed: and with what wordes.

1. He that principally imposeth this commaundement, is, the eternall Father, to manifest the prouidence that he hath of his only begotten Sõne: for allbeit he had determined that he should dye by men, yet becausse that hower was not yet come, he had a care to defend him; in signe that he hath the like care of the rest of his adoptiue sonnes, for the loue that he beareth to this his naturall Sonne.

2. He that declared this ordenance was an Angell, in the name of allmightie God himselfe, for his diuine Maiestie will haue vs accustomed to obey him in his ministers, whose office is not only to doe his diuine will, but to declare it to others in his name, and therefore he saide, of
Luc. 10. 16. them: *He that heareth you, heareth me.* And for this cause likewise he sayed by Malachias the Prophet: That the Preiste is the Angell of our
Mala. 2. 7 Lorde, from whose mouthe, we are to heare what almightie Goe commaundeth.

3. From hence it is, that this obedience was intimated to S. Ioseph, and not to the Virgin, becausse Ioseph was heade of that famillie, and Gods will was, that the Virgin should obey S. Ioseph in all that he sayed, he had hearde of the Angell, and should suffer herselfe to be gouerned by him. And so she did: for as she was humble, and obedient, she stood not vpon this, that the aduise was not giuen to her, but to her husband: neither did she vainely boaste that God, or his Angells should speake vnto her; like the
Nu. 12. 2 other Mary who sayed: *Hath our Lord spoken by Moyses onlie, hath he not spoken to vs also in like manner?* Wheerein I am to learne this manner of humillity, and obedience of our blessed Ladye, desiring to be gouerned by others, and that greater account should be made of others, then of mee,

holding

holding it for a greate happineſſe to knowe the will of almightie God, and to fullfill it, whither I knowe it by reuelation from God, or from his Angells, or by the ſpeeche, and ordination of men. For albeit the firſt ſeemeth more glorious, yet in the ſecond more humillity is exerciſed, ſubiecting our iudgement, and will, not only to God, but to man alſo for Gods ſake. And ſo the bleſſed Virgin was no leſſe reſplendent in obeying S. Ioſeph, then S. Ioſeph was in obeying the Angell, and then the Angell was in obeying allmightie God. Note

O eternall God, graunt me that I may ſubiect myſelfe to euery humane creature for thy loue, obeying what thou commaundeſt me by men, as thou in heauen art obeyed by Angells, fullfilling thy will vpon earth, with that deuotion that it is fullfilled in heauen, Amen. Colloquie 1. Per. 2, 13.

THE III. POINT.

THen will I conſider the wordes wherewith the Angell declared the commandement of our Lord, the which were graue, breife, imperious, and with circumſtances very conuenient to make prooſe of the obedience of that Sainct, to whom they were deliuered. For in this ſorte almightie God vſeth to commaunde ſomewhat to men that are perfect, to exerciſe them that they may make demonſtration of their obedience: as another Angell vſed the like wordes in the obedience which he intimated to Abraham, to departe out of his owne contrey, and to ſacrifice his Sonne Iſaac. And for this cauſe he entereth not vſing circumloquutions, or preambles (which the worlde commonly vſeth) not requeſting, but commaunding: Ariſe, ſaith he, *take the childe, and his mother, and flee into Egipt, and be there vntill I ſhall tell thee, &c.* Gen. 12. 1. & 22. 2.

In theſe wordes we are to ponder the circumſtances that make difficult this ordination, and declare the value of the obedience.

1. Firſt, it was intimated by night, S. Ioſeph, being at reſt, and aſleepe, when men vſe to haue greateſt horrour of trouble: to ſignify that in the middeſt of our eaſe, and proſperity, we are to be prepared for afflictions, and that at all times we are to be ready whenſoeuer God ſhall commaunde to leaue our bed, and our reſt to obey him; as he proued Samuel calling him three, or foure times in the night, and making him ariſe out of the bed wherein he ſlept, to exerciſe him in obedience, and in the abnegation of his owne will. 1. Reg 3. 3 &c.

2. Secondly, the Angell commaunded him to take only the bleſſed childe, and his mother, leauing the company of all others, and the furniture

niture, and other temporall things that he had in his houſe, to be able the more freely to flye, and eſcape from the rigorous intention of king Herod, and to get away with leſſe noiſe, and diſturbance: figuring what I ought to doe when almightie God commaundeth me to flye from the worlde, & from ſinne, abandoning all temporall thinges that may hinder me, contenting myſelfe to carry with me God only. But if I carry the childe IESVS, and his mother, what ſhall be wanting vnto me?

Note

Colloquie *O moſt ſweete IESVS, to flye with thee, is no affliction; to forſake all, thou remaining with me, it no tormēt: for hauing thee, wherſoeuer I be, I ſhall liue contented, and in euery place ſhall be riche. O my ſoule take the Sonne, and his mother, and put thyſelfe vnder their protection, ſeruing them very truely, for where they two are, there is no ſolitarineſſe, and when they accompanye thee, there is no dreade of perill.*

3. Thirdly, he aſsigned vnto him the prouince where he was to goe, which was into Egipt a countrey of barbarous people, and enemyes to the Hebrewes: for it is the will of almightie God, that his elect (eſpecially ſuch as are Religious perſons) ſhould dwell where he pleaſeth, and not where they thorough their owne vaine liking deſire to dwell, perſwading themſelues that whereſoeuer God ſhall place them, they ſhallbe ſecure cōtented, and abbettered, allbeit it ſeeme to be a place full of trouble ad perill: and contrarily, where they deſire to be, they ſhall perhaps be with greate daunger, albeit it ſeemeth to them to be a place very ſecure: for neither the place, nor the corner, giueth true ſecurity to the ſoule, but only the protection of almightie God, and with his protection, I ſhallbe ſecure in Egipt for my obedience vnto him, without which I ſhall periſhe in Egipt thorough myne owne ſelfe will. And therefore the Prophet Dauid ſayeth, that happy is the man whoſe helpe is from God, who hath diſpoſed his aſcenſions in vertue in the place where he put him, in this valley of teares: which is to ſay: He diſpoſed himſelfe to growe vp, not in the place where he liſt to put himſelfe, but where he was put by the diſpoſition of almightie God that ayded him thereunto.

Pſal. 83. 6

4. Fourthly, he left him in ſuſpence how long time he ſhould ſtaye in Egipt, ſaying vnto him. *Be there vntill I ſhall tell thee*. For it is not the pleaſure of almightie God, as holy Iudith ſayed, that we ſhould aſsigne the time how long ſuch things ſhall cōtinue as he diſpoſeth of, eſpecially in matter of afflictions and diſconforts, and offices, and imployments that he impoſeth vpon vs, but his will is that we ſhould leaue this care vnto him, reſigning ourſelues to be where he pleaſeth, and as long time as he pleaſeth, be it litle, or much: for allmightie God knoweth much better what is fitting for vs, then we ourſelues: and he greately deſireth that

Iudith. 8. 13.

we

we would relye vpon his prouidence, and gouernement; for in saying: *Be there vntill I shall otherwise aduise thee,* he giueth manifestly to vnderstand, that he will haue a care to aduise him in due time. And what can be more certaine, and assured, then for me to be without care in matters concerning myselfe, when almightie God, and his Angells take charge of them? Note.

O most carefull God, why should not I cast all my care vpon thee, who as I know thou hast so greate a care ouer me? Colloquie 1. Pet. 5. 7

5. Fifthly, he gaue him a reason of the obedience he imposed vpon him, saying: *For it will come to passe, that Herod will seeke the childe to destroy him.* Wherein he confirmeth the care that he hath ouer those that are his, by cutting off daungers before they happen, and inspiring them with a meanes to free themselues from them. True it is, that some other times our Lord imposeth some commaundement on his seruantes, without giuing them a reason of what he commaundeth, as he did to Abraham in the cases before rehearsed: that they may learne to obey him, not for reason, nor for their owne commodity, but meerely, for that he commaundeth it. For as faith relyeth not principally vpon reason, but vpon the reuelation of God, yet Gods reuelation presupposed, reason helpeth to beleeue with more sweetenesse, and to fortify our faith the more: so likewise perfect obedience, is not principally to relye vpon more reason, then Gods commaundament, and his will, yet this principall motiue presupposed, our Lord giueth sometimes a reason of what he commmaundeth, as he gaue to S. Ioseph, that he may be obeyed with more sweetenes, and if I cannot attaine to vnderstand the reason, yet I am to subiect my iudgement therevnto as this holy man did, as forthwith we shall see.

6. From these consideratione I am to collect, if I desier to be perfect, to make demonstration thereof, by hauing such a disposition, that my superiours, and Confessars may commaunde me whatsoeuer they shall iudge conuenient, and in what manner they shall please, without suspicion of fayling in whatsoeuer they impose vpon me; as as S. Paul saide to Philemon: *Trusting in thyne obedience I haue written to thee, requiring thee to receiue Onesimus, knowing that thou wilt doe aboue that also which I doe say.* Phill. 21.

THE IIII. POINT.

IOseph no sooner heard this commaundement, but he arose, and toke the childe, and his mother by night, and retired into Egipt. Wherein I am to ponder the most perfect obedience of Saint Ioseph, to imitate it: for he had those fower degrees of perfection which this vertue can comprehende.

1. First, he had greate ſubmiſsion of his iudgement, ſubiecting himſelfe without replye to Gods ordination: and albeit he might haue alledged to our Lord, that by other more ſweete, and eaſy meanes he might haue deliuered him, or at leaſt, if he muſt needes flye, that it might not be to Egipt, but to Arabia, or Samaria, yet he made no ſuch replye, but ſubiected his iudgement, and ſilently obeyed, adoring Gods ordination without any queſtioning, or making ſhew of curioſity, in deſiring to knowe more, then what the Angell had deliuered him, liberally fullfilling that counſel of the wiſeman which ſayeth: *Search not to deepely into things beyond thy reache, but meditate alwayes vpon what our Lord God commaundeth thee, and be not too curious in many of his workes.*

Eccl. 3. 22

2. Secondly, he had a greate promptneſſe of will in a matter that was very ſharpe; as it was to abandon his countrey, and his houſe, and the conuerſation of his freindes, and to departe like a baniſhed man into a ſtraunge countrey, and in greate pouerty: and yet for all this he was better pleaſed to accompliſh the will of almightie God, then his owne will, with more perfection then Abraham; who though he departed from his countrey, and kinred to obey God, yet he carried with him a greate multitude of ſeruantes, with much riches, and temporall goods.

3. Thirdly, in the execution he was very punctuall: for he ſtayed not in his bed, to ſleepe out the reſt of his ſleepe, but he forthwith aroſe, and imparting the reuelation to the bleſſed Virgin, they began their iourney, leauing all that they had. And they departed by night, to fullfill their obedience with more perfection, by flying in ſecret: for to this purpoſe the night is more proper.

4. Fourthly, I will ponder with what ioy, and content they trauelled, albeit their iourney was troubleſome and tedious, and deuoide of temporall commodities, which yet they felt not much, thorough the greateneſſe of their interiour alacrity, which relyed vpo two things. 1. In that it was the will of our Lord God, which they helde for their greateſt conſolation. 2. In that they carried with them IESVS, whoſe company was ſufficient to comfort them in any ſolitarineſſe, or abandoning whatſoeuer without diuerting themſelues, to looke back or to procure any other refreſhing, which trauellers vſe to ſeeke after.

Colloquie *O omnipotent God, that gaueſt to theſe thy beloued Saincties ſuch obedience, by their merites, I beſeeche thee, to aſsiſt me, that I may obey thee with ſubiection of my iudgement, with promptneſſe of will, with readineſſe in execution, and with alacrity of harte, onlie to fullfill thy will, relying vpon thy prouidence, that it will haue a care of me, if in this manner I obey thee, Amen.*

THE

THE V. POINT.

FIfthly, I am to consider how they remained in Egipt, vntill the death of the tyrant Herod; which was fiue, or seuen yeares: pōdering the speciall things that hapned in this time.

1. As first, the greate pouerty wherein they liued, sustaining themselues with the labour of their handes, in a poore house, among a straunge, and barbarous people, and yet bearing all this very ioyfully for the two causes aforesaide.

2. From whence proceeded the greate quietnesse that they there had; in such sorte, that they neither desired the death of Herod, nor were afflicted with the delay of their retourne, but remitted all to Gods prouidence,

3. Being also so zealous as they were of the glory of God, they liued there in cōtinuall dolour, for the idolatrye, & perditiō of that natiō: so that of eache of them might be sayed, as S. Peter saied of Lot. when he was in Sodome: *that in sight, and hearing he was iust, dwelling with them who frō day to day vexed the iust soule with vniust workes.* So it is likely, that the sacred Virgin, and S. Ioseph were vexed in spirit for the sinnes of that people, yet alwaies in the middest of them they preserued their purity, and sanctity, shining like lightes of heauen in the middest of that wicked nation. And it is to be beleeued, that the sanctity, modesty, and celestiall conuersation of our blessed Lady the Virgin, and of S. Ioseph, mollified the hartes of that barbarous people, and caused in them admiration, and respect: and some by their example were conuerted to God, and came to fauour thē with almes, and with giftes, which they being poore, accepted for their sustenance. 1. Pet. 2. 8

O happie he, that might be present in this banishment, to accompany, and serue the childe, and the mother. Ayde me (ô my God) with thy grace, that in my exile I may liue with alacrity, conforming myselfe vnto thy will, and giuing good example to such as liue with me, that many by my meanes, may seruethee with perfectiō, Amen, Colloquie

THE XXVIII. MEDITATION.

Of the murder of thy holy Innocents: and of the retourne from Egipt.

THE I. POINT.

FIRST, I am to consider, how king Herod fearing, least that king whom the Sages had spoken of, should depriue him of his kingdome: and perceiuing that he was deluded by them, he cruelly com-

Matt. 2. 16. commaunded to be murdered all the men children that were in Bethleem, and in all the borders thereof, from two yeares old, and vnder.

1. Wherein, is firſt to be conſidered, what an abominable vice is ambition, and the deſier of raigning, and commaunding, from whence enſued ſuch horrible miſcheifes, the cheiſe of all which, was, to deſier to take away the life of Chriſt, vſurpe his kingdome, and to raigne by himſelfe. As alſo how proper it is to ambitious men to be ſuſpitious, and timorous, ſuſpecting leaſt others ſhould depriue them of their greateneſſe, and fearing where there is no neede of feare, as the tyrant Herod was afraide without cauſe: for our Lord Chriſt came not to take away temporall kingdomes, but to giue celeſtiall.

2. Secondly, I will ponder the greate greiſe that our Sauiour Chriſt had being in Egipt: ſeeing from thence the murder of the holy Innocents for his ſake: for it is to be beleeued, that the ſworde which wounded the body of eache one of them, peirced his ſoule with dolour of compaſsion, thorough the exceeding loue wherewith he loued them, ſuffering ſo many martirdomes in his ſpirit, as they altogither ſuffered in body.

Note

Colloquie *O moſt glorious king of Martyrs, Who on this day conquereſt in them, and ſuffereſt with them: haue compaſsion on my Weakeneſſe, and ayde me with thy grace, vanquishing in me all Whatſoeuer is contrary vnto thee, Amen.*

3. Thirdly, I will ponder the greate ſpirituall good, which grewe vnto theſe children by the temporall death which they ſuffered, being aſſured thereby of their eternall ſaluation: and therefore that was a louing prouidence which Chriſt vſed towardes them, albeit with the coſte of the life of their body, which is of leſſe worth then that of the ſoule. And for this reaſon, our Sauiour Chriſt reioiced at that glorious death of his martyrs, by the which they became partakers of ſo glorious, and eternall a life: that being fullfilled heere, which holy Iob ſayeth of almightie God, *Iob. 9. 23.* that he laugheth at the paines of the innocent, becauſe he is recreated with the good that commeth vnto them thereby.

Colloquie *I Would (ô my God) that I might ſuffer for thy ſake, that my paines might be thy laughter, and mirthe, taking me away by death like thoſe children, before malice chaunge my harte, and deciſe alter my ſoule, for I rather deſier to dye, then to liue to offend thee, Amen.* *Sap. 4. 11.*

THE II. POINT.

Matt. 2. 19. AND when Herod was deade, beholde an Angell of our Lord appeared in ſleepe to Ioſeph in Egipt, ſaying: Ariſe, and take the childe, & his mother and goe into the lande of Iſrael, for they are deade that ſought the life of the childe.

1. Heere

1. Heere is first to be considered, how Herod seeking to take away the life of Christ, dyed without compassing his intent, and dyed a dissastrous death, both of body, and soule, for the iustice of almightie God, though it dissembleth for a time, chastizeth in the ende; and though the punishment of the wicked be deferred, yet it commeth at last, and when men leaste thinke, then death seaseth vpon them, when as they pay for all their wickednesse togither: what proffit had Herod by his ambition, and cruelty, and extreame care to preserue his kingdome? for he lost all in one day, and withall lost his soule, bewailing this irremediable losse, as the rest of the damned doe bewaile it, who say: *What hath our pride auailed vs? & the boasting of our riches, what hath it profited vs? all is passed like a shadow, and now in our wickednesse we are consumed, paying the penalty that therefore we deserued.* Sap. 5. 8.

2. Secondly, I will ponder the prouidence of almightie God, in sending presently his Angell to signify this newes to S. Ioseph, and to free him from his exile, commaunding him to retourne to his contrey. O how confirmed was he heereby in the confidence he had in almightie God? and how contented was he to see the care he had of them? From whence I will collect, how securely I may be careless of the successe of myne owne affaires, casting my cares in the handes of God, in the which are my lots, and my times, & my prosperities, and aduersities, he taking it to his charge, to dispose them as shallbe most conuenient for my good. Ps. 30. 16.

O Father, most carefull of thy children, I cast all my cares vpon thee, because thou art so carefull of me. One only desier I haue to serue thee, that thou mayest desier to remedy mee, Amen. Colloquie

3. Thirdly, I will ponder, that aswell in this reuelation, as in the other, the Angell calleth not the blessed Virgin by her name, nor sayeth vnto him, take thy wyfe, and the childe: but *take the childe, and his mother*: to teache vs, that the most glorious name of our blessed Ladye is to be, mother of almightie God: by this name the Angell calleth her, & the Euangelist, & by this name we ought to call her, reuerencing the greatenesse of that name, and reioycing therein. Note.

O mother of God, bee thou happy in this name, and make vs the worthy children of him that holdeth thee for his mother, Amen. Colloquie

THE III. POINT.

IOseph obeying the commaundement of the Angell, departed towardes Israel, and fearing to goe into Iudea, he was warned in his sleepe to goe vnto Nazareth, that it might be fullfilled which was said by the Prophets, Matt. 2. 19.

that Christ shallbee called a Nazarite.

1. Heere is first to be considered, the greife of all the people of that citty, where these Saincles had liued, for their departure from them, thorough the greate taste that they had of their holy conuersation, and for that it is credible that they left many, whom they had conuertcd to the true faith.

2. Secondly, I will ponder how S. Ioseph in all his doubtes had recourse to the remedy of praier, alwaies tourning himselfe vnto God, and how readye God was to heare him, and to free him from his doubtes. I collecting from hence desiers to haue likewise recourse to almightie God in all mine with praier, and confidence. For if I truely desier to be assured of Gods holy will, God will giue me light for to knowe it.

3. Thirdly, I will ponder that name of our Sauiour Christ, Nazarite, which hee tooke of the citty where he was conceiued, and brought vp, and it is as much to say, as holy, or florishing: signifying by this name that he was to be excellently holy, and the holy of holyes, florishing in all kinde of flowers of admirable vertues, and wholely dedicated to almightie God, without hauing any other employment in this mortall life more then in things belonging to his diuine seruice; giuing vs an example of being spirituall Nazarites resplendent in vertue, in imitation of him.

Colloqui'e Num. 6.3. *O most sweete* IESVS, *With all my harte, I desire to imitate thee, to obserue the lawes of the spirituall Nazarites, separating myselfe from whatsoeuer is created, that may make me druncke with disordinate loue, and not touching any deade thing that may defile my soule, nor admitting any razour vpon my heade, that may cut off the high thoughtes, and affections of my spirit, preseruing them all entirely for thy seruice. O most florishing, and most holy Nazarite, ayde me to compasse myne intention, seeing without thy aide, I can neither beginne, nor attaine the desired ende thereof, Amen.*

THE XXIX. MEDITATION.

Of the comming of our Sauiour Christ to the Temple of Hierusalem, and of his remayning there among the Doctors.

THE I. POINT.

Luc. 2. 42. FIrst, I am to consider the custome of S. Ioseph, and of the blessed Virgin with her Sonne, to goe vp euery yeare to the Temple of Hierusalem, to celebrate the Pasche of the Lambe, and with what spirit they went vp all three: 1. S. Ioseph went vp with the spirit

ſpirit of obedience, for that the law obliged men to goe vp three times a yeare to the Temple of Hieruſalem, eſpecially to celebrate the principall Paſche of the Lambe. 2. The bleſſed Virgin (allbeit this law obliged not women) went with S. Ioſeph in a ſpirit of deuotion to celebrate that feaſte, and to glorify almightie God therein. 3. The childe IESVS went with a ſpirit of obedience to his parents, who deſired to carry him with them, but much more with a ſpirit of loue to his celeſtiall Father, to glorify him within his Temple. And all three went with a ſpirit of thankeſgiuing, which was the ende of the law, to giue thankes to almightie God for his benefits receiued; and therefore meruailous was the ſanctity that they ſhewed in this action, greate reuerence at their entrye into the Temple, greate deuotion being therein, and a greate ſpirit in all that they did: for albeit they had a cuſtome to make theſe iourneys, yet they did them not only for cuſtomes ſake, and a litle more, or leſſe, but euery time with a new ſpirit, and an interiour feeling, as if that time had beene the firſt. And heerein I am to imitate theſe Sainctes, endeuouring to obſerue the good cuſtomes of the Church, and to make a cuſtome of all things that are vertues: and yet ſo, that I doe them not only for cuſtome, or becauſe others doe the like, but with that ſpirit which they require. Heere is to be noted, that S. Ioſeph is called the Father of Chriſt, becauſe he was helde for his father.

Exod. 23. 14. Deut. 16. 16.

THE II. POINT.

SEcondly, I am to conſider how the childe IESVS being twelue yeare olde, hauing gone vp to the Temple of Hieruſalem to his parents, when they retourned to Nazareth, he remained in the Temple, and his parents knewe it not: pondering ſome cauſes that he had ſo to doe.

Luc. 2. 43.

1. Firſt, he remained in the Temple, to ſignify how willingly (ſo farre forth as lay in him) he was alwaies in the houſe of his celeſtiall Father, employing himſelfe there in things belonging to his ſeruice, much better then the childe Samuel. And this teſtimony he gaue at twelue yeares olde, when other men begin to haue more perfect vſe of reaſō, to inſtruct vs, how much it importeth to affectionate ourſelues to theſe exerciſes of vertue from our tender youth, according to that of the Prophet Hieremias: *It is good for a man when he beareth the yoke from his youth.*

Thre. 3. 27.

2. Secondly, with diuine prudence he would not aske leaue of his parents to remaine alone in the Temple, that he might take away occcaſion of ſeeming diſobedient, if they denying him, he had not obeyed them; and for that if they ſhould haue remayned with him, it might haue beene an impediment to execute freely what he pretended for the glorye of his

his heauenlye Father: and therefore he determined to leaue them, and say nothing, teaching vs by this example two things of very much importance. 1. How regardlesse he was of the flesh, and how regardlesse we are all to be, of all that concerneth flesh, and blood, and of carnall loue to our parents, freindes, & acquaintance, leauing them, whensoeuer it is necessary to attende more carefully to the businesse of our heauenly Father. And that carnall parents, and freindes may vnderstand, that we are not to remaine with them any longer time, then it is the will of almightie God. 2. That when I presume that my parents, or freindes would hinder mee from accomplishing the will of almightie God, whither it be by ignorance, or good zeale; or thorough malice, or euill zeale, it is better to leaue them, and say nothing, although they greiue, and lament, and reprehend me afterwardes for it, treading all this vnderfoote with a man-like courage, to fullfill the will of almightie God, according to that which is written. *He that sayed to his Father, and to his mother, I knowe you not, and to his bretheren, I knowe you not, these kept thy worde, & obserued thy couenant.* Otherwise our Sauiour Christ will say vnto me, *He that loueth Father, or mother more then me, is not worthy of me.*

Note.

Dent. 33. 9

Matt. 10. 37.

Colloquie

O most sweete childe, I am confounded, to see how I am tyed to flesh, and blood, omitting to doe the will of thy heauenly Father, for feare of displeasing my carnall parents, or freindes. Giue me (o Lord) a man-like hart, to leaue them all for thy loue, choosing rather to obey God, then men, and to contristate the humane spirit, rather then the diuine, Amen.

Act. 4. 19.

Eph. 5. 30.

THE III. POINT.

THirdly, I am to consider how our Lord Christ with that zeale which he had of the saluation of soules, would then make some demonstration of the wisdome, and grace wherewith he was repleniſhed, discouering somewhat thereof to these doctors of the law: the which he did with admirable modesty, humility, discretion, and zeale of the loue of almightie God, manifesting these vertues in a manner accommodated to his age.

1. He shewed modesty in his countenance, and in the grauity of his wordes, and gestures: the which was so greate, that it moued the doctors to admitte him, to dispute with them.

2. Humility, in that being able to be master of all, he entred among them as a disciple, demaunding, and hearing as one that would learne.

3. Discretion, in aunswering meruailously to whatsoeuer they demaunded him: in such sorte that they all admired his prudence.

4. Zeale, in that he ordained all this, not for vaine ostentation of his owne wisdome,

wisdome, but for the glory of almightie God, and good of soules: and especially to confounde the prowde learned men that were there, and to illuminate learned men that were humble, and to open their eyes, that they might knowe that he was already about the worke of their redemption.

O good IESVS, *a childe in yeares, but a man in Wisdome: a lambe in meekenesse, but a Shepheard in discretion, I reioyce to see thee play the Shepheard With this greater flocke, giuing them the pasture of eternall life, fullfilling that Which is Writte n; A litle childe shall feede them: O that I had beene present to heare thy questions, & to enioy thy admirable auns Wers! Repeate them (o Lord) to my harte, that I may enioy the fruite thereof, Amen.* Colloquie Isa. 11. 6.

5. From this consideration, I am likewise to collect a greate desire, to imitate these foure vertues of our Sauiour Christ, confounding myselfe in his presence for the want I haue of them: especially to see myne owne litle modesty, and humility: and that in wordes, and gestures I would make demonstration of more knowledge then I haue; and that being ignorant, I disdaine to learne what I knowe not, and presume to teache others what I haue not learned.

THE IIII. POINT.

FOurthly, is to be considered, what this most blessed childe might doe those three dayes, that he was in the Temple without his parents; ponring. 1. How beside the time that he spent with the Doctors, the rest he might spende in perpetuall watching, and praier before the eternall Father, for the saluation of the worlde, and of the people that entred therein. 2. It is also to be beleeued, that he remained there in the night, taking the grounde for his bed, and some benche for his bolster: and that he did eate of such almes as were giuen him, or passed the time without eating: for of all these temporall matters he made but small reckoning. It is likewise certaine, that it was a greate torment vnto him, to see the vnreuerence of some that entred there, and the sinnes that they there committed, for he had then so feruent a zeale, as when S. Iohn testifyed of him that of the Psalme: *The zeale of thy house hath eaten me,* although at that time he dissembled it. Out of all this I will collect affections, and resolutions of imitation in that, wherein I ought to imitate him, and to be compassionate of his pouerty and solitarinesse, albeit he made small reckoning of his earthly parents, being in the house of his celestiall Father. Note. Ioan. 2. 17.

THE XXX. MEDITATION.

Of what the bleſſed Virgin did, when ſhee ſawe ſhee had loſt her Sonne, vntill ſhee founde him.

THE I. POINT.

Luc. 2 43. &c. SAinct Ioſeph, and the bleſſed Virgin hauing trauelled a dayes iourney from Hieruſalem, on their way to Nazareth, eache thinking that the childe had beene with the other (for they went in ſeuerall companyes) at night in their Inne they miſſed the childe, and ſeeking him among their kinsfolke, and aquaintance they founde him not. Wherein I am to ponder he intention of almightie God, in willing to afflict theſe Sainctes without any fault of theirs, and vpon the occaſion of a good worke which they did to honour him & in a thing which might moſt of all greiue them, which was the loſſe of ſuch a childe. All which he contriued to exerciſe them in patience, humility, and feruorous diligence, & in other vertues that were reſplendent in the bleſſed Virgin, and in S. Ioſeph in this caſe for our example.

1. Their patience was reſplendent in that they were not troubled, nor loſt the tranquillitie of their ſoule, nor complained of our Lord, but endured this loſſe with yelding to Gods ordination, though it was an exeeeding greate loſſe.

2. Their humility, in that like good people they feared a faulte, or a negligence where none was, or at leaſt they attributed this to their owne indignity: they feared leaſt our Lord would already leaue them, and followe ſome other courſe of life, or leaſt themſelues had omitted their dutie in looking after him, and they confeſſed themſelues to be vnworthy of his company.

3. Their diligence, in that they went forthwith to ſeeke him, full of carefullneſſe, and paine to comply with their obligation, and for that loue ſollicited them; and though they ſought him among their kinsfolke, & aquaintance, yet for all this they founde him not; for if Chriſt would haue beene with any of his kinsfolke, he would ſooneſt haue beene with his mother.

4. To theſe three things was addeth the fourth of feruent, and long praier. And eſpecially I will ponder what a ſad night that was to the B. Virgin, how ſolitary ſhe was without her Sonne, and how ſhe ſpent it wholy in meditating, and mourning like a doue, praying with greate zeale, and beſeeching the eternall Father, not ſo ſoone to depriue her of

th:

the care of her Sonne, but to looke after him whereſoeuer he was, and not long to deferre the reſtoring him againe.

O Soueraigne Virgin, thou art entred into a perillous ſea, there is no remedy for thee but to pray: the loſſe of thy beloued hath beene to thee a bitter, and tempeſtuous ſea: the waues of ſorrow haue entred into thy harte, and afflicted it with many cares, the darkeneſſe of night hath ſtopped thy paſſage, and thou art as is were ouerwhelmed in the depth of diſcomfort; thou findeſt no eaſe vpon earth, and therefore with the cables of praier, thou doeſt preſently caſt forth the anchor of thy hope into heauen, hoping for remedy from thence, and thy hope ſhall not be deceiued: for the heauenly pilot, who is thy Father, knoweth not how leaue, nor abandon, nor forſaketh he for euer thoſe that hope in him. Colloquie

5. With this ſucceſſe, and the cauſe thereof, I am to lift vp vp my ſpirit to conſider the myſtery that it ſignifyeth: pondering, how our Lord God many times abſenteth, and hideth himſelfe from men, they not knowing, nor perceiuing it, acording to that of holy Iob: *If he come to me, I ſhall not ſee him, and if he departe from me I ſhall not vnderſtand, allthough I ſhall be ſimple, the ſelſame my ſoule ſhall be ignorant of.* And this ignorance vſeth to laſt all day, vntill it be diſcouered at night, as in this caſe it happened to our B. Ladye the Virgin, & to S. Ioſeph; and it happeneth diuerſe wayes. Iob. 9. 14. & 21.

6. Firſt, it happened thorough hidden mortall ſinne, being committed with culpable ignorance, or by the illuſion of the diuell vnder the cloake of vertue. And then almightie God abſenteth himſelfe, man not knowing it: and this ignoraunce vſeth ſometimes to laſt the whole day of this life, vntill the night of death, when man thinking he hath almightie God, findeth himſelfe without him: whereupon ſayeth the wiſeman: *There is a way that ſeemeth right vnto a man, and the ende thereof leadeth vnto death.* And this abſence is moſt terrible, becauſe after it, followeth the eternall; and therefore I am to beſeeche our Lord not to abſent himſelfe from me in this manner, and to ſay vnto him with Dauid: *Cleanſe me (o Lord) from my hidden ſinnes, and call not to minde myne ignorances.* Prou. 16. 25. Pſa. 18. 13 & 24. 7.

7. Other times it happeneth thorough a ſecret pride, and vaine-glory, the which conſumeth ſubſtantiall deuotion, and depriueth the ſoule of the fauorable preſence of almightie God: but this is not knowen during the day of proſperity, for vaine-glory vſeth to put a reliſh vpon good things: but the night of aduerſity, and humiliation comming, man beginneth to perceiue the abſence of almightie God, and the want of true vertue, and findeth himſelfe diſconforted, and puſillanimous.

8. Sometimes againe it happeneth thorough the ſecret prouidence of our Lord God, who abſenteth himſelfe, and depriueth vs of ſenſible deuotion to exerciſe vs in humilitye; and this vſeth to happen vpon ſolem-

ſolemne feſtiuall dayes, and in the exerciſes of good exteriour workes: & allbeit we ſometimes perceiue not this during our exteriour imploiment, yet we afterwardes perceiue it in our recollectedneſſe. In this caſe, it is alwaies moſt ſecure to preſume, that this abſence is thorough my ſinnes, and in chaſtiſement of my negligences, and omiſsions, albeit I knowe them not, ſaying by the royall Prophet Dauid: *Before I was humbled I ſinned; and thou in thy truth didſt humble me,* becauſe iuſtly for my ſinnes I merited this humiliation. But yet all this not withſtanding, I am to beleeue, that when I want the grace of deuotion, and the fauorable viſitations of almightie God, whither it be thorough my fault, or no, that all happeneth by the diſpoſing of Gods prouidence, for my greater good, according to that of the Prophet Dauid: *It is good for me, that thou haſt humbled me, that I may learne thy iuſtifications.*

Pſ. 118. 67. 75.

Pſal. 118. 71.

In all theſe caſes, I am to exerciſe thoſe foure vertues which were reſplendent in the bleſſed Virgin, and in S. Ioſeph, laying deepe rootes in humility, arming myſelfe with patience, animating myſelfe to ſeeke God with diligence, and ſoliciting him with feruent praiers: for it is written, *Aske, and it ſhall be giuen you, ſeeke, and you ſhall finde.*

Luc. 11. 9.

Colloquie

O ſweete IESVS *that ſpakeſt generally to all, whoſoeuer ſeeketh, ſhall finde: graunt me ſuch feruour in asking thy ſight, that I may obtaine it: and ayde me to ſeeke in ſuch ſorte, that I may finde thee, for euer, and euer, Amen.*

THE II. POINT.

Luc. 2. 46.

THe next day in the morning S. Ioſeph, and the bleſſed Virgin retourned to Hieruſalem, to ſeeke the childe IESVS, and the third day entring
" into the Temple, they founde him ſitting in the middes of the doctors, hea-
" ring them, & asking them: at the which they meruailed greately.
" Vpon this pointe I am often to conſider the time, and place where the bleſſed Virgin founde the childe: the company, and buſineſſe wherein he was employed: and the ioy that ſhe had when ſhe ſawe him: collecting out of all this the ſpirit included therein.

1. Firſt the time was the third day after he was loſt, in the which time the ſacred Virgin ſuffered ſo many howers (litle more, or leſſe) of affliction, and deſolateneſſe, as ſhe did, from the paſsion to the reſurrectiō, wherein he appeared vnto her liuely, & glorious. And the miſtery heereof is, to ſignify vnto vs, that whē the ſoule looſeth almightie God, & the grace of deuotion, it findeth him not preſently: rather he vſeth to hide himſelfe for ſome time, either to chaſtiſe it for hauing loſt him, if it were in faulr: or to exerciſe it in patience, & humility: and that with this delay, its care, and diligence to ſeeke him

him may encreaſe, and that it may be made worthy to finde him more ſpeedily, and with more abundance of grace. And this is ſignifyed by the number of three dayes, to encourage our hope that we be not diſmayed, by thinking that our remedy ſhallbe long deferred, according to that ſaying of the iuſt in affliction: *After two dayes he will reuiue vs, and the third day he will raiſe vs vp againe, and we ſhall liue in his preſence.* Oſee 6. myſticè.

2. Secondly, the place where he was founde, was the temple, and houſe of God, which is the houſe of praier, and of recollection, dedicated to the worſhip, and workes of diuine ſeruice: to ſignify that our Lord Chriſt is not founde in fleſh, and blood, nor among the pamperings, and vanities of the worlde, but within the Catholike Church, and within the liuing temple of our hart, making it a houſe of praier, and exerciſing it in exerciſes of ſanctity. For heerevpon it is ſayed in the booke of Canticles, that the ſpouſe founde not her beloued (which is almightie God) in the bed, and quietneſſe of the pampering of the fleſhe; nor in the ſtreetes and places of the trafficke of the worlde, but in the renunciation of all this: leauing the comfort of the creatures to finde out the Creator. Therefore (ô my Soule) looke where thou ſeekeſt almightie God, if thou haſt a deſier to finde him; for as holy Iob ſaieth: *He is not founde in the lãde of thoſe that liue ſweetly at their eaſe.* Cant. 3. 1. Iob 28. 13

3. Thirdly, I am to ponder what company he was in, and what he did at ſuch time as the Virgin entred into the temple: for by ſpeciall prouidence he was then in the middes of the Doctors, hearing them, and asking them: that ſhe might thereby vnderſtand the cauſe why he left her, and remained in the temple; and that I may vnderſtand our Sauiour Chriſt is founde among the Doctors of the Church, who by their teaching, and direction are a meanes to finde him: and that they might vnderſtand, that Chriſt is in the middes of them, hearing what they ſpeake, and teache, to chaſtiſe them if they ſpeake euill, and likewiſe to ayde them to ſpeake well, if thorough their fault he be not diuerted. Cat. 3. 3. 4

4. Fourthly, I will ponder the greate ioy of our bleſſed Lady the Virgin, when ſhe ſaw her Sonne, and found whom ſhe had loſt, and ſought with ſuch ſorrowe. She ſeemed that this third daye ſhe was raiſed from death to life; and as Anna the mother of Tobias who bewayled the abſence of her Sonne with remedileſſe teares, when ſhe ſaw him, wept for pure ioy: ſo it is to be beleeued that her ioy was in all full meaſure as her paine, that being fullfilled of the Prophet Dauid: *According to the multitude of my dolours in my hart, thy conſolations haue gladded my ſoule.* Tob. 10. 4 Pſ. 93. 19

O *Soueraigne Virgin, I reioce at the ioy that thou hadſt at this hower at the ſight of thy Sonne. Hope deferred afflicted thy ſoule, but the fullfilling of thy deſier,* Colloquie Pro. 3 12

ſier, Was vnto thee a tree of life, finding him that is the tree of life vnto all. Obtaine for me (moſt bleſſed Virgin) that I may ſo ſeeke him, that I may finde him, that I may enioy the life that proceedeth from that tree, Amen.

5. But withall I will ponder the modeſty wherewith the bleſſed Virgin accõpanied this ioy: for albeit ſhe ſaw her Sonne in the middes of the Doctors with the admiration and aſtoniſhment of all, yet ſhe vſed not ſuch geſtures, and behauionr as other women vſe to doe, boaſting to haue ſuch children: but wondering to ſee him there, ſhe reuerenced what ſhe ſaw, whereby ſhe teacheth vs to conioine togither modeſty, and alacrity, according to the ſaying of S. Paul: *Reioice in our Lord alwaies, againe I ſay reioice; let your modeſtie be knowen to all men; our Lord is nigh.* As if he ſhould ſay: ſo reioice that you looſe not modeſty, for our Lord is neere you and beholdeth you, and in his preſence there ought to be no immodeſt ioy.

Phil. 4. 4

THE III. POINT.

THE bleſſed Virgin ſeeing her Sonne, ſayed vnto him with an amorous complaining: Sonne, why haſt thou ſo donne to vs? beholde thy Father, and I, ſorrowing did ſeeke thee. All theſe wordes are full of myſterie, and therefore it ſhall not be amiſſe to conſider well eache one by itſelfe.

1. Firſt, we are to conſider that worde: *Fili cur feciſti nobis ſic?* Sonne, why haſt thou ſo donne to vs? Whereby her intention was not to aske, or demaunde of him the cauſe of what he had donne, for this had beene an inexcuſable curioſity: but only to declare the greife of her hart: & therfore holy men vſe this manner of ſpeaking to our Lord when they are afflicted, and it is a manner of praier, wherein quietly they aske a remedy of their affliction. For on the one ſide, they attribute their affliction to his diuine prouidence, who ordained, or permitted it for their good: and on the other ſide they confeſſe that to him it belongeth to remedy, and preuent it. In this manner I may pray, ſaying ſometimes to our Lord with Iob: *Why haſt thou ſet me contrarie to thee, and I am become burdenous to myſelfe? Why doeſt thou not take away my ſinne, and why doeſt thou not take away mine iniquitie? Why hideſt thou thy face, and thinkeſt me thine enemie?* Other ſometimes, I may ſay with our Sauiour Chriſt himſelfe nayled on the Croſſe, *My God, my God, why haſt thou forſaken me?* Neither was it without a myſterie, that the bleſſed Virgin ſayed not. *Sonne, why haſt thou donne ſo to me?* but *to vs?* for it is the property of holy people, when they ſuffer any neceſsity that is common to many, not to complaine of their owne hurt only, nor to aske remedy for themſelues alone, but to to greiue for the hurt

Iob 7. 20
Iob 13. 24
Pſa. 21. 1 &c.
Matt. 27. 46.
Luc. 2. 48
Note.

hurt of all, and to aske remedy for all: for charitye seeketh not only its owne good, but the good of many, saying with the royall Prophet: *Why turnest thou away thy face from vs, and forgettest our powerte, and our tribulation?* But in these plaintes wee are to endeauour not to loose our loue, and confidence in almightie God; and therefore we are to ioyne therewithall, some worde to discouer this, as the blessed Virgin vsed this worde, Sonne; and our Sauiour Christ vpon the Crosse this worde, *My God, my God*, which are wordes of confidence, and loue. Ps. 43.24

2. Secondly, I am to ponder that worde, *Pater tuus, & ego.* Thy Father and I: wherein is resplendent the humillity of the blessed Virgin, not only in naming Sainct Ioseph before herselfe, for the respect she had of him; but also in calling him before all, the Father of Christ, whereby they might imagine that he was conceiued by the worke of man; which was to her owne humilliation; but the sacred Virgin being humble, more esteemed her husbands honour then her owne, in giuing him so honorable a name, teaching vs by her example how to honour our neighbours, though it be to the impairing of ourselues. Note

3. Thirdly, I am to ponder that worde, *Dolentes quærebamus te*; Sorrowing did seeke thee. Wherein we are aduised to seeke almightie God with sorrow proceeding from loue such as was the sorrow of the blessed Virgin: for true loue causeth all theses effectes; to witte sorrow and teares for the absence of its beloued: purity of intention in seeking him with sincerity, not for its owne interest, or sensible pleasure, but to be ioyned vnto him: diligence in all the meanes, and exercises ordained to finde him: with perseuerance in them, vntill it compasse its intent, according to that of the Prophet Dauid: *Seeke our Lord, and be confirmed* in him, *seeke alwaies his face.* And to that of the Prophet Isaias: If you seeke our Lord, seeke him well, that is seeke him in truthe, as such a Lord deserueth to be sought, and you shall finde him; for he hath saide: *You shall seeke me, and you shall finde me, when you seeke me with all your harte.* And if I finde him not, it is because I faile in some of these things, and therefore making reflexion vpon them, I will consider which of them it is, to amend myselfe, and to procure it. Psa. 41.4 Sap 1.1. Ps.104.9 Isa.21.12 Ier.29.13

4. Finally I am to ponder the breuity, and succinctenesse of the blessed Virgins speeches; not only excusing superfluous wordes, but also smothering in silence some that might seeme necessary to declare her minde more amply, and ciphering them all vnder that shorte worde, *Sic*, why hast thou so donne? wherein is confirmed the care of our blessed Ladye to keepe her tongue, and to measure her wordes; as at other times hath beene pondered: but at this time somewhat more especially. For that she declared Note

how she had mortified, and restrained the violence of speaking, which in such cases issueth from the hearte.

THE IIII. POINT.

Luc. 2. 49 TO this Question of the Virgin, our Sauiour Christ aunsweared. *What is it that you sought me? did you not knowe that I must be about those things that are my Fathers.*

1. This aunswere was no lesse graue, and admirable, then any of those which this our Lord made to the demaundes of the Doctors: and therefore it is to be pondered, as giuen by the infinite wisdome of allmightie God. And first, I will ponder that worde, *Quid est, quod me quærebatis?* What is it that you sought me? or for what cause? which worde at the first veiwe seemeth dry, harshe, sharpe, and reprehensiue, as if he should haue sayed: wherefore sought you me with such sorrow, seeing I being what I am could not be lost? And this he sayed, that it might be vnderstood, that he was more then man: and that the blessed Virgin might make demonstration of her heroycall patience, and humillity, silently suffering this distastfull aunswere, and reuerencing it with greate reuerence, and loue. And by the waye our Lord Christ teacheth vs, that such as gouerne religious persons that are desirous of perfection, they are sometimes to exercite the with sharpe aunswers, and with reprehending them, when there is no cause, to discouer what humillity, and patience they haue, and to make proffit thereof: for to be silent when I am reprehended for a faulte it is not much, seeing myne owne conscience also reprehendeth me: but to be silent when my conscience excuseth me, is a token of an heroycall vertue.

Ex D. Ioã. Clim gradu. 4

2. Secondly, I will ponder the worde which he sayed: *Did you not knowe that I must be about those things that are my Fathers?* As if he had sayed, seeing you knowe me, and knowe who I am, you likewise knowe that I am to be about those things that pertaine to the honour of my heauenly Father, for I haue no Father on earth. Wherein our Lord Christ taught vs, that his whole businesse, and imployment was wholly to attend to the seruice of his celestiall Father, without diuerting to any other thing, confirming that which afterward hee sayed, that he descended from heauen not to doe his owne will, but the will of him that sent him: and that he must worke the workes of him that sent him, whiles it was day. In imitation of this our Lord, I am to endeauour that my whole imployment be not in the things of this worlde, not of flesh, nor of selfe loue, but in the things which are of God, and for God, confounding myselfe to see how I haue liued from obseruing this aduise, employing myselfe wholely in

Ioan. 6. 38

Ioan. 9. 4

my

myne owne busineſſe, and careleſſe of Gods.

O good IESVS, ſeeing thou waſt ſo ſtedfaſtly ſet about the things that were thy Fathers, that thou heldeſt it for a rule, that ſuch as knewe thee, ſhould finde thee imployed therein: Ayde me, (I beſeeche thee, that I may neuer finde myſelfe without them, employing myſelfe in louing, and accomplishing them. It is iuſt (ô Lord) that my memory, vnderſtanding and will, my ſenſes, and all that I am, ſhould be employed alwayes in thee, and in that which concerneth thy honour, ſeeing thou alwaies employeſt thyſelfe to my proffit. Colloquie

THE V. POINT.

1. FIfthly, I will cõſider how hauing ſayed thus, without more replying, che childe retourned with his mother, and with S. Ioſeph to Nazareth. And it is to be beleeued that by the way, the bleſſed Virgin would aske him of all that had paſſed thoſe three dayes, and that the childe made relation thereof vnto her. And ſhe (as S. Luke ſaide) preſerued, and kept all theſe things in her harte, recording, ruminating, and pondering them to her greate conſolation, and proffit. From whence I will learne to recollect in my memory whatſoeuer almightie God ſhall teache me, to make my proffit thereof. For otherwiſe that of the Prophet will happen vnto me, that eating much, I ſhall alwaies be weake; and gathering togither greate riches, I ſhall allwayes be poore, becauſe I caſt them into a broken ſacke. Note *Luc. 2. 51* *Agga. 1. 6*

2. Finally, I will ponder how wary, and circumſpect the bleſſed Virgin was from thenceforth not to looſe the ſight of her Sonne, being afraide by what was paſſed, leaſte ſuch another chaunce ſhould happen. And the like circumſpection ought I to haue not to looſe Chriſt, nor his giftes, taking my aduiſe from what hath happened before times.

O moſt ſacred Virgin, I reioice at thy ioy when thou foundeſt thy Sonne, and at thy gladneſſe to haue him alwayes in thy company; ayde me, that I may neuer looſe him, nor neuer departe from him vntill with thee I enioy him in his eternall glorie, Amen. Colloquie

THE XXXI. MEDITATION.

Of the life that our Sauiour Chriſt ledde in Nazareth vntill he was thirty yeares olde.

THE I. POINT.

1. I Am firſt to conſider how our Sauiour Chriſt all this time (according to S. Luke) *Proficiebat ſapientia, ætate, & gratia apud Deum, & homines* *Luc. 2. 52.*

As he grew in age, so also he increased in wisdome, and grace before God, and before men. Concerning which I am first to ponder, how although our Lord Christ from the first instant of his conception, was so full of immense wisdome, and sanctity, that he could not increase therein, yet he increased in the exercises thereof, giuing daily greater demonstrations of knowledge, and vertue, of wisdome, and sanctity: like the Sunne, which though in itselfe it increaseth not, yet the light that proceedeth
Gen. 8. 11 from it, when it riseth in the morning, goeth alwayes increasing vntill it be midday: This our Lord disposed of, to teache vs by his example,
Ps. 73 23 what a desier he hath that his children should daily increase, and proffit in vertue. For betweene the sonnes of the terrestriall Adam, and those of the celestiall Adam, there is this difference; that they from their youth vpward, are inclined to euill; as they increase in yeares, they increase in vices, that of the Prophet Dauid being fullfilled in them. *The pride of those that abhorre thee, doth alwaies increase.* But these (as the Prophet
Thren. 3. 27. Hieremy saieth) from their youth vpwardes carry the yoke of Gods law, and exalt themselues aboue themselues: for as they encrease in yeares, they encrease in vertues, exalting dayly their spirit aboue themselues,
Phil. 3. 13 and aboue what they before had, that forgetting things passed, they may extend themselues to other things that are greater, vntill they arriue to
Pro. 4. 18 perfection. This so singular a fauour, our Sauiour Christ did to his blessed Mother, and to his fore-runner S. Iohn, as hath beene saide: and this he hath donne to other notable Sainctes, who from their infancy began to serue almightie God, and proceeded forward like the light of the morning, encreasing vntill perfect day.

2. But particularising this more amply, I may likewise consider diuerse sortes of mē that begin to serue almighty God either in their childehood, or in some other parte of their age. Some there are that in steede of going forward turne backe, leauing off the vertuous life that they began: of whom our Sauiour Christ sayed: *No man putting his hand to the*
Luc. 9. 62 *plough, and looking backe, is apt for the kingdome of God:* and then consequētly he must be apt for hell. And therefore I am to tremble at turning backe in this manner, taking warning, as our Lord Christ counselled, by Lots
Luc. 17. 32. wife, who turning backe to looke vpon Sodome, from whence she had departed, was turned into a statue of salt, & into a mark-stone to terrify those that prosecute not the waye of vertue. Others there are that begin with feruent zeale, and in steede of encreasing therein they decrease, either omitting some vertuous exercises, or the feruency of zeale wherewith they did
Apoc. 2. 4 them. And these, albeit they be iust, yet they are in greate daunger of destruction, like that Bishop whom our Sauiour Christ praised for his

good

good life, but yet he had a fewe things against him, for that he had left his first charity, that is, that feruour of charity which he vsed to haue. And then he addeth: *Be mindefull therefore from whence thou art fallen, and doe penance, and doe the first workes: but if not,* I will come to take an account of thee, and will depriue thee of the dignity thou hast: as if he should saye: take heede, for to loose thy feruour, is to fall from high to low, which if thou repairest not, thou deseruest not to be in so high place as I haue placed thee. There be others that begin, and goe forward slowely, without desier of encreasing, or passing farther, and these albeit outwardly they seeme not to empaire, yet inwardly they turne ordinarily backe, and will altogither shrinke: for (as the holy Fathers say) in the way to heauen, there is no stopping, but either to goe forward, or turne backe ward.

D Bern. epist. 91

D. Greg. l. 1 in 1. Reg. 2

D. Aug. ser. 15. de verbis Apost. & alij.

3. Finally there are others, who assoone as they beginne, with the ayde of our Lord (as the Prophet Dauid sayeth) resolue in their harte to goe forward euer encreasing, so long as they liue in this valley of teares: and the celestiall law giuer helping them with his copious benediction, they fullfill their resolutions ascending from vertue to vertue, vntill they see the God of Gods in Sion. And these are the true imitatours of Christ IESVS, whom it is reason that I should imitate, confounding myselfe at those many times that I haue turned backe in the way of vertue, or that I haue fallen from the first feruency that I began with, or that I haue walked on in a luke-warme, life as if I had beene tired: encouraging myselfe from hence forward greately to encrease in zeale saying to our Sauiour Christ.

Psa. 83. 6

O Sun of iustice, illustrate, and inflame my soule in such sorte, that her pathes may be like the light of the morning, which goeth on, and encreaseth till it be perfect day. O soueraigne law-giuer, giue me thyne aboundant benediction, that as thou desirest, I may encrease in vertue and sanctity, ascending from one degree to another, vntill I clearely beholde thee in thy celestiall Sion, Worlde without ende, Amen.

Colloquie

Pro. 4. 18

THE II. POINT.

SEcondly, I am to consider before what persons, and in what things our Lord Christ encreased, in the manner afore saide.

First, the Euangelist Sainct Luke sayeth, that *he encreased before God, and before men*, teaching vs by his example to auoyde two vicious extreames. The one is, of zealous indiscrete persons, who presume to encrease before God only, making no accoũpt of men, nor of their edificatiõ, or dis-edificatiõ, or scãdall not remẽbring that he that loueth almighty God, ought

Rō. 15. 19 ought likewise to loue his neighbour: and that he so ought to seeke his owne proffit, that it be not to the hurt of others attending (as Sainct Paul sayeth) to the edification of all. Another extreame is of hipocrites, such as faine zeale, who lay all their care in encreasing before men, doing whatsoeuer may helpe them to encrease in opinion of sanctity before them, Psa. 83. 6 without attending to the true augmentation, which the Prophet Dauid calleth augmentation in the harte. But Christ our Lord by his example teacheth vs, to embrace both, not permitting the one to preiudice the other, prepōsing first, the encreasing before almightie God with true encreasing Rō. 12. 17 in his eyes: and secondly encreasing before men, doing likewise (as S. Paul 2. Cor. 8. 21. saieth) that which is good before them, not that they may honor, or praise vs, but that they may glorifye almightie God, and may be edified, and proffited. And if doing what for my parte I ought to doe, some thorough their owne faulte be dis-edifyed, or scandalized, yet for all this I will not cease to encrease before God, and before those that are wise, and holy, and deserue the name of men.

2. Secondly, S. Luke sayeth, that *Christ our Lord encreased in Wisdome, and grace*: for in these two things true augmentation ought to consist. 1. In wisdome, and in the actes proceeding from her, which are meditation, Coloss. 4. 3. and contemplation of celestiall things: prudence, and discretion in actions, and affaires: the estimation of all things in that degree which may merit, much esteeming eternall thinges, and temporall thinges but litle: and cōsequently so speaking thereof, that our wordes may be salted with this wisdome. 2. We are to encrease in grace, and in the actes of vertues that make vs gracious, and holy before almig htie God, and amiable bēfore men: in the which our Sauiour Christ did exercise himselfe at this time: such are the heroycall actes of the loue of God, of the feruent zeale of his glory and of the saluatiō of soules: a vehement dolour for the offēces dōne Isa. 42. 1 aginst God, and for the soules that perish, and continuall praier that they perish not. Heerein he was so gratious, and pleasing to almightie God, that (as he himselfe sayeth by the Prophet Isaias) his spirit reioiced in him. Besides this he edified men with rare examples of modesty, humillity, patience, meekenesse, and subiection; for the which he was pleasing to those Isa. 42. 1 persons with whom he conuersed. For (as the same Prophet Isaias sayeth) Matt. 12. 19. his couersation was neither sad, nor harshe, nor turbulent, nor offensiue, not distastefull to others.

Colloquie *O most sweete IESVS, seing thou art full of Wisdome, and grace, and that from thy fullnesse the iust receiue augmentation both in the one, and in the other; replenish me abundantly With both, and ayde me dailie to encrease in them, Amē.*

3. Lastly, to animate myselfe I will ponder, how the most holy Virgin

gin made her proffit of these two examples of her Sonne: for contemplating them, she also in imitation of him encreased in wisdome, and grace before almightie God, and before men; our Sauiour Christ reioicing to beholde the holy emulation that his mother had of him.

O most blessed mother, ayde me with thy intercession, that I may encrease as thou encreasedst, imitating him whom thou didst imitate, Colloquio

THE III. POINT.

THirdly, I will consider how in all this time our Sauiour Christ (as the same Euangelist sayeth) was subiect to his mother, and S. Ioseph, obeying them in all that they commaunded him. *Luc. 2. 51.*

1. Heere I am to ponder, who it is that obeyeth, and subiecteth himselfe: to whom: in what things: and in what manner. He that obeyeth, is almightie God Infinite, the Creatour, and supreame gouernour of the worlde, vnto whom all are obliged to obey, and to be subiect. And albeit it was not much that as man he should obey his eternall Father, yet it is admirable, that he should subiect himselfe to obey his mother, and a poore artificer; the Creator subiecting himselfe to the creatures, the Lord to his seruaunts, and the king to his vassalls: wherewith I may confounde myne owne pride, and rebellion.

O vile Worme, why doest not thou subiect thyselfe to man for God, seeing God subiecteth himselfe to man for thee? If God obeyeth the voice of a man, why doest not thou wretched man obey the voice of Gods? O Sun of iustice, that mouedst thy selfe, and stayedst at the voice of these two persons, to whom for my loue thou diddest subiect thyselfe, graunt me that I may subiect myselfe to those whom thou hast left me in thy place, delighting to denye myne owne will, to accomplish theirs, Amen. Colloquio *Iosue 10. 12. 13.*

2. Then will I ponder the things wherein he obeyed, that is to say: in such base things as are vsed to be donne in the house of a poore carpenter, and in that manner that children vse to serue in the house of their parents, when they are poore. And this did our Sauiour Christ with greate humility, and punctuallity, with meruailous promptnesse, and alacrity, and with all that perfection that perfect obedience requireth: the which equally embraceth greate, and litle, easy, and difficult, honorable, and contemptible. For seeing that God himselfe humbled himselfe to be obedient in things that were so base, all things in its estimation are very high, and esteemeth nothing base in the house of God, if he commaundeth it: for if God commanndeth, it is sufficient to make honorable the execution thereof, as S. Raphael helde it for an high honour, to serue Tobias in things very *Tob. 5. 15. & 20.*

very baſe, becauſe God commaunded it. From whence I will collect that the excellency of ſpirituall life conſiſteth not ſo much in doing workes of themſelues very glorious, ſuch as are, to peache, to gouerne, to teache, as in doing thoſe workes that God commaundeth, though of themſelues they be baſe, but yet after an excellent manner: that is, with much loue of God, with a pure intention of his glory, with greate promptneſſe, and alacrity of hart, and a feruent deſier in all theſe things to pleaſe him. And in this ſence it is that the wiſeman ſayeth; that we ſhould endeuour to excell in all our workes, doing them in ſuch ſorte, that in the eyes of almightie God they may be very excellent. And ſo Chriſt our Lord, as touching the manner of working with a ſpirit of ſanctity, was no leſſe excellent in the worke of ſawyng, then in the worke of preaching, or doing ſome miracle. And our bleſſed Lady the Virgin, ſhewed no leſſe the excellency of her ſanctity when ſhe ſpun, then when ſhe ſerued her Sonne, or ſuffered any thing for his ſake. And heerein I am to imitate our Sauiour Chriſt, and his bleſſed mother, if by the ſhorteſt way I would attaine to greateſt perfection.

Eccl. 33. 23.

Note.

THE IIII. POINT.

1. FOurthly, I will conſider how Chriſt our Lord vntill he was thirtie yeares olde, exercized, the trade of a carpenter: as may be collected from the ſpeeche of thoſe of his owne countrey, according to the reporte of S. Marke the Euangeliſt: *Is not this the Carpenter, the Sonne of Marie?* Heere I will ponder the cauſes that our Sauiour Chriſt had to chooſe this trade of life, and to continue it euen till after the deathe of S. Ioſeph (if it be true that he dyed before Chriſt had attained to thirty yeares of age.) The firſt was, to auoyde idleneſſe, and to giue vs an example of labouring, and being euer employed: for idleneſſe (as the wiſeman ſayeth) is the originall of all miſcheeiſe.

2. The ſecond was, of his owne free will to ſubiect himſelfe to the malediction that almightie God impoſed vpon Adam, when he ſayed vnto him: *In the ſwette of thy browe thou ſhalt eate thy breade.* And therefore all this time, he gained his meate with the labour of his handes: from whence S. Paul, and other Sainctes tooke example of labouring, to eate of their owne labours.

3. The third was, to exerciſe humility, employing himſelfe in a vile, and contemptible occupation; for Chriſt our Lord in the iudgement of the worlde, and of his owne countrymen, did not vſe this occupation of his owne will (as ſome noble, & wiſe gentlemen vſe to learne ſome mechanicall

nicall trade for their pleasure) but of meere necessity, and to get his meate; and so he was then treated by gentlemen, and those of the principall sorte, as at this day such mechanicall artificers are treated. Out of all this, collecte affections of admiration, and imitation, pondering aswell the spirit wherewith our Sauiour Christ exercized this office, labouring with the body, and praying with the hart, to imitate him when I shall labour in any bodily workes: as did those valiaunt souldiours the Machabees, of whom the scripture sayeth, that they fought with their handes, and prayed with their hartes, and therefore obtained a glorious victory. For (as Augustine sayed in a tract that he wrotte heereof to certaine monkes) *It standeth well together, when the hande laboureth, & the hart, and the tongue prayeth.*

THE V. POINT.

1. FIfthly, I will consider how our Sauiour Christ containing in himselfe the treasures of the wisdome, and knowledge of almightie God, and all the graces, and giftes, and power to doe miracles that before hath beene recounted, yet during all this time of thirty yeares, he would giue a rare example of humility: couering all this with extraordinary silence, without either preaching, or teaching, or comming to the disputations, and assemblies of the learned, nor to the schooles, and vniuersities; as is collected from what the Iewes sayed of him. *How doth this man knowe letters, whereas he hath not learned?* From whence it arose, that some of his countryemen helde him in their opinion for an idiot. And therefore when they sawe, that he began to preache, S. Marke noteth, that they would haue layed handes vpon him, saying: *Quoniam in furorem versus est.* That he was become mad or frantike, or possessed with some deuill, not being able to beleeue that such wordes, and workes could proceede from a man, whome they had allwayes knowen exercise the base trade of a carpenter.

2. By this so rare an example, I may learne silently to couer my giftes, and talents, when there is no neede to publish them for the glory of almightie God. As also not lightly to beleeue myselfe, in seeking before my time to manifest my owne things to honour myselfe, delighting rather not to be knowne, or to be helde for an ignorant foole, if God shal so permitte it. And finally to laye deepe rootes in humility, and silence, seeing thorough all this my redeemer was willing to passe, who hauing greate care of the saluation of soules, represed this desier, keeping silence for so long a time: for though he might haue preached at fiue, and twenty yeares, or before, yet he would not: for by this example

D. Greg. hom. 1. in Ezech. 1. of mortification, and silence, he preached, and taught vs the secure way of humility. And withall he aduiseth vs, that none should begin to be a preacher, or master, till he come to perfect age, wherein he may haue learned in silence, what he ought to manifest by wordes, laying deepe rootes of humility in secret, before he aduenture to manifest himselfe in publike. And it is not without a mistery, this his keeping silence thirty yeares, to preache only three yeares (which was but the tenth of thirty:) that we might vnderstand how much more time we ought to giue to the exercises of humillity, for our owne proffit, then to those exercises that are directed to the commodity of others, that without hurting ourselues we may doe good vnto others.

Note

Colloquie *O Soueraigne master, whose silence preacheth vnto me no lesse then thy Worde, I confesse my pride to be so greate, that being ignorant, I would be helde to be wise, & that therough vanity, I would make manifest that litle wisdome that I haue: teache me (o Lord) to walke in the way of humilitey, following thy footesteps, that humbling myselfe with thee, I may raigne with thee, Worlde without ende, Amen.*

The ende of the second Parte.

THE

THE THIRD PART OF THE MEDITATIONS VPON THE MYSTERIES OF THE LIFE OF OVR LORD CHRIST, FROM HIS BAPTISME, VNTILL THE END OF HIS PREACHING.

The Introduction and fundamentall Meditation.

Wherein is treated of the two liues, Actiue, and Contemplatiue, figured by the two sisters, Martha *and* Marie, *and of the life called Mixt, or composed of both, practised by Christ our Lord in the time of his preaching.*

1. IT is the common opinion of the holy Fathers and spirituall Masters, that the spirituall life comprehendeth two sortes of workes and exercises, which they call the Actiue, and Contemplatiue life. The Actiue life is, a manner of life dedicated principallie to exterior workes for our owne spirituall profit, or for the profit of our neighbours, exercising towardes them, the workes of charitie and of mercie: ether the corporall (wherby the principiants are to begin:) or the spirituall, to teach and to preach, which are more proper to the perfect.

2. The Contemplatiue life is, a manner of life, dedicated principallie to the interiour workes of the knowledge and loue of almightie God, ascending by the degrees and exercises of reading, meditation, praier, and contem-

contemplation, wherof we haue treated at the beginning of this booke, in the abridgment of mentall prayer; which briefe abridgment comprehendeth them all.

3. These two wayes are wont to walke together, and meruellously to ayde one another with the intermixtion of their actions, from whence resulteth the life that is called Mixt, composed of both: comprising that which is the more perfect, both in the one, and in the other.

S.Th.3.p. q.40.a. 1.ad 2. & 3.

4. Hence it is, that as Christ our Lord came into the world, as a Master and vniuersall patterne of all perfection, in all sortes of liues, and for all sortes of persons; after that in the first thirtie yeares of his age he had exercised humility, obedience, and silence, with other exterior workes of the Actiue life, for our example and vtilitie, he would towardes the latter ende of his life, leaue vs an heroicall modell of the most excellent workes of the Actiue life, conioyning them with the life Contemplatiue, by a most excellent perfection, more diuine then humane, as we shall see in the ensuing meditations of this third part.

5. For foundation wherof, I suppose it necessarie, first to declare the offices of these two liues, their actions, and properties, in the same manner that our Lord IESVS Christ did exercise them, grounding the whole vpon the historie which the Euangelist S. Luke recounteth of the two sisters. Martha (who harboured IESVS Christ in hir house) and Mary, who sat at his feete to heare his doctrine: Who (according to the common opinion of the holye Fathers) are liuely figures of these two liues; in whose writinges, we finde, the most sublime and profitable lessons that can be wished, both of the one and of the other. Wherefore, to fullfill at once two commandements, and to accomplish myne owne intention, I couet to make a meditation thereon,

Of the principall actions of the Actiue life. §. 1.

Luc 10. 38. THe principall actions and offices of the Actiue life, are mystically declared by the Euangelist S. Luke, saying. *As* IESVS *entred into a certaine towne, a certaine woman named Martha, receiued him into hir house.* In which discourse, he toucheth three offices which doe belong to this manner of life.

Sap.14. 1. The first is, to prepare the house of our soule, spirituallie to harbour therin Christ IESVS our Lord: the which we doe by these ensuying exercises. 1. By cleansing it from all sinne with the workes of penance: because the wisdom incarnate, will not enter into a soule defiled, nor dwell in a body subiect to sinne. 2. By quieting and appeasing the stormes

stormes and tumults of disordered passions, with the practise of mortifications: because no guest taketh delight, long to lodge in such a house, as is full of noize and disturbance.

3. In adorning it with morall vertues, in practising the workes of pietie with great feruour and perfection: because our Lord IESVS Christ taketh delight to dwell in a house decked with this so pretious Tapestrie, yea with pleasing contentment persuereth therein, vniting him selfe with his host, with the singular vnion of grace and charitie.

2. The second office of this Actiue life, is, to harbour with him in his house, Christ our Lord in his poore members, as Martha harboured him with his poore Apostles, seruing them, & exercising towardes thē, the seauen corporall workes of mercie, of whō our Lord himselfe said. *That which you did to one of my least bretheren, you did it to me.* I was a stranger in them, & you haue harboured me. I was an hungred and thirstie in them, and you haue giuen me to eate and drinke: I therfore hould my selfe indebted vnto you, for all the good which you haue dōne vnto my poore & needy members, for I and they, are but one, and am in them. *Matt. 25. 40.*

3. The third office which appertaineth to the Actiue life (more sublime, and much more perfect when it is conioyned with the contēplatiue) is, to procure a lodging for Christ our Lord in the soules of our neighbours, inciting them to harbour him, & to dispose & render them fit for this reception: because that Christ our Lord much delighted to be lodged in them. Which is performed by meanes of the spirituall workes of mercy: such are, to instruct, counsell, correct, preache, confesse, administer Sacraments & the like: wherein doe greatly shine the workes of charity, loue of our neighbour, and our burning zeale of their saluation. This was the office of the Disciples, whom Christ our Lord sent before him, into all the citties & places whereinto he himselfe intended to enter; that they might prepare him a lodging in the soules of men. *S. Th. a. 3. q. 182. a. 2. ad 3.*

Of the actions and workes of the Contemplatiue life. §. 2.

THe principall actions of the cōtemplatiue life, are declared by S. Luke the Euangelist, saying. *Martha had a sister called Marie, Who sitting at our Lords feete heard his Word.* Wherein he representeth vnto vs, what the principall office, and occupation is, of the comtemplatiue life: to wit, to enioy that diuine guest, which hir sister (the Actiue life) had lodged in the soule, & prostrate in spirit at his feete, to hearken to his heauenly doctrine; For as they be both sisters, & daughters of the selfe same Father almightie God, engendred for one and the selfe same end of our perfection, and of his glorye: thence it is, that the holy Ghost begetteth first the Actiue life, which is the elder sister, and least in perfection, & by the helpe of hir, adorneth the *Luc. 10. 38.* *S. Th. 2. 2. q. 182. a. 4.*

house

house wherein himselfe will harbour and the bed wherin he purposeth to repose. Then he produceth the contemplatiue life; because he desireth that his host should heare his doctrine, and receiue those sweete embracements of diuine loue. The properties of this contemplatiue life, (whereof we shall presently treate) are these that follow.

Cant. 1.

1. The first is, to approache and drawe nere to our Lord IESVS Christ: because Martha, being exercised in the office of the house, was the more remote from IESVS Christ: but Mary fixedlie sat about his feete; Euen so, those which giue themselues to contemplation, approache much more neere to God in spirit, and remaine more assiduouslie in his presence by knowledge and loue, to receiue of him the light and splendor of diuine virtues, according to that which Dauid sayth. *Come yee to God, and be illuminated.*

Psa. 33. c.

2. The second propertie is, to sit with quietude about Christ; For ceasing then from those exterior workes (which are wont to disquiet vs) we procure to recollect all our powers, and to appease all our imaginations, thoughtes, and affections, and endeuore onlie to know & loue almightie God, and to heare what he speaketh within our hart, conforme to that which he sayd by Dauid. *Be quiet, and see that I am God.* And to that which Dauid himselfe sayth, *I will heare what our Lord God will speak in me.*

Ps. 45. 11. Psalm 48.

3. The third propertie is, to sit at the feete of our Lord IESVS Christ, protesting as it whereby this action diuers holy and deuout affections. 1. Of humilitie, chooSing the lowest place in the presence of this Lord. 2. Of reuerence, acknowledging the highnes of the maiestie of this master. 3. Of subiection, offering to obey him in all he shall command vs. 4. Of imitation, truelie resoluing to follow his steppes: and all this with loue humility, reuerence, subiection, and imitation, desiring from the bottom of our harts, to embrace the feete of our Lord IESVS For all those which come in this manner vnto Contemplation, obtaine that which the Scripture sayth. *They that approache to the feete of our Lord, shall receue his doctrine.*

Deut. 33. 3.

4. The fourth property, and particular worke of the contemplatiue life, is, attentiuely to hearken to the word of God: the which is practised in sundrie sortes, one of them disposing to the other. 1. To heare the worde of God, by reading the same in deuout and sacred bookes: by meanes wherof God speaketh vnto vs, teaching vs the doctrine which we reade. 2. To heare the worde of almightie God by the mouth of the preachers, teachers and masters thereof: by whom Christ speaketh as well as by his proper mouth. 3. To heare the same of God himselfe in deuout meditation

S. Th. 2 2. q. 1. a. 3. 80. ad argum. 2. Cor. 13 Matt.

ditation, discoursing with him interiorlie within our hartes by diuers affections, inquiringe forth diuine verities, and receiuing from this diuine Master, the vnderstanding of them. 4. And lastly, to heare the same in Contemplation, which is a simple and amourous vew of those verities which we pretend to be in the same God: whose supreme act, the holy Scripture declareth by this word, to *heare*; as S. Paul saith, that he heard in his rapt, the secret wordes of almighty God: and our Lord IESVS Christ said vnto his Disciples, that he had taught them all that which he had heard of his heauenly Father. For euen as he that hearkeneth and listneth attentiuely, vsing nothing of his owne discourse, receiueth purelie and truly the doctrine the matter teacheth: euen so the soule in contemplation, with litle labour, and with much delight, receueth interiorly, profound inspirations, illustrations, and maruellous feelinges of almighty God; wherwith he instructeth, illustrateth, feedeth, and inflameth hir in the affections of loue, euen, to the receiuing within hir of the selfe same word, the Word incarnat, which is God himselfe, with whom she vniteth hirselfe with the perfect vnion of grace and charity.

2. Cor. 12. Ioh. 15. Iac. 1.

Of the necessitie which the Actiue life hath of the Contemplatiue: and of the complaintes that are made against the contemplatiue. §. 3.

1. MArtha surcharged with the anxiety which she had about the houshould affaires, went vnto Christ, & said. *Lord hast thou no care that my sister hath left me alone to serue thee? Speake to hir therfore that she doe helpe me.* In which complaint is liuely represented, the necessity which the Actiue life, hath of the Contemplatiue: for first, after the example of Martha she freely confesseth, that she is not of hir selfe, sufficient to serue IESVS Christ as he desireth (albeit she performe all the functions properly belonging to hir estate) vnles she be assisted by hir sister, contemplatiō; to whom it appertaineth to procure deuotiō and sweetnes to exterior workes: without the which, the actiue life remaineth drie, disgusted repleate with complaints, and sundrie repugnancies. For which reason S. Bernard saith, that consideration ought to precede, and goe before action: for albeit without perfect Contemplation, a man may enter into heauen, yet that without some manner of Contemplation, we can not walke with gust, nor support with sweetenes, the burthen and yoke of the law of God.

Luc. 10. 40

Note

Li. 2. de Conf ad Eugenium

2. Hence it is, that hir owne very necessity constraineth the Actiue life to repose a litle with Martha, *Who stood*, and addressed hir selfe to IESVS Christ by prayers and petitions, crauing of him the spirit of Contemplation, in such degree as was most fitting and meete to helpe hir. And so

she saith with an amourous complaint. Lord, thou art forgetfull of me and leauest me destitute and alone without the company of my sister Contemplation, will hir therefore that she helpe me. And sith thy saying is dooing, and thy will workinge, giue me the spirit of contemplation, send me from heauen, and from the throane of thy greatnes, the spirit of wisdome, together with the giftes that procede from the same spirit, *that he may be with me, and may labour with me, that so I may know what is acceptable* Sap. 9. 10 *vnto thee.*

3. But here we must beware of certaine complaintes which some imperfect persons are wont to make, who wholy exercise themselues in the Actiue life; for which notwithstanding they are well rewarded. For some by a secret pride, complaine and moane themselues to Christ our Lord, that trauelling much in his holy seruice with exterior workes, he leaues them alone without the tendermes and tast of contemplation, as if he had no care of them, nor rewarded their trauells with the same rewarde he rewardeth others; like as the elder brother of the prodigall childe complained to his father, that he did not treate him so well as he did the yonger. An egregious deceit, for that this soueraigne Father of all, forgets not any, but is fully as carefull, euen of the least labourer, as of the highest contemplator, fauouring all according to their function. Wherfore, to taxe almighty God herein of carelesnes, is an argument that he netherknoweth him, nor yet himselfe for lack of humility: for whosoeuer knowethhim, and knoweth him selfe, houldeth him selfe exceeding happy only to serue him, cõtenting himselfe without other recompence, or other reward, saue God himselfe: and vntill in this wise he humble himselfe, he can not attaine to contemplation, which (as the Scripture saith) is denied to the proud and lofty, and is bestowed on the humble and lowly. Luc. 15.

4. Others complaine them selues silently of contemplation (as Martha of Marie) reputing them for idle and litle profitable vnto the Church, aduising their neighbours, to counsell them to giue ouer and relinquish contemplation, and to come to assist thẽ in those exterior workes which they haue vndertooke: And, by way of disgust, say vnto Christ, that he will thẽ and command them, that they get them vp on their feete, and come to helpe them. A complaint palpably erronious, and proceeding from persons of very shallow experience, who will needes wilde all the world, by the same way that them selues doe walke; For the contemplatiues are not idle, but very well employed in the worke of their Lord, as in a thinge wherin he taketh singular delight, and exceedingly assist and ayde the Church and all hir workmen, entreating for them grace and fauour of God our Lord, both to trauell, and to reape the fruites of their holy labours; So

that

that euen God himselfe, becometh the patron of the Contemplatiues, as in this occasion is manifest in Mary, and as we shall forthwith further see.

5. It greatly therfore importeth me, that I resigne my selfe into the handes of my heauen lie Father, who giueth his giftes and graces to whom he pleaseth, and how he pleaseth, imparting to euery one that which is most meete and conuenient for him; And with this assurance I will accept and follow that kinde of life which he hath allotted me, rendring him humble thankes also, for that which he hath giuen to others, yea and to take comfort to see them so exalted, sith their greatnes doth helpe my littlenes, and by the meanes of charity, I will appropriat vnto my selfe the giftes of others. 1. Cor. 12

O God of my hart, chase far away from me such sortes of complaintes, and let it suffice to appease me, that it is thy pleasure so to dispose: for what soeuer proceedeth from thee, shall euer be good and profitable to me. Colloquie

Of other imperfections of the Actiue life; And how Christ our Lord doth correct the same, to make it perfect. §. 4.

1. OVr Lord replyed. Martha, Martha, *thou art carefull, and art troubled about many thinges.* In which answere, Christ our Lord repeating, or itterating twice the name of Martha, discouered the loue which he boare vnto hir, but withall blamed hir for the ouer much care and disturbance which she tooke about thinges, yea though they were good: therby declaring vnto vs, the abuses which commonly accompaine the imperfect in the Actiue life, albeit for this he leaue not to loue them; because as Dauid said: *Myne imperfections* (ô Lord) *thine eies haue seene, and in thy booke all shall be written.* Luc. 10. 41. Psal. 138. 16.

2. The rootes of this anxious and troublesome solicitude, are vsually these three: The first is, the naturall complexion of the party: because (as S. Greg. noteth) some are by nature turbulent, and wholy vnapt for the quiet of Contemplation; so that by how much the more they retyre them selues, by so much the more is their imagination troubled. Contrarywise, others there are who of their owne naturall complexion are quiet, peaceable, and altogether addicted to retirednes, and in a manner wholy vnfit for exterior workes. For this cause euen as the loue of God is wont to cause the one to issue forth of their retirednes: euen so the feare of God causeth the others to tast of Contẽplatiõ, & as an Anchor, retayneth firme & stable the Ship of their soule, amidst the waues & tempests which doe tosse hir: for that is possible vnto grace which seemeth vnpossible vnto nature. S. Tho. q. 183. a. 4. ad 3. Moral. l. 8. cap. 1.

that, such as feele them selues desirous of prayer and Contemplation ought not to dismay them, but to fix and fasten their hart on almighty God, with these two Anchors of feare and confidence, redouting the losse they may sustaine, if they doe not apply themselues to prayer, hoping with the helpe and assistance of God, to attaine therto.

2. The second roote is, litle experience, dismayed zeale, or lack of knowledge and discretion in this important affaire. Whence proceedeth, that with a false apprehension of necessity or piety, one seeketh to embrace many thinges, and to charge him selfe with a multitude of affaires aboue his forces; whervnto is annexed trouble, and interior anguish to comply with the whole. And with this note it was, that Christ our Lord taxed Martha, who vnder the title of assisting and seruing him, and prepareing his dinner, busied hir selfe therein with ouermuch trouble and anxiety. The remedy whereof is, to correct the errors of the iudgement, and to vndertake only moderat occupations, in such sort that the spirit be not choked or stifeled therby, nor that we come to loose the quiet, conuenient for Contemplation, remembring that which the Wiseman saith. *Eccl. 11. & 38.* Sonne, let not thyne intermedlinges be in many thinges, and learne wisdome by litle and litle, for he who cutteth off occupations, shall receiue vnderstanding.

3. The third roote is, a certaine sort of propriety, which proceedeth from selfe loue, the which intrudeth and intermingleth it selfe amongest good things: and albeit they be but litle, yet pursuing them so passionatly, they procure vs trouble: and doth particularly arriue to three sortes of persons. 1. To those which are much affectiue, and of a violent complexion, albeit their intention be very good. 2. To the vainglorious, who possessed with this vice striue and strugle, and will perforce bring all thinges to passe. 3. To the indiscreet and ignorāt, who presupose for expedient, all what appeareth to be lawfull, and by the abuse of their abused affections, rendre them selues subiect vnto their, owne passions. Against these persōs, the Apostle sayth. *All thinges are lawfull for me, but all thinges are not expedient: nor will I be brought vnder the power of none:* I will make my selfe *1. Cor. 6. 12* slaue of none, nor yet will possesse them with a seruile passion, but with freedome of reason, and with the pure loue of almighty God as one that is free. From these rootes it may proceede, that the Actiue life may come *S. Tho. 2. 2. q. 182. ad 3.* to hinder the Contemplatiue: but by duely mortifying them, they may both liue vnited together as louing sisters, the one not hindring the principall exercises of the other, in the times assigned to the one, and the other.

Of that one necessarie thinge; which is the disposition and end of the Contemplatiue life. §. 5.

1. OVr Lord IESVS Christ proceeding to reprehend Martha, said vnto hir. *Porro vnum est necessarium. But one thinge is necessarie.* In which wordes, he laied the foundation, both to defend, and to praise Mary, and consequently the Contemplatiue life, whose end is, to reduce all thinges to vnity, reiecting multiplicity and diuersity as much as may be: wherto it aspireth by the steps and degrees hereafter ensuing. *Luc. 10. 41.*

2. The first vnity is, in the vse of temporall thinges, reducing them to that one necessary, that is, to that which sufficeth to sustaine our life. Hēce Christ our Lord admonished Martha saying. I would not haue thee so solicitous in prouiding such diuersity of thinges for me and my Disciples, because one thinge alone will suffice vs to sustaine nature, and here withall will we content vs. *Ex Theo.*

3. This vnity (so abridged and restrained in the vse of temporall thinges) greatly disposeth to quietnes of hart and Contemplation, because with it one cutteth off all desires and anxious cares. For euen so, the greate and Contemplatiue Saintes, tooke litle care for temporall thinges, contenting them selues with that which was necessary for their life and cloathing, as the Apostle saith: Wherfore if I desire to serue almighty God, and to tast the sweetnes of Contemplation, I must auoide that multiplicity, which is contrary to this vnity, or one thinge necessary: because he that contenteth him selfe with a litle of temporall thinges, amasseth much of spirituall: and he which enioyeth with scarcety the recreations of the earth, shall receiue in great aboundance the delightes of heauen.

4. The second vnity is, in the end and intention of all our workes, reducing them to one only and necessary end, which is, the glory of God, the accomplishment of his will, and our owne saluation: mortyfying, and cutting off the multitude or variety of all intentions, or pretensions, contrary to this one thinge, or which doth not directly leade or conduce thervnto. And for this cause Christ our Lord said to Martha, *that one* only thing was necessary; which thinge Mary pretended in hearing this doctrine to sustaine hir soule, and to obtaine the end thereof: for nothing will it proffit me to gaine the whole multitude of thinges that are in this world, if I lose this one necessary, which is, the saluation of my soule, with the grace and fauour of almighty God. So that I ought with great feruour to procure, that which holy Dauid saith. *One thinge haue I asked of our Lord, this will I seeke for, that I may dwell in the house of our* *Psa. 26. 4.*

Lord all the dayes of my life, to see by Contemplation, the excellency of gis glory, of his diuine will, and of his delightes, louing what I see, and pretending what I loue.

5. Particularising this, I will reduce all myne affaires, to this one necessarie, which the Apostle from point to point explicateth saying. One body, one spirit, one hope, one vocation, one faith, one Baptisme, one Lord, one Mediator, one God, and Father of all: so that I must detest and renounce whatsoeuer desier or pretension of thinges, contrary to the vnitie of the mysticall body of the Church, of the holy Ghost who gouerneth the same, of the hope of my saluation; of the vocation that calleth me, of the faith whereof I make profession, of the Baptisme I haue receued, of the Mediator IESVS Christ who hath redeemed me, of God our Lord who hath created me, of the Father who houldeth me for his sonne, and will make me inheritor of his celestiall kingdome.

Ephes. 4. 4
1. Tim. 2.

6. The third vnity proper to the Contemplatiue life, is, in the right vse of the senses and interior powers of the soule, reducing them all to vnion, wholy attending to the knowledge and actuall loue of almighty God. And for this cause Christ our Lord said to Martha. Thou art troubled and perplexed with many thoughtes, affections, and cares, but the most necessary point is, that thy soule be one, that is to say, vnited and recollected within it selfe: one in hir sensuall affections, reducing them to vnion with the spirit, and mortifying the rebellions of the flesh: one in hir will, referring hir whole will, entirely to the will of almightie God, renouncing all will or contentment to be taken in creatures one in hir cares, abridging thē all in one, to become agreable to the diuine bounty, leauing the rest vnto his prouidence: one in hir thoughtes, gathering them all together, nor to thinke of any other thinge but only of God, resisting distractions and vagations, as much as is possible respecting the frailty of our present condition: one finally in loue, placing it wholy in one only infinit good, who shall satisfie and resatiat it, saying with Dauid. *What is to me in heauen? And besides thee What would I vpon earth?*

S. Aug. ib.
Ps 72. 25

Of the Excellencies of the Contemplatiue life. §. 6.

1. OVr Lord IESVS Christ concludeth his intention, saying. *Marie hath chosen the better part, which shall not be taken from hir*. In which wordes is first to be marked, that although our Sauiour said, that Mary had chosen the better part, to wit, Contemplation, because she liberallie applied hir selfe to this sort of life, yet the springe and roote

S. Tho. 2. 2. *q.* 182. *a.* 1. & 2.

of

of this election was, the grace and inspiration of almighty God, which moued hir will to make this choise: for in these manner of liues is verified that which our Lord said to his Apostles. *You haue not chosen me, but I haue chosen you.* Ioh. 15. For it appertaineth to the holy Ghost, who imparteth other graces, to impart also this, inspiring it to whom he pleaseth, and to whom it is conuenient for his saluation and perfection.

2. But to the end that none excuse them to apply them selues as much as they may to obtaine the same, IESVS Christ said, that Marie had chosen this better part of the Contemplatiue life, the which in the iudgement of the same Lord, is better then the part of Martha, which is the Actiue life, because it is more vnited with the soueraigne good, from whence euery good and perfect gift proceedeth. For it maketh a man more like vnto almighty God, and to his Angells. It perfecteth the two most noble puisances of the soule, which are the vnderstanding, and the will, illustrating the vnderstanding with the most excellent acte of wisdome, which is the knowledge of God, and inflaming the will with the most heroicall acte of charity, which, is the loue of the same God: and as from this, the loue of our neighbour proceedeth; euen so from Contemplation, proceedeth the perfection of exterior workes, producing feruour of spirit, sweetnes, and integrity.

3. To these excellencies, Christ our Lord hath added another, saying. *That it should not not be taken from hir.* As if he had said. For all thy reasons, ô Martha, nor for thy complaintes, I will not take from Mary that part which she hath chosen, to make hir to take thine, (although it be good) because hirs is better: which our Lord accõplisheth in three maners.

4. First, whom soeuer he hath by especiall vocation called vnto this sort of life, he on his part, neuer taketh it from them, nor desireth that others take it from them, nor that they suffer them selues to be withdrawen by any perswasions, or human apparant reasons, but will that they perseuer in their vocation vnto the death.

5. Secondly, those whom once he hath drawen by his inspiration and motion to this soueraigne exercise, according to the times and houres designed, he neuer with-draweth them from the same, nor desireth that others doe with-draw them, nor diuert thẽ frõ it, vnder any pretended titles of vertu; but contrariwise, he denfendeth them as he defended Mary, and saith in their fauour that of the Canticles. I adiure you, ô daughters of Hierusalẽ not to awake my beloued vntill hir selfe will: that is to say, that you disquiet not the sweete sleepe of hir Contemplation, nor disturbe the discourse she holdeth with me, vntil she hath satisfied hir lõging Cant. 2. 3. 3

and

S. Tho. 2. 2. 180. a 4. & 18. ad 4.

and neceſsity, for that hir will being conforme with myne, ſhe will leaue hir ſleepe, when I ſhall will hir; as alſo, when ether charity towards hir neighbour, or obedience to hir ſuperiour requireth otherwiſe, promptly and readily ſhe will aſſent vnto them.

6. Laſtly, neuer will almighty God take Contemplation from his e lect here beneath, but will perfect it; For albeit that death cauſeth the exerciſes of the Actiue life to ceaſe, yet nether ceaſeth, nor euer ſhall ceaſe, the Contemplation of God, wherin conſiſteth felicity and life eternall: and as B. S. Auguſtin ſaieth. In heauen we ſhall behould and ſee, we ſhall ſee and loue, we ſhall loue and laude; we ſhall ſee without end, loue without loathſomnes, and praiſe without wearines; This function, this affection, and this exerciſe ſhall be common to all, wherin we ſhall continue for euer and euer, Amen.

Li. vlt. de ciuit Dei ad finem

Of the excellencie of the Mixt life, or life compoſed of both, which comprehendeth the Actiue and Contemplatiue. §. 7.

S. Tho. 2. 2. q. 179. a. 2 ad 2 S. Aug. l. 19. de ciuitat. Dei.

1. WIth great myſtery doth Chriſt our Lord call the life of Marie a *part*, being compared with that of Martha, to giue vs to vnderſtand, that there is another moſt excellent life, which (as a whole) is compoſed of theſe two partes, and comprehendeth the exerciſes of both the Contemplatiue and Actiue life: eſpecially the moſt noble of them, which tendeth to the profit & good of ſoules.

S. Tho. 3. p. q. 40. a. 2. & 3 a

2. This life (as S. Thomas ſaith) Chriſt himſelfe choſe as the more perfect, at ſuch time as he was to preach, and at the ſelfe ſame time was likewiſe practiſed by his Precurſor S. Iohn, and in him was imitated by his Apoſtles, and ſince by the ſacred Doctors, and other illuminated Saintes of the Catholique Church: who like vnto the Angells, mounted vp euen to the laſt degree of the ladder wheron almighty God leaned, vniting thē ſelues with him by Contemplation, and then deſcended downe to the foote of the ſame ladder, wherat Iacob lay a ſleepe, to awaken and encourage men in the ſeruice of their Creator.

Gen. 28. Collat 19. cap. 9. Ioſe. de S. Vict. li. de con. c. 4. & 44. S. Gre. hō. 12. & 15 in Ezech. S. Dionyſ. li. Eccleſ. Hier. cap. 3.

3. And although that this perfection be very rare (as Caſsian ſaith) and granted to few, notwithſtanding, all ſpirituall perſons ought to aſpire thereto, according to their vocation: for as much as the Contemplatiue life, when it is perfect with the loue of God, preſently engendreth a great loue of our neighbour, and zeale of his ſaluation, the which as the holy Fathers ſay, is the moſt pretious gift we can offer to IESVS Chriſt, becoming his coadiutors in the conqueſt of ſoules: in ſuch ſort, that the ſelfe ſame Contemplation (to accompliſh the will of almighty God) interrupteth

errupteth hir owne workes, to gaine ſoules which loue and glorify the ſame God. *S. Th. 2. 2. q. 182. a. 2.*

4. And euen as Martha behoulding the quietude of hir ſiſter Mary, complained hir to Chriſt our Lord (the maſter of both) praying him to command hir that ſhe ſhould helpe hir: euen ſo by an other extremitye, Rachaell (who is a figure of the Contemplatiue life) ſeeing the fecunditie, and greate number of children which hir ſiſter Lia had (who repreſenteth the Actiue life) complayned to Iacob, the husband of both, and ſaid vnto him. Giue me as many children as my ſiſter, or elſe I die for ſorrowe; For who ſo attaineth to perfect contemplation and the loue of God, deſireth with S. Paul, to engendre ſpiritually children to Chriſt, & this zeale doth burne his bowells, and he dyeth with ſorrow when theſe doe die, & liueth with alacrity when theſe doe liue. Note. *Gen. 30. 1.*

5. This is the ſumme of thoſe thinges which the Actiue and Contemplatiue life comprehend, and of that which is compoſed of them both, the which I am to procure to the vtmoſt of my poſsibility, craving them of our Lord IESVS Chriſt, with theſe or the like Colloquyes.

6. O moſt ſweete IESVS, who lodgedſt thee in the houſe of Martha, where hir ſiſter Mary ſo fortunatlie founde thee: vouchſafe to lodge thee in my ſoule, cleanſing it and adorning it with the exerciſes of the Actiue life like vnto Martha; yet in ſuch manner, that iointly it heare and contemplate thy holy doctrine with B. Mary, Amen. Colloquie.

7. O moſt pittifull Sauiour, who reprehendedſt the indiſcret ſolicitude and trouble of Martha, & approuedſt the quietude & tranquillitie of Mary: permit, I beſeeche thee, that I may ſo exerciſe myſelfe in the workes of the Actiue life in thy holy ſeruice, that I be not moleſted with the cares therof, quieting them with the peace and tranquillity of the Contemplatiue life, Amen. Colloquie

8. O louer of ſoules, for whoſe ſake thou art come into the litle dwelling of this world, deſiring for to lodge with thē: graunt that with Mary I ſo make election of the better part, that I forget not that good part allotted to Martha, labouring for the good of ſoules, to the end that both they, and I, may deuoutly lodge thee as thou deſerueſt, that ſo thou mayſt hereafter lodge vs in thy heauen as we deſire, Amen. Colloquie

9. O my good, and my glory, ſuffer not that I be ſo ſolicitous for the good of others, that I be forgetfull of myſelfe, or become negligent to contemplate thy diuine doctrine. Bridle, ô Lord, the pride of Martha, that ſhe intrude not vpon the place and time apertayning to Mary: and ſo diſpoſe of Mary, that ſhe leaue not hir ſiſter Martha all alone, Amen. Colloquie *Iohn. 11.*

10. O Redeemer of ſinners, who by the prayers of Mary, and Martha, di:aſt Colloquie

didſt raiſe againe their Brother Lazarus: grant to all the faithfull of thy Church, that we may ioyne together in prayer for our ſinfull bretheren, that thou vouchſafe to raiſe them againe to the life of grace; wherby we may begin to exerciſe the workes of theſe two liues, Actiue & Contẽplatiue, with ſuch perſeuerãce, that we may all obtaine the life eternall, Amen.

Of the moſt excellent manner wherby our Lord IESVS *Chriſt hath conioyned the Contemplatiue life with the actiue.* §. 8.

1. IT remayneth that we declare that moſt excellent manner wherby Chriſt our Lord in the time of his preaching, vnited theſe two ſortes of liues for our example: the which he did in two manners. Firſt, by diuiding the time in two partes, giuing the day to his neighbour, and reſeruing the night for prayer, according as Saint Luke recounteth. *Exĭt in montem orare, & erat pernoctans in oratione Dei.* He went forth into the mountaine to pray, and he paſſed the whole night in the prayer of God. In which wordes are remarked the preparation which Chriſt our Lord made for his prayer, the time he continued therein, and the feruour he helde in all this, not for any neceſsity of his, but for our example.

S. Greg l. 6. mor. c. 24.

Luc. 6. 12. Mat. 6.

2. His preparation was, in chooſing all that which might aſsiſt to recollection, as, the place, the time, and company: for he choſe a ſolitary place, the ſeaſon of the night, which is moſt ſilent, and was alone, without other witnes of his prayer, then his eternall Father, to whom he prayed in the hidden and ſecret of his hart. The time his prayer laſted was long, paſsing all the night in this holy exerciſe, and perſeuering therein vntill the morning: becauſe that ordinarilie, one attaineth not to the hight of Contemplation, without moſt ſtreight recollection, and long wreſtling like another Iacob, from the euening vntill the morning, to obtaine the benediction of almightie God.

Marc. 6.

Gen. 32.

3. For this cauſe the Wiſeman ſayth, that the end of prayer, is better then the begining, preſuppoſing, that there ought to be diſtance from the begining to the ending, and conſequently, that it ought to be long, obtayning much more perfection in the ending, then in the begining. The excellency of the prayer of this Lord, the Euangeliſt deſcribeth with ſuch phraſes wherewith the holy Scripture declareth verie high thinges, calling it, *the prayer of God*, that is to ſay, an high & eleuated prayer, a prayer worthie of almightie God, whereby (as Hieremy ſayth) the man that is alone, doth ſilently raiſe himſelfe aboue himſelfe, and aſcendeth euen to the vniting of himſelfe with almightie God,

Eccle. 7.

Thren. 3.

4. The reaſon why this prayer is called *the prayer of God*, is, becauſe that all that is therein, is, from God, contayning four moſt excellent properties, all from God. 1. The firſt propertie is, that it proceedeth from the

the selfe same God, and from the inspiration of his diuine spirit, who (as S. Paul sayth) prayeth within vs, inspiring vnto vs the meditations and affections, the thinges we ought to aske, and the feruour wherwith we aske them: for otherwise that prayer will proue very drye, which is not preuented by his inspiration. *Rom. 8. S Bon. opusc. de iti. nerib. æter. 2. dist. 5.*

5. The second propertie is, that it is made in the presence of almighty God, exercising the memory and the vnderstanding only in God, conuersing with him, without diuerting it selfe, to any other thing not directed to God, conforme vnto that which Dauid sayth. *I Will enter into the powers of our Lord, ô Lord I Will be mindfull of thy iustice only*: that is to say, of thy only bounty and felicity, and other greatnesses which I meditate. *Ps. 70. 15.*

6. The third property is, that the matter or subiect of all the affections, desiers, and petitions, be of God, or that which God willeth and requireth, and be for the only glory of almightie God: in such sort that he nether desire nor aske for ought, which is not first reuested with the will and glory of almightie God: aboue all, that he aske or demaund the same God, contenting himselfe with nothing lesse then him, saying with holy Moyses. Lord shew me thy face that I may knowe thee, for thou alone wilt suffice mee, and in thee alone all whatsoeuer is contained. *Exod. 33.*

7. Finallie, this prayer is called *the prayer of God*, whose end and fruite is, vnion & transformation into the same God by perfect loue, which rendreth vs wholie like vnto him, as children which doe resemble their father. Hence it is, that the workes which proceede from the same prayer, participat of the same excellency: and when the prayer is *the prayer of God*, the iustice shall likewise be like the mountaines of God, & the mercy shall be the virtues of God: and they likewise who doe practise them, shall be (as the Prophet Dauid saith) Gods by participation. *Ps. 35. 2. Reg 9. Psa 81.*

8. This is that excellent prayer which Christ our Lord exercised, whose maruellous effectes he discouered in the prayer which he made at his holy Baptisme, & transfiguration, as we shall further see in his place, wherto we all of vs ought to aspire: for notwithstanding it be high and difficult, yet with the inspiration & helpe of heauen, it shall be made most easie vnto vs.

9. Out of this so diuine recollection, Christ our Lord issued to exercise the workes of the Actiue life, ioyning also with the prayer, by another second meanes: for commonly he began first by breife praier, as he praid when he wrought the miracles of the fiue loaues, healed certaine sick and possessed with diuells, and when he raised vp Lazarus. And the like he did in his other workes, allbeeit secretlye: teaching vs by this example, that the Contemplatiue and Actiue life, ought to fraternise together, not onlye in the same day, and in different times, but euen

in the ſame houre, accompaning the workes of the Actiue life, with ſome ſhort praier, and lifting vp (as Heremy ſaith) iointly at the ſame time, the handes and hart to heauen; the handes to worke, and the hart to pray, as hath beene ſaid in the Introduction of this booke.

Thren 3. 8. *Greg. l.* 18. *c.* 5.

10. Laſtlie, the workes of the Actiue life, which Chriſt our Lord did exerciſe in this time, were moſt glorious to God, and moſt proffitable to men, for ſince his Baptiſme he began to publiſh his law of grace, and to teache the doctrine of Euangelicall perfection, the which he explicated by admirable ſermons, exerciſed by heroicall examples, and confirmed by euident miracles. The ſermons being mingled with moſt high reaſons, & with wordes verie peaceable. The examples were eminent in all kindes of virtues, performing firſt by worke, before he taught by word. The miracles were maruellous in all ſortes of thinges, and proffitable to all ſortes of perſons in their bodies, and in their ſoules, intermingling them with admirable virtues, manifeſting by them his almighty power, and the diuinitie of his perſon.

11. This in ſumme was the life of our Lord IESVS Chriſt in the time of his preaching: whence is to be gathered, that the four thinges which ſhined in him, to wit, prayer, preaching, examples, and miracles, may ſerue for ample matter of meditation to this third part, and to ſuſtaine the Contemplatiue life, albeit myne intention be not to meditate them all, but only the more principall. Nor will I tye my ſelfe to the order as they ſucceeded, to the end to gather together ſome meditations of thinges which haue correſpondence betwixt themſelues, and are directed to the ſame end: ſo that the zealous of ſome certaine virtu, ſhall finde conioyned together, ſundrie meditations which may further their pretenſions.

12. And for as much as theſe meditations are proper for thoſe which paſſe from the eſtate of principiants, to the eſtate of thoſe which profit in virtues, it ſeemeth good to aduertiſe them of that which B. S. Aug. ſaith in theſe memorable wordes. Many there are, who in the beginning of their conuerſion pray very feruently, and with great attention and deuotion, but a litle after they languiſh, and pray looſely with diſtractions and remiſſe affections: after they pray coldly with aridity and drines of hart: laſtly they pray negligently with greate interruptions and loſſes. And the worſt is, that with all this they hould themſelues as ſecure, not dreaming that whilſt they ſleepe, their enimie watcheth, and ſtand in great danger to dye by his hand; For which cauſe Chriſt our Sauiour ſaid, that we muſt pray alwaies, without intermiſsion, that is to ſay, to pray with ſuch feruour and perſeuerance, that we ceaſe not, nor giue not ouer the exerciſe

In Pſ. 65. *in fine.*

Vigilat hoſtis, & dormis tu

Luc. 18.

eiſe of prayer, preparing our ſelues therto with ſuch diligence, that being fauoured of his diuine ſpirit, it may merit the name of the *prayer of God.*

THE I. MEDITATION.

Of the maruellous life and preaching of S. Iohn Baptiſt, vntill the Baptiſme of our Chriſt our Lord.

BEfore the Meditation of the Baptiſme of Chriſt our Lord, let vs pondre ſome of the Baptiſt, as well becauſe the order of the hiſtorie requireth the ſame, as alſo for that there are to be ſeene practiſed in them, the fundamentall virtues, of the Euangelicall perfection. *Luc. 1. 3. Mat. 3. Marc. 1.*

THE I. POINT.

THe firſt ſhallbe to conſider, how the glorious Baptiſt, euen from his very infancy, remayned in the deſert for many yeares, vntill the time he began to preache, leading there a miraculous life: wherin he made himſelfe very renowmed, eſpecially in thoſe four virtues, which are the four pillars or baſis, whereon the Euangelicall perfections is built and founded.

1. Firſt he excelled in penance and corporall auſteritye, in all thinges which could be exerciſed, with greateſt rigor. His meate was Locuſts and wylde Honnie, the foode which he found in the open fieldes. His apparell, a garment of Camells hayre, girt with a gyrdle rough and painfull. His chamber and lodging a Caue, or pent of ſome ruinous rock, and his boulſter and fetherbed, the bare ground, enduring with vnſpeakable patience the coldes, heates, and common iniury of the ayre.

2. Then I will ponder, that he endured all this, not in puniſhment of his ſinnes paſt, he being ſanctifyed from his mothers wombe, nor euer committing any greuous ſinne; but to preſerue himſelfe the better euen from the leaſt offences, to dompt his fleſh, to rendre it ſubiect to the ſpirit, and to diſpoſe himſelfe to receue the giftes of heauen, which are not obtained ordinarily, but by ſuch hard and painfull aſperities.

3. Hence will I drawe internall deſires, to imitate this Saint wherin he is imitable conforme to my feeblenes, embracing corporall auſteritie as much as I may chaſticing my fleſh, and offering it vp as a liuely hoſt, holy, and aggreeable to almightie God: not only for the endes aforeſaid, but alſo in ſatisfaction of ſundrie ſinnes, which I haue committed by meanes of the ſame. *Rom. 12.*

4. And becauſe that this is the proper lyuerie of the ſeruants of the ce-
Mat. 11. leſtiall kinge, ſith (as Chriſt our Lord ſaith) thoſe which walke a contra-
ry way, liue in the courts of earthly kinges, and glory to ſerue them, I (ô eternall kinge) will reioyce my ſelfe to be thy ſeruant, & henceforth will clothe my ſelfe with this ſelfe ſame lyuerye, wearing vpon my fleſh thy mortification, as this thy holy fore-runner did.

5. Secondly, he employed himſelfe in prayer, perpetuall Contemplation, and very ſublime, hauing by ſingnlar priuiledge, the ſame holy
Oſe. 2. Ghoſt for maſter who led him into ſolitude, and ſpake vnto his hart, teaching him and conforting him with maruellous illuſtrations and conſola-
S. Greg. l. 18. mor. c. 8. tions, far more aboundant then thoſe of Moyſes, Elias, Dauid, and all the Prophets that went before him. And amongſt other reaſons I will ponder this; that as it is impoſsible to liue without ſome delight, ſo by how much the more that one depriueth himſelfe for the loue of God of the delightes of the fleſh, with ſo much greater abundance ſhall he receue the delightes of the ſpirit. For euen ſo S. Iohn wholie renouncing the riches, honors, dignities, & the delightes of his fathers houſe, afflicting ſo rudelie his owne
Cant. 4. fleſh, God rewarded him a hundred fould, imparting vnto him ineffable
S. Greg. l. 1. Dial. c. 1. celeſtiall ioyes, in ſuch ſort, that the deſert was his howſe of recreation, his cauerne or hole, was to him a heauen, and his ſolitude procured him the companie of Angells, and of God himſelfe.

6. Hence will I take great contentment to endure the aſperities and domptinges of the body, ſith God doth reward them with the delightes of heauen: as alſo to adict my ſelfe to prayer, and parly with God our Lord, from whom ſuch conſolation and comfort is receiued: endeuouring to
Cant. 4. clime the mountaine of Myrrhe, ad the hille of Incenſe, becauſe the one, doth helpe the other. And for this effect I will beſeeche the holy Ghoſt to be my tutor interiourly: not leauing for this thoſe ſpirituall tutors, whom God hath appointed here on earth, for I will not aſpire to enioy the priuiledge graunted by our Lord to this bleſſed Baptiſt.

7. Thirdly, he excelled in great fortitude and conſtancie, perſeuering ſo many yeares in theſe two kindes of painfull exerciſes. And it is very credible that during this time, he ſuffered ſundrie great tentations and battailles by the diuell. For if our Lord IESVS Chriſt endured them in the forty dayes he withdrew himſelfe into the deſert: how many more did S. Iohn endure in the courſe of ſo many yeares, leading there ſo admirable
Abac. 1. Iob. a life? Wherat the diuell was madde for anger, deſiring to ſupplant him (who alwayes deſireth to ſwallow downe the ſweeteſt morcells) and perſwaded himſelfe, that he ſhould ſoone ſup vp the riuer of Iordan, to wit, this moſt perfect and penitent Saint.

8. Like-

8. Likewise, he represented vnto him the delightes which he might haue in his fathers house, & amongst his kinred: the dignitie of Priesthood which fell vnto him by inheritance: the terriblenes of the life he had vndertaken, and such like inuisible and visible battailles; suffered by our Lord for the exercise of this Saint, to cause him to encrease in all sort of virtu & fortitude, for that he resisted valerously, and euer triumphed ouer his enimye.

9. Fourthly he made himselfe admirable for purity of hart, auoyding euen the least offences, with feruour of augmenting in all these virtues: for which cause S. Luke sayth, that he *grew and was strenghtned in spirit*: that is, that he grew both corporallie and spirituallie, for that the holy Ghost comforted and assisted him, accomplishing in him that which Dauid said. Blessed is the man whom thou assistest, because by thine ayde he hath disposed ascension in his hart, & shall ascend from virtu to virtu, vntill he shall see the vision of the God of Gods in Sion. *Luc. 1, 80.* *Ps. 83.*

10. These foure thinges wherein S. Iohn made himselfe so remarkable, are the most efficacious of all others to attaine to the top of perfection, & to become great in the sight of God, the which I will beseeche him by the merits of this S. that he will grāt vnto me, according to my quality & estate.

O holy spirit, fortifie my feeble spirit, to the end that after the example of this valerous Precursor, I may with rigor chastice my flesh, couragiously resist the malignāt spirits, dayly profit in contemplation & in celestiall virtues, encreasing like the light of the morning, vntill the hight of the perfect day, Amen. Colloquie

THE II. POINT.

HAuing attained perfect age, he walked vpon the banke of the riuer of Iordan, to preach Baptisme & penāce in remission of sinnes, saying. *Doe penance, for the kingdome of heauen is at hand*: and many of Hierusalem went forth vnto him, & all Iewrie; who were Baptised of him confessing their sinnes. Where we are to ponder, what moued S. Iohn to these exercises of preaching and Baptising: with what spirit he performed it: what thinges he preached: and the fruit and profit of his preaching. *S. Th. 3. p. q. 38.* *Mat. 3. 2.* *Luc. 3.*

1. First, he that moued him was, the holy Ghost, euen he who had drawen him into the desert: for it is the property of this diuine Spirit, after that he hath made his elect most perfect, to moue them to procure the perfection of others. This was the motiue which moued S. Iohn, with which he issued forth to preach & prepare to Christ our Lord, a perfect people. Moreouer, hauing dwelt so many yeares within the most secret caue of the wines of God, inebriated with the most strong wine of charitie, hir selfe enforced him to issue forth of his retiremēt, to inuite men to the seruice of hir best-beloued; *Luc. 1.* *Can. 2.*

For

For thus the loue of God, of our neighbour, and obedience to the inspiration of the holy Spirit, doth pull men forth in publique, and make them to manifeſt themſelues to Iſrael. From whence I will draw motiues, that I ought to imitate the like exerciſes, if I will not erre in diſcharging my dutie.

2. Secondly, the ſpirit wherwith he preached, was on the one part zealous and terrible, as that of Helias, and on the other part mercifull and compaſsionat as another Moyſes; For treating with the Phariſes and Saduces, moſt obdurat people, he vſed great zeale, with terrible wordes, and fearefull threatninges, ſaying vnto them. *Yee vipers broode, Who hath shewed* Mat. 3. 8. *you to flye from the Wrath* threatned againſt you? Content not your ſelues to haue Abraham for you Father, for that will ſtand you in litle good, yourſelues being euill: for God is able of ſtones to raiſe vp ſonnes to Abraham, in whom he will fullfill his promeſſe. Futhermore, he receued a great number of people, of publicans and ſoldiers with greate mercie and benignity, without excluding any one, giuing them wholſome counſell to accompliſh their charge, to hurt none, to doe good to all, and to giue almes of what they were able.

3. Thirdly, the matter or ſubiect of his Sermons, was, to exhort to Penance, bringing forth fruites worthie thereof, wherto he induced them, with the hope of an eternall recompence, becauſe the kingdome of heauen was at hande: as alſo by the threatninges of eternall puniſhment, for that the axe was put to the roote of the tree, and that euery vnfruitfull tree ſhould be cut downe, and caſt into the fire: and God hath his fanne in his hande, to cleanſe the floore of the world, and to gather the good graine into his celeſtiall garners; and the chaffe, (which are the wicked) he will caſt into the fire which ſhall neuer goe forth. All this will I applye vnto myſelfe, exhorting myſelfe to doe penance for theſe two reaſons, hope of reward, and feare of puniſhment: imagining that perhaps the axe is alreadye put to the roote of the tree of my life to cut it downe, and that vnles I amend me, I ſhall become the chaffe which ſhall bee caſt into euerlaſting fyre.

4. Fourthly, the fruite of his preaching was moſt abundant, for as much as an innumerable ſort of people of all eſtates, ran vnto him, and obeyed him, ſuffering themſelues to be Baptiſed of him, with ſo great Ioan. 1. ſignes of humility and repentance, that they confeſſed and declared their ſinne vnto him. And that which is moſt admirable, is, that he perſwaded them without working any miracles, whoſe whole life was nothinge elſe, but a moſt continuall and remarkable miracle. Hence is to be ſeene, the efficacy of the exemplar life of him that preacheth, to perſwade that

which

which he preacheth, albeit the thinge be very difficult, and that the auditors be of an obdurat hart.

O eternall Father, raiſe vp in thy Church many imitaters of this ſoueraigne Precurſor to thy Sonne, preparing him a perfect people, preaching his holy law with zeale and mercy, confirming with their life, that which they teache by worde, that they may gather a rich haruеſt of manie ſoules vnto life eternall, Amen.

THE III. POINT.

THe third point is, to conſider, how the authority of S. Iohn encreaſed ſo greatly with the people, that they ſuppoſed, as S. Luke ſaith, that he was that Chriſt and Meſsias which was promiſed vnto them: and ſome of them indeed did hould him for ſuch. But the holy Precurſor vnderſtanding therof (were it by reuelation from God, or by wordes and demonſtrations which they vſed towardes him) preſently contradicted thē, ſaying. *I indeed baptiſe you in water vnto penance, but he that ſhall come after me, is ſtronger then I, whoſe ſhoes I am not worthy to beare, he ſhall baptize you in the holy Ghoſt, and fire.* Where weigh the rare humility of Iohn the Baptiſt, which he diſcouered in three heroicall actes, in the very midſt of theſe his greatneſſes. *Mat. 3. 11*

1. The firſt act was, not to become proud by reaſon of that auſtere life which he had lead, nor for thoſe excellent giftes and fauours which he had receued of God in contemplation, nor for the applauſe of the people, nor for the good opinion they had of him, nor for the great honor which all did giue vnto him. A thinge very rare as S. Bernard ſaith, and found in very few and eminent Saintes, to ioyne humility, with innocency and much honored ſanctitie. Wherin S. Iohn, albeit a Nazarite, did differ from others, who nouriſhed not in him, one haire of high thoughtes, but alwayes caſt deepe rootes in the abiſſe of his owne nothing. *Eccl. 3.* *Ser. 3. in Can & 42 & ep. 42. S. Greg l. 1. mor. c. 26. num. 6*

2. The ſecond act was, publiquelie to confeſſe his owne baſenes, and the greatnes of Chriſt our Lord, ſaying. Albeit you eſteeme me for ſo great, know yee that there is another more great then I, and much more powerfull in word and worke, who ſurpaſſeth me, not in ſome one thinge, but is ſo great, that I am not worthy to be the leaſt of his ſlaues, nor to haue the baſeſt office in his ſeruice, which is to vnty the latchet of his ſhoes. Whence we ſee, that the perfectly humble, by how much he is the more holy, ſo much doth he hould him ſelfe the more vile and baſe in the ſight of God our Lord, cenſuring him ſelfe vnworthy, euen to be his ſlaue: and not content to haue this opinion of him ſelfe, deſireth that euery one eſteeme him ſo.

3. Te third act was, the contempt of his owne Baptiſme, to countenance and agrandiſe that of Chriſts, ſaying that his was of water onlie, without other power to pardon ſinnes, or to cleanſe the ſoule: but that another would come, who would baptiſe them with a baptiſme, which ſhould giue vnto thē the Holy Ghoſt, together with the fire of diuine loue. Wherin is diſcouered how the perfect humble, rebateth and diſpraiſeth his owne workes, in as much as they are his, coueting that men make no more account of them then they deſerue, to the end to agrandiſe the workes of almighty God, and cauſe that they be praiſed of euery one as reaſon requireth.

4. Weighing theſe three actes of humility, I will produce a great confuſion to ſee my ſelfe diſgarniſht of them, following pride which doth cōduct me the contrary way. And I will conceue very great purpoſes, to imitate thē according to myne eſtate and quality: for without this humility, there is no true ſanctity, nor aſſured greatnes, nor can I accompliſh my charge, ſo as to make my ſelfe acceptable to God and his Angells, and ediſiable vnto my neighbour.

Colloquie *O glorious Precurſor, my ſoule reioiceth to ſee thee ſo humble amidſt ſo manie honors, Which thou receueſt fromg God and men. Beſeeche our Lord, Who gaue vnto thee this rare humilitie, to impart vnto me ſome part therof, for feare leſt I*

Micha. 6. *looſe by my pride, the good Which God hath giuen me by his grace. O my ſoule, ſith thou haſt ſo great occaſion to humble thy ſelfe, becauſe of the great pouertie*

Eccl. 25. *and miſerie of thy ſpirit, confes What thou art, and deſpiſe thy ſelfe as thou deſerueſt: for, as much as the humble rich is agreeable to God, ſo much the poore proud is displeaſing vnto him.*

THE II. MEDITATION.

Of the demandes Which were made of S. Iohn concerning his miſsion; And of the teſtimonie Which he gaue of Chriſt our Lord: Wherin he diſcouered his ſingular holines and humilitie.

THE rumor encreaſing amongſt the people, that S. Iohn was the Meſsias whom they expected, the Iewes ſent certaine Preiſtes, and Leuites from Hieruſalem, making ſome particular demandes to know who he was. In anſwere wherto S. Iohn diſcouered four moſt excellent actes of humility, which are the foundation of the ſpirituall life in the higheſt degree: with the which many other goe in company, as well of this vertu, as of others.

THE

THE I. POINT.

THe first demand was. Thou, who art thou? Art thou the Christ expected to come? Wherto he presently confessed, and denyed not, and confessed saying. I am not Christ. In which answere, first did shine that most heroicall act of the humility of this Sainte, wherin he was so firmily founded, in no wise to vsurpe the honor of IESVS Christ, but to render the same to him whose it was, and to whom it belonged, that he instantly affirmed the truth with great asseueration, and without denyinge, that he was not Christ: which he would haue, ratified and repeated a thousand times, if the demanders had perseuered in asking so oft. For euen as pride doth infinitely affect the excellency of IESVS Christ, and to be as God: euen so humility doth extremely detest so diuilish a presumption. For euen as this pride expelled Lucifer and his Angells out of heauen and Adam & Eue out of paradice, & hath tumbled headlong in to the bottō of hel, many princes & mighty monarches of the world, and of a signe of the reprobate sōnes of Satan, who is kinge of the proud. euen so the contrary humility, hath conserued the Angells of heauen in their excellency; and the holy Precursor, and the Apostles of Christ, with great cōstancie refused all sort of adoration and diuine honor offered vnto them; this being a true marke of the elect, who in all, and thorough all, seeke to subiect them selues vnto almighty God, deseruing that all honor be giuen to him alone, and that he be glorified of all, as is his due.

Ioh. 1.

Isay 14. Ezech 28 Iob 40.

Apoc. 22. Act. 14. S. Greg. l. 33. moral. c. 18.

2. I will likewise ponder the subtilty of Sathan, who enuious of the santity of S. Iohn, seeing that he could not supplant him by sundry tēptations which he had contriued, dressed this by which was offered vnto him diuine honor, imagining that with this he would be ouercome, as he him selfe had beene ouercome therby. In the same maner doth he tempt the Saintes, making thē offers of greater honors and dignities then they doe deserue, therby to cause them to stumble: but the elect, founded in true humility, knowing thē selues, detest all maner of dignity or preeminence whatsoeuer, of name, title, or place which surpasseth their merits, cōtenting them selues with that which appertayneth vnto thē, for feare to loose the one & the other. Cōtrariwise, by how much they see them selues esteemed and honored, so much the more doe thy hūble them selues (as the Wisemā saith) to honor God.

Note

Eccles. 3.

O most mighty God, who truly art honored of the humble: giue vnto me true humilitie, wherby I may yeelde vnto thee the honor which thou deseruest, and vtterlie detest that which my selfe deserue not, Amen.

Colloquie

THE II. POINT.

1. THe second demand, was. *Art thou Elias?* And he answered, I am not. *Art thou a Prophet?* And he answered, No. In which answeres, the

ſecond act of heroicall humility did ſhine in S. Iohn, which he added to
Mat. 11. the former: for he might haue affirmed that he was Elias, in the manner
17. that our Lord had named him, to wit, in ſpirit, but he would not, anſwearing to the ſenſe wherin he was demaunded, where vnto he replied with great reſolution, that he was not he; For the truly humble doth not only refuſe the honour which he doth not deſerue, but flyeth by all meanes he may, that very honor which he might accept. Moreouer, the truely humble, loueth the truth that is pure and ſimple, without duplicity or diſguiſement, eſpecially in thinges which ſerue for his humiliation: and for this cauſe he ſimplie confeſſed that he was not Elias.

2. He might more truly haue ſaid he was a Prophet (albeit he anſwered no) in that ſenſe that we ordinarily call thē Prophets who doe fore-tell future thinges; For the truly humble inuenteth deuiſes how to conceale his owne greatnes, and to fly the honor he deſerueth for them. Contrariwiſe, the proud deuiſeth meanes, to diſcouer him ſelfe for more then indeed he is, to attribut vnto him ſelfe that honor which is not due vnto him, although it be with lies and exaggerations.

3. Laſtly, to all this he anſwered with brief wordes, and very dry, and more briefly and drily, vnto a flat deniall, or, no. For the truly humble are ſo far off from kiſsing the handes of thoſe that exhibit thē honors, or applaud them with prayſes and flatteries, that they doe handle them drily and harſhly: flying to pay them ſelues with honor and fame, nor take no
Iob, 31. contentment (as Iob ſaith) to admire the ſunne of worldly glory when ſhe doth ſhine, nor the moone of fame when ſhe is at the full, nor feeleth not what he is in him ſelfe, nor yet what others doe ſay of him.

Colloquie *O ſunne of iuſtice, of whom thy fore-runner receiued ſo great a light, as to diſpiſe the ſplendor of the world: vouchſafe to illuminat me with the like light, which may ſo ſhut myne eies, that they delight not to behould that which may blinde me with vanitie, Amen.*

THE III. POINT.

1. THe third demand was. *Who then art thou, and what ſayeſt thou of thy*
Iohn. 1. *ſelfe, that we may giue anſwere to them that ſent vs?* He anſwered. I am the voice of a cryar in the deſert prepare the way of our Lord, as the Pro-
Eſay. 40. phet Eſay ſaith. In this anſwere, ſhined the third act of heroicall humility in S. Iohn, wherin he ſo manifeſted the office encharged him on Gods behalfe, that he ioyntly diſcouered that he reputed him ſelfe as nothing of him ſelfe: ſaying, that his office only ſerued to be the voice of the herauld of IESVS Chriſt, aduertiſing men to make thē ſelues ready to receiue him.

2. He

2. He named him ſelfe, a *voice*; becauſe as the voice hath not any being or ſubſiſtance of it ſelfe, but is dependant of him that pronounceth it: euen ſo eſteemed he of him ſelfe, to haue no other being or title in this office, but only that which he receued of almighty God, who ſpake by him, and whoſe voice he was: Wherin is to be noted, how quick and nimble of ſight humility is, to acknowledge the giftes which ſhe houldeth of God: and how eloquent to manifeſt them when occaſion is miniſtred; Notwithſtanding he publiſhed them with wordes of humility manifeſting his dependency on almighty God, and his owne nullity, to giue the whole glory to him to whom it belongeth.

3. Moreouer, as S. Iohn anſwered not that he was the ſonne of Zacharie, and of the prieſtly tribe of Leuy, but that he was the voice of Chriſt, glorifying him ſelfe alone in this: euen ſo the truly humble, neuer maketh recitall of his honorable linage, nor of his carnall conſanguinity, nor of the offices he enioyeth by inheritance, but only to be the ſeruant of Chriſt, conſecrated to accompliſh his holy will, and this he ſaith he is, and no other thinge, conforme to the ſaying of Salomon. *Feare God, and obſerue his commandements, for this is euerie man:* that is to ſay, the true honor of euerie man conſiſteth herein, and herin he ought to glorifie himſelfe aboue all thinges: contrary to the proud who praiſeth and boaſteth him ſelfe, of the glory which proceedeth from his predeceſſors, and the like. *Eccleſ. 12. 14.* *Oſe. 9.*

4. I will further ponder, how S. Iohn called him ſelfe the voice that cryed, *prepare yee the Wayes of our Lord*: becauſe his life, his doctrine, his examples and wordes were nothing elſe but voices, which exhorted to ſanctity and perfection; yea, the voice of God, wherby the greatnes and maieſty of almighty God was made knowen, euen as a man is knowen by his voice. In imitation wherof, I ought to procure to become the voice of IESVS Chriſt, in all my wordes, and in all my workes.

O eternall God, make mé the voice of thyne onlie begotton Sonne IESVS Chriſt, granting vnto me a life ſo perfect, that it may be the voice to publiſh his glory, attributing it to thee, and not to me, from Whom all good proceedeth; to Whom be all honor and glorie, for euer and euer, Amen. Colloquie

THE IIII. POINT.

1. THe laſt demand was; *Wherfore Baptiſeſt thou, if thou be not Chriſt, nor Helias, nor a Prophet?* S. Iohn anſwered; I Baptiſe you with water, but there is one amongſt you, which you know not, who is the Meſsias that is to come, who is greater then I, whoſe ſhoe latchets I am not worthie to looſe. *Ioh. 1.*

2. In this answere shined the fourth act of heroicall humility, which this diuine Precursor Iohn retained. First, feeling him selfe reprehended for that he vsurped the office to baptise, not being a Prophet, he nether excused him selfe, nor defeded his mission in this behalfe. And albeit he might with truth haue answered, that he baptised, because God had commanded him, yet did he omit to iustifie him selfe, for feare to honor and authorise him selfe: for the humble reioyceth to be reprehended, euen whē he is faultles, nor seeketh to discouer the secret of his honor, but when it maketh to the honor of God, which he procureth in all occasions.

3. S. Iohn passed yet further, for in the presēce of these Preistes & Leuites, he cōfirmed the testimony which before he had giuen of IESVS Christ and of him selfe, before all the people, disesteeming his owne person and his baptisme, to exalt the person and baptisme of Christ our Lord, as we haue pondered at the end of the precedent meditation. For this embassage being so remarkable, and his answere being to be related to the whole senat of Hierusalem, he would discouer who him selfe was, and who Christ was, to the end to make him knowen to all the world, that all might reuerence him for the Messias; him selfe to be esteemed but for a simple voice; and the baptisme of Christ, to be of much more estimation then his, that so it might the better be receued and embraced of all.

Note

4. Hence we are to vnderstand, with how great reason Christ our Lord said of S. Iohn, that he was not a Reede, shaken or moued with euerie winde, but firme and stable like the earth, because he was founded vpon his owne nothing; It being generally the property of the humble, to shew them selues constant in their purposes, as well in humbling them selues, as in exalting almighty God, taking pleasure to performe the same before all the world, namelie, to dilate the notice of his owne basenes, and the greatnes of almighty God.

Mat. 11.

Colloquie

O eternall God, Who hast elaborated with thine owne hand, this paterne of humilitie sending him before thy Sonne, Who came to be his Lord and master: helpe me, that I may learne by these examples to be trulie humble, and by humilitie to dispose myne hart to receiue the giftes of thy holie grace, Which thou demest the proud, and grantest to the humble; eleuating them from their owne basenes, to the highnes of thy glorie, World without end, Amen.

Iac 4.

THE III. MEDITATION.

Of the Baptisme of our Lord IESVS Christ.

THE I. POINT.

Mat. 3.

1. THe first point shall be, to consider, how Christ our Lord hauing accomplished the age of thirty yeares, tooke his leaue of his holie mo ther

mother, telling hir, that the time was now come, wherin he was to manifest him selfe vnto the world, and to performe the office of a Redeemer and Master amongst men. Wherof she greatlie reioyced for the desire which she had of our Redemption; And albeit she felt some paine and solitude for that he should absent him selfe from hir for some certaine dayes, yet she supported the same with singular patience, seting more by the will of God, then by hir owne, and more by our profit, then hir owne commodity. Mar. 1. Luc. 3. Ioh. 1. S. Tho. 3. p. q. 36.

2. Then our Lord IESVS Christ went directlie to the riuer of Iordan, where Sainct Iohn preached and baptised, all such Publicans and sinners as sought to receue his baptisme: and hearing amongst them S. Johns sermon, he presented him selfe to be baptised. In which historie, is to be considered the causes which moued Christ our Lord herevnto.

3. The first was, to entre into his office of a preacher and Master, giuing vs an example of rare humility, the Master humbling him selfe to his disciple, and the Redeemer to his redeemed, the Sonne of the liuing God, to his Precursor and Cryar, and the author of sanctitie taking vpon him the forme of a sinner: for IESVS Christ, the infinit wisdome, and Master of all, sat him downe amongst the soldiers and publicans, to heare the sermon of Sainct Iohn: who being most pure and without all spot, would yet receue the baptisme of sinners, as if he had beene a sinner, not being obliged therto by any other law then his owne good will, which made him so to humble himselfe like other sinners: euen as in his infancie he receued Circumcision, like other infants which were conceiued in originall sinne. Note.

O most innocent Lambe, which takest away the sinnes of the World, what neede hast thou to be baptised? Why doost thou washe thy selfe amongst a people bespotted with sinne? Thou (ô Lord) wilt be held for a sinner albeit thou be not, and I am sad and pensiue that I am not esteemed for iust, being yet a sinner. O that my pride might be annihilated by this singular example of humility! Colloquie

4. Hēce I am to learne, that euery good begining of great thinges, ought to be grounded in the exercises of humility, wherby we dispose our selues to be employed by almighty God, who will worke in vs workes altogether for his glory. And for this cause Isay saith, that those which are ordained to be saued, doe cast rootes very low, and produce fruites very high: as much to say, that first, by humilitie they are to hide them selues vndernethe the earth, like vnto the rootes of trees, and afterwardes to manifest them selues by most glorious actions, as the tree doth manifest him selfe by his fruites. Wherfore, ô my soule, if thou desirest Isay. 37.

that

S. Aug. ser. 10. de verbis Dō

that the Tower of perfection which thou pretendest to build, mount vp to heauen, humble thy selfe to the bottom of the earth: for by how much the higher thou wilt raise thy building, so much lower oughtest thou to digge and hollow the foundation.

5. I will withall remarke, that humility is a great disposition to baptisme and penance, and to obtaine that purity which is conferred to the soule by these holy Sacraments, confessing my selfe a sinner, and that I stand in neede to be washed and cleansed of my faultes, saying to our Lord with Dauid. Thou shalt sprinkle me with hissope, and I shall be cleansed: thou shalt washe me, and I shall be made whiter then snow.

Psl. 50. 9. S. Greg. in plal. 4. penit.

Colloquie

O sweete IESVS, who for humility sake wouldest be washed by S. Iohn, *with his baptisme of bare water, washe me with the water of thy grace in vertu of thy precious blood, mingled with the hissope of thy humilitie. O my soule, embrace this soueraigne vertu, which like vnto hissope, gathereth vp the liuelie water of grace, and of the vertu of the blood of my Sauiour, sacrificed on the tree of the Crosse by manie torments, to cleanse me from the leprosie of my sinnes, Amen.*

6. The second cause of this fact was, first to worke before to teache; and before the preaching of a new Baptisme of water and of the Holie Ghost, to receiue that of water only, least any should disdaine to receiue his Baptisme, which was so pretious. So that by the way, he honored the baptisme of his Precursor, and approued it also by effect, like as he receued Circumcision, giuing to vnderstand, that he approued that law, and reuerenced the same as giuen of God.

7. Hence I will gather the obligation we haue to keepe the precepts and counsells of the holy gospell, which is to approue them by worke, and highly to reuerence them; like as to violat the law is to infring it in effecte, despising (as the Apostle saith) him that gaue it. And if our Lord IESVS Christ would receue the Baptisme of S. Iohn, it not being of precept, to keepe the counsell of his Precursor; how much more reason is it that I doe keepe his precepts and counsells, doing more thinges then those wherto I am bound, especially in matter of humility?

Rom. 2.

Note.

THE II. POINT.

1. IMmediatly as Christ our Lord demaunded baptisme of S. Iohn, and that he was vpon the point to Baptise him, the holy Ghost reuealed vnto him interiorly, that this same man was the Messias (for he had neuer as yet seene him, in flesh) whervpon he refused to baptise him, saying. *I Lord ought to be baptised of thee, and comest thou to me?* Christ our Lord answeared vnto him. *Suffer me for this time, for so it becometh vs to fullfill all iustice.*

Ioh. 1.

14

2. Where

2. Where I will ponder firſt on the part of S. Iohn, the vnſpeakeable iubilies which he felt in his ſoule, ſo ſoone as he knew Chriſt IESVS our Lord, renuing the former iubilies which he had, when he knew him in his Mothers wombe. This iubilie he accompanied with ſingular reuerence and humility, confeſsing of himſelfe that he was a ſinner, and ſtood in neede that Chriſt our Lord ſhould waſhe and purify him with the Baptiſme of the holy Ghoſt: and wholie aſtoniſhed with admiration to behould him ſo greatly humbled, he exclaimed with theſe wordes. *Tu venis ad me!* Thou, comeſt thou to me to be baptiſed! Thou, infinite God! Thou, Sauiour of the world, and forgiuer of ſinners! Thou, who ſanctifyedſt me in my Mothers wombe, comeſt thou to me? To me thy creature? To me thy ſeruant? To me a worme of the earth? And wilt that I baptiſe thee with my baptiſe of only water, thou who art the author of the baptiſme of grace? O moſt profound humility of my Lord! The like of theſe affections will I endeuour to excite within my ſelfe, eſpecially when I am to communicate, and will iointly exerciſe my ſelfe in thoſe two notions, of God our Lord, and of my ſelfe, and in the affections which proceede from both, the which doe allwaies goe together, the one of them ayding and aſsiſting the other.

3. Secondly, I will greatly ponder the aunſwere of IESVS Chriſt our Lord; the which was maruellous. So it becometh thee and me to fullfill all iuſtice, that is to ſay, the whole worke of ſanctity. I, by humbling my ſelfe to be baptiſed, & thou obeying euen to baptiſe me. Giuingvs herein to vnderſtand, that all our ſanctity conſiſteth in humility & obedience, humbling our ſelues before God and men, and in obeying of God & his lawfull miniſters: embracing the three degrees contayned in theſe two virtues. 1. The firſt, to ſubiect my ſelfe to greater then my ſelfe, in reſpect of ſome preeminence they haue aboue me, ether in dignitye, office, age, or vnderſtanding. 2. The ſecond (more perfect) to ſubiect myſelfe vnder my equalls, endeuoring to giue them the greater honor, and the better place, and to obey them in that they deſire, it being good, as if they were my ſuperiors that did command me. 3. The third (moſt perfect) is, to ſubiect myſelfe euen to my inferiors, and that with ſuch reſignation and promptitude, as if they were my betters. By theſe degrees Chriſt our Lord walked, and practiſed the ſomme of all iuſtice & ſanctity: which we ought to pretend, ſubmitting ourſelues (as S. Peter ſayth) to euery humane power for the loue of God, in ſuch thinges as are conforme to his holye will, maintaining exteriorly (as S. Gregory ſayth) the authority and decency which is belōging to the eſtate of euery one, according to the rules o prudence.

Phil. 2.

1. Pet. 2. 13.

Miche. 6.

4. Moreouer, with these two virtues, we shall performe all that iustice which doth belong to God, to our selues, and to our neighbour: in that they moue vs to respect and obey God, to mortifie our selues, and to giue good example vnto our neighbour, wining their loues, and liuing in peace and amitie with them.

5. All this Christ our Lord comprehended in his aunswere. And with this spirit will I encourage myselfe to the practise of these two virtues, saying to myselfe. Thus doth it become thee to fullfill all iustice, not a part, but all; not with halfe, but with a whole and perfect hart: & allbeeit thou be great in the world, and houldest some dignitie in the Church, it importeth thee to accomplish all his iustice, obeying and humbling thy selfe, as IESVS Christ did to this Precursor.

6. Thirdlie; I will ponder how S. Iohn immediatlie obeyed, with the three degrees or marques of perfect obedience. 1. In the māner of obeying as touching the punctuall execution. 2. In the promptitude of will. 3. In the submission of his iudgement to the iudgement of Christ, obeying his word and baptising him with very great reuerence; for our Lord taketh delight that his seruants submit themselues to his diuine iudgement, and not
Iohn, 12. dispute against his disposition, as S. Peter did being yet imperfect, not permitting him to washe his feete; who therby put himselfe in danger to loose the frindship of Christ, if he had perseuered in his rebellion, as we will shew in his due place,

THE III. POINT.

THe eternall Father behoulding his only Sonne so greatly humbled, reputed himselfe obliged to honour and authorise him, to fullfill the truth of that which he had said. He that humbleth himselfe shallbee
Luc. 14 exalted: for euen in that wherein a man humbleth himselfe, in the same is God accustomed to exalt him; and therfore if he humble himselfe to be held for an idiot, or a sinner; he exalteth him in wisdome and sanctity. The meanes which the eternall Father vsed to honor his Sonne in this occasion, were three, and those most excellent: the which we will examin by the very wordes reported by the Euangelist.

Marc. 1. 10. *The heauens opened.*

1. THe first meanes was, that the heauens did open themselues, with a meruellous splendor and ouerture, which was formed in the ayre.

And

And S. Mathew ſayth, that *the heauens were opened to him*, that is, for his reſpect and for his honor: ſhewing that IESVS Chriſt our Lord was a man, but not earthly, and made of earth as the firſt man Adam was, but a man heauenly and diſcended from heauen: and by conſequence, that his life and doctrine, his lawes and his workes, were all celeſtiall. Alſo, to ſignifie, that by his meanes the gates of heauen doe open themſelues to all thoſe that imitate him, for that in imitation of him they ſhould become men celeſtiall; And by this meanes did he verifie the theame, which S. Iohn tooke in his predication, ſaying. *Doe penance for the kingdome of heauen is at hand*: which being opened to Chriſt our Lord, gaue to vnderſtand, that they would open themſelues to all thoſe which ſhould doe penance, & followe his doctrine. *Mat. 3. 16. 1. Cor. 15. Mat. 3. 2.*

2. S. Marke ſayth that he *ſaw the heauens opened*: ſignifying, that our Lord IESVS Chriſt by his infinit ſapience, penetrated all the celeſtiall ſecrets, ſo that he might report vnto vs as an eie witnes, all that which paſſed aboue in heauen, and that by his meanes the heauens ſhould likewiſe be opened vnto vs, ſo that being here beneathe in earth, as was S. Steuen, we might ſee and contemplate the ſecrets of heauen, and haue our commerce and conuerſation there. *Marc. 1. Iohn. 1. Act. 7. Phil. 3.*

O ſweet IESVS (*our heauenly Adam*) *rightly did the heauens open themſelues to honor thee, ſith with thy humilitye thou haſt merited the ſame, and conquered them: it is but reaſon that they open themſelues to inuite thee to mount vnto them, ſith they are thine. Sweete Lord, ſo open them vnto me, that they be neuer ſhut againſt me: and for this effect, blot out of my ſoule the image of the earthlye Adam, and imprint therein thy celeſtiall image, Amen.* Colloquie 1. Cor. 15.

And the holy Ghoſt deſcended as a doue from heauen, and remained vpon him. *Iohn. 1. 33.*

THe ſecond meanes which the Father vſed to honor his Sonne was, to ſend downe vpon him the holy Ghoſt in forme of a doue, the which repoſed vpon his head; declaring by this exterior ſigne, the plenitude of the diuine Spirit which dwelt within him, from the firſt inſtant of his conception, repoſing vpon this rodde and flower of Ieſſe, with the immenſitie of his ſeauen celeſtiall giftes. *Iſay. 1.*

2. He deſcended in the forme of a doue, to ſignifie; firſt, the innocencie, purity, & meeknes of Chriſt, that all men might vnderſtand, that albeit he was baptiſed with the baptiſme of penance, yet that he was no ſinner, nor had nothing cõmon with ſinners, but that he was iuſt, pure, ſimple, and *S. Th. 3. p. q. 39. a. 6. 4.*

ple, and like a doue, without the gaule of ſinne, anger, duplicity, or any guyle.

3. To ſignify, that he was not only pure from ſinne, but alſo that he was the Lambe of God which tooke away the ſinnes of the world. For euen as the doue in the time of Noe brought the ſigne of the ceaſing of the waters of the deluge: euen ſo this day the preſence of IESVS Chriſt is a ſigne, that by his merits he would cauſe to ceaſe the deluge of ſinnes which drowned the world.

1. Pet. 2.

Gen. 8.

4. To ſignifie, that this Lord ſhould nether be ſolitary nor vnfruitfull, but ſhould engender and bring foorth many children imitators of his innocencie, wherof he would make one Church, vnited with the vnion of one faith and one Charity, wherof he would ſay. *My doue is one.*

Cai. 6.

Colloquie

O holy Spirit, I rendre thee thankes, for the glorious teſtimonye which thou haſt giuen of the innocency and ſanctity of our Sauiour; deſcende vpon me like a doue, replenishing my ſoule with puritie & ſanctitie. O that thou wouldſt giue me the wings of a doue, to flye into the holes of this liuing rock, vpon whom this day thou didſt repoſe, to the end that my hart may repoſe interiourly with his, vniting it with his by perfect loue, Amen.

Pſal. 54.

5. I may likewiſe ponder the great gladnes which the Baptiſt felt, when he ſawe the holy Ghoſt come downe vpon Chriſt in forme of a doue, and the ioy wherwith he publiſhed the ſame to all thoſe that had not ſeene it: beſeeching the diuine ſpirit to illuminate the eies of my ſoule, that ſhe may ſee with the light of faith, the giftes and ineſtimable riches which are contayned in Chriſt our Lord, to the end to loue and eſteeme him as I ought.

Iohn. 1.

And behould a voice from heauen ſaying. This is my welbeloued Sonne, in whom I am well pleaſed.

Mat. 3. 17.

1. THe third meanes which the Father tooke to honor his Sonne, was, to ſpeake with a voice formed in the ayre, not terrible, and frightfull, but moſt ſweete and amorous, ſaying. *This is my well beloued Sonne, in whom I am well pleaſed*: euery word wherof hath his particular myſtery. The word This, is as if he had ſaid, this which appeareth a pure man, mortall and paſsible; This, which humbleth himſelfe to appeare a ſinner, in being baptiſed with the baptiſme of ſinners; This, vpon which this doue repoſeth; This is my Sonne: not myne adoptiue ſonne like other iuſt ſonnes who haue gone before him, but my naturall and only begotten Sonne; not begotten at this preſent by meanes of baptiſme, but engendred and begotten from all myne eternity, as auncient I, as wiſe, and as

Iohn. 1.

Pſal. 109

as holy as I, for that he is God as well as I: and ſo by excellency is my *Welbeloued*, whom I cheriſh, and loue aboue all thinges created, or to be created; whom I loue as myſelfe with an infinit loue. In him I *am Well pleaſed*, and delight me in him, eſteeming me happie to haue ſuch a Sonne, *Iohn. 8.* becauſe he is alwaies aggreable to me, doing all thoſe thinges which doe delight me. He had no neede of this baptiſme to make himſelfe therby more aggreable vnto me, beinge euer before ſo aggreable vnto me, that none without him could be aggreable vnto me, & for his ſake, alſo all thoſe which imitate him, ſhall be right pleaſing and aggreable vnto me.

Colloquie

O eternall Father, I giue thee thankes for the honor Which thou then didſt to thy B. Sonne, When he ſo humbled himſelfe for the loue of thee, reioycing me in the loue, and the good aggreation Which thou tookeſt in him: in reſpect Wherof, I beſeeche thee to aſiſt me that after his imitation, I may allwaies accomplish that Which is aggreable vnto thee, that ſo thou maiſt likewiſe take pleaſure in me. O my Sauiour, I congratulate thee With the honor Which thy Father and the holy Ghoſt did thee this day, approuing thee by ſuch ſingular teſtimonyes, to be our Maſter and our Redeemer, rendre me, ô Lord, aggreable to thy celeſtiall Father, and Worthie that he vouchſafe to hould me for his ſonne, Amen.

2 Laſtly, ponder how that by the merits of IESVS Chriſt our Lord, this day the myſtery of the moſt holy Trinity began to manifeſt itſelfe, in the voice of the eternall Father, and in the doue which figured and repreſented the holy Ghoſt. Wherein the Father did not calle Chriſt our Lord his ſeruant, as he called him by the Prophet Iſay, when *Iſay. 42.* he ſaid. Behould my ſeruant in whom my ſoule is well pleaſed, but he called him his Sonne; therby to diſcouer the diuinitye of him, who as man, was but his ſeruant. With conſideration whereof, I will rendre thankes to our Lord, for hauing manifeſted vnto vs this diuine myſtery, beſeeching him to enlighten my ſoule, to vnderſtand and reuerence the ſame.

THE IIII. POINT.

1. THe fourth point ſhall be to conſider, how Chriſt our Lord (as S. Thomas ſaith) inſtituted at that time his owne Baptiſme, greatlie *3. p. q. 66. art. 2.* different from that of S. Iohn, giuing vnto it the virtu and efficacie, repreſented vnto vs by theſe three miraculous ſignes; to wit, to open vnto vs the gates of heauen; to giue vnto vs the giftes & graces of the holy Ghoſt; and to make vs the adoptiue ſonnes of almightie God, acceptable in his ſight, by the faith and acknowledgement of the moſt holie Trinity, in whoſe virtu and name it is conferred vnto vs: and all with ſo ſingular plenitude, that who ſo ſhall come to dye immediatly as he is baptiſed, ſhall

goe directly to heauen without detention, and poſeſſe the inheritãnce of the Sonne of God, clearely ſeeing the moſt holye Trinitye: the only ſight wherof maketh the behoulder perfectly bleſſed.

Colloquie *O Sauiour of the World, I giue thee as many thankes as I am poßible able, that thou haſt inſtituted for the entrye of thyne Euangelicall law, ſo ſweete and profi-*
Mat. 3. *table a Sacrament, With ſo many prerogatiues and ſpirituall giftes as are granted vnto vs in fauour therof. I thanke thee alſo with all my hart, for the grace which thou haſt done me to admit me (vnworthy) to this baptiſme, wherof ſo many perſons are depriued, & to haue receued me into the Arke of thy Catholike Church that I might be ſaued, permitting others to perish in the deluge. I beſeeche thee, ô Lord, that the gates of heauen which then were opened vnto me, be neuer ſhut againſt me: that the holy Ghoſt which then was giuen me, doe neuer aban-*
1. Pet. 3. *don me: nor that I euer looſe the dignity of the Sonne of God, wherto thou then didſt eleuate me; but alwaies to be ſo aggreable vnto thee, that finallie I may come to enioy thee in thy glory, Amen.*

S. Th. 3. p. q. 38 a. 6. ad 3. 2. I may likewiſe ponder, how Chriſt our Lord in that day, not only inſtituted the Sacrament of Baptiſme, but alſo with the ſame highly honored his Precurſor, accõpliſhing the deſire which he diſcouered vnto him when he ſaid. *I ought to be baptized of thee.* For it is the propertie of Chriſt our *Mat. 3. 14.* Lord, to accompliſh the deſires of thoſe that loue him, and to honor and recompence ſuch as ſerue and obey him. And ſith that S. Iohn obeyed him in baptiſing him with his baptiſme of water, it was moſt conuenient, that Chriſt ſhould baptiſe him with his baptiſme of the holy Ghoſt and of fire, heaping vpon him a new, moſt high graces and celeſtiall giftes. O how great was the ioy of the holy Precurſor, and how well did he hould the trauells of his office to be employed, receuing of Chriſt in this day ſo copious a retribution for thẽ? O how well might he ſay to almighty God, that *Luc. 2. 29.* which Simeon ſaid. Lord, now diſmiſſe thy ſeruant according to thy word in peace, becauſe myne eyes haue ſeene my Sauiour. But as he was feruorous and gratefull, ſo he reſolued to manifeſt his gratitude in giuing publique teſtimonye of the excellencies of this Lord, ſo long as life ſhould laſt him, like as afterwards he did. And I, after his example, will make the like purpoſes, in acknowledgement of the fauours which I haue receiued of my Sauiour.

THE V. POINT.

1. LAſtly, to conſider, that all theſe maruells hapned (as S. Luke ſayth) *Luc. 2.* whilſt Chriſt our Lord was in prayer, for as ſoone as he was baptiſed he ſet himſelfe to prayer: this being the firſt time, that the Goſpell mentioneth that Chriſt prayed. Wherein ſundrie excellencies of prayer are diſcouered vnto vs, ſhewing of what neceſsity it is, and that we ſhould often frequent the ſame.

1. The

1. The firſt excellencie is, that prayer in itſelfe is a very efficacious meanes, to obtaine of almightie God the three afore-recited maruells; For. 1. It openeth vnto vs the gates of the kingdome of heauen, & diſcouereth vnto vs the celeſtiall ſecrets; like as it is ſaid of the Apoſtle S. Peter; that praying, the heauens opened vnto him. 2. It procureth vs, the plenitude of the holy Ghoſt and of his giftes: as the Apoſtles praying were often repleniſhed with the holy Ghoſt; as we ſhall ſee in the 1ſt part. 3. In prayer, we heare the voice of our heauenly Father, which are his diuine inſpirations: we labour to attaine the dignitie of the ſonnes of God: and practiſe the meanes to make our ſelues aggreable and pleaſing vnto him. And when this prayer is ioyned with the humiliation of our ſelues, as Chriſt our Lord did ioyne it at this preſent, it is then of more importance then all the reſt: for as the Wiſeman ſath; The prayer of him that humbleth himſelfe ſhall pierce the cloudes, and euen to the opening of the heauens, to cauſe to deſcēde the preſents & giftes, which the Father of lightes is wont to giue. *Act. 10.* *Eccle. 35.*

2. The ſecond excellencie is, that Chriſt our Lord ioyned prayer with Baptiſme: to ſignify, that prayer, deuotion, & frequenting the Sacraments, ought to accompagnie all our workes, to the end that they may be handled and receued of vs as is conuenient: beſeeching our Lord, to remoue the impediments which the diuells vſe to hinder the fruites thereof, and that he aſsiſt vs with his holy fauour, to bring them to a happie and proſperous end.

3. Moreouer, that Chriſt our Lord being baptiſed, ſet himſelfe to prayer is, to declare vnto vs the neceſsity which the Baptiſed, and faithfull haue, to apply thē to prayer, & that prayer ought to be their principall exerciſe, frequēting it often to preuent the tēptations which doe attende them, & to begin with feruour the new life wherof they haue made profeſsion, as alſo to conſerue the graces & giftes which they haue receiued in holy baptiſme.

4. It is likewiſe credible, that Chriſt our Lord prayed, not only in the manner wherewith one craueth ſome thinge for his owne neceſsitye, but alſo with the other partes of prayer mentioned by S. Paul, giuing thankes vnto his Father for the fauours which he had donne him, as alſo for thoſe others which he hoped to receiue; like as he prayed whē he raiſed Lazarus. He further prayed for all thoſe which were there expecting to be baptiſed; and for all thoſe which ſhould receue hereafter his baptiſme, to the end they might receue the ſame vnfeynedly. And generally he prayed for all men, becauſe as much as was requiſite on his part, he inſtituted this Sacrament for the good of all, & his deſire was that all ſhould receiue and enioy the graces & giftes, which were figured & ſignified by theſe exterior ſignes. *Phil. 4.* *1. Tim. 2.* *Iohn. 12.*

5. Frō all theſe conſiderations I am to draw a great eſtimatiō & affection to prayer, &

and great purpoſes to exerciſe my ſelfe therein, according to the example of Chriſt our Lord: for whoſe holy merits ſake, I will craue of the moſt B. Trinity, to grant vnto me this ſpirit of prayer, with the graces and effectes which follow the ſame.

THE IV. MEDITATION.

How Chriſt our Lord after his Baptiſme, was in the deſert, where he faſted fortie dayes and fortie nightes.

THE I. POINT.

Matt 4. Marc 2. Luc. 4.

FIrſt conſider, how Chriſt our Lord being baptiſed (as S. Luke ſayth) and filled and repleniſhed with the holy Ghoſt, returned from the riuer of Iordan, leauing the companie of S. Iohn, and of ſuch others as were there, pondering the cauſe which moued him therto; which was, to practiſe ſome certaine virtues proper to them which are repleniſhed with the holy Ghoſt.

1. The firſt was, his deſiered humility, preſently flying all humaine praiſes, worldly honors, and promotions, for as much as the whole multitude of people, which had both ſeene and heard the maruailles which occurred at his baptiſme, would neuer haue ceaſed to extolle & honor him, which cauſed him to flye and to hide himſelfe: not that he was in any danger of falling into vaine-glory, but to inſtruct vs by this example, to flye places and occaſions of our owne praiſes, eſpecially at the firſt when virtu is yet but greene, and in danger to wither and dye in the flower with the winde of vaine-glory, as it is written in Iob, ſaying, that the virtu of hipocrites doth eaſily periſh.

Iob, 15.

2. Secondly he retyred himſelfe from Iordan: to ſignify, that men repelniſhed with the holy Ghoſt, ought in no wiſe to diſpiſe exterior ceremonies, ſuch as Baptiſme was, of only water, but in complying with them, preſently to retyre them to the interior, and more eleuated exerciſes of ſpirituall virtues, for feare leſt that be ſaid of them, which the ſame Lord ſaid of the Phariſes, that they made ouer great account of exterior waſhinges, and added. This people honoreth me only with their lippes, and with exterior ceremonies, but their hart is far off from me: there are amongſt you many hipocrites, who make cleane the out-ſide of the veſſell and platter, but leaue the in-ſide full of foulenes and vncleanes.

Mat. 15. Marc. 7. Mat. 23.

3. Thirdly, he retired himſelfe from Iordan: to ſhew, that when any one

& repleniſhed with the Holy Ghoſt, hath the ſecrets of the kingdome of heauen, & hath taſted in prayer the ſweetnes of God, forth with he deſireth to fly the preſſe and tumult of the people, to ruminate in ſecret that which he hath ſeene, and preſently to employ him ſelfe in the contemplation of that which hath bene reuealed vnto him.

O moſt ſweete IESVS, replenish me (I beſeeche thee) with the ſame Holie Spirit wher-with thou waſt replenished, to the end I may begin to imitate the example which thou haſt giuen me, retyring me at certaine times to praye vnto thee, as thou retyredſt thy ſelfe to pray for me, Amen. Colloqu'e

THE II. POINT.

SEcondly conſider, how incontinently the Spirit draue and conducted Chriſt our Lord into the deſert, where he remayned forty dayes amongſt the beaſtes. Where is to be pondered, what ſpirit it was which draue him: in what maner: into what place: for what cauſes: and wherin he exerciſed him ſelfe during his abode and reſidence there.

1. Firſt, Chriſt our Lord was not induced hereto by the ſpirit of vanity, nor yet, by impetuoſity of paſsiō, nor only by the ſpirit of man, but by the Spirit almighty God wherwith he was filled and repleniſhed. Wherin we are taught the difference that there is betwixt the ſonnes of God, and of the celeſtiall Adam, and the the ſonnes of this world, and of the earthly Adam: for that theſe in all their actions are moued by the impulſion of the euill ſpirit, which is the ſpirit of the diuell, of the world, of the fleſh, or of their owne peruerſe ſpirit, wholy inclined to its owne opinion, and to its owne will: contrariwiſe the others, are moued of the good ſpirit, following his inſpirations and diuine impulſions, according as S. Paul ſaith. Thoſe which are led by the ſpirit of God, they are the ſonnes of God: and if I ſuppoſe my ſelfe to be the ſonne of God, I ought to procure in all my workes to follow the impulſion of the ſpirit of God, and not of myne owne priuat ſpirit, the whch is contrary to that of God. Rom. 8. Mar. 1.

2. Secondly, the maner how this Spirit draue and induced IESVS Chriſt, was (as the Euangeliſtes ſay) with promptitude, efficacy, and wonderfull ſuauity: for being baptiſed, *Statim*, forth-with; *Expulit*, he draue and impelled him efficaciouſly, but ſweetly, as he who guided and led him by the hand. Wherin is perceiued the properties of the Holy Spirit in his inſpirations, who is an enemy of delayes, of ſlacknes, tepidity, and of ſloughtfulnes in our actions, as likewiſe of violence and repugnancy in them, diſpoſing all thinges, *Fortiter, & ſuauiter*, ſtrongly, and ſweetly; Thoſe therfore which are the ſonnes of almighty God, ought to obey wit h Sap. 8.

the like promptitude, efficacie, delight and ſuauitie, reioyſing them ſelues to follow his direction, without diuerting them ſelues to other thinges:
Ezech 1. 12. as the four holy beaſtes went whither they were driuen by the impulſion of the ſpirit that conducted them, without diuerting them from the way wherin they walked.

3. Thirdly, the place wherto he draue and conducted him, was to the deſert. So that he moued him not to goe to Hieruſalem, or to populous cities, there to conuerſe and to treat with men, but for that time he inſpi-
Mar. 1. red him to goe into the deſert and into ſolitude, and to dwell and abide amongſt the beaſtes, to the end, that before he ſhould manifeſt him ſelfe vnto the worlde, he ſhould firſt exerciſe ſome workes of remarkeable virtue for our example and inſtruction.

4. Firſt, to the end he ſhould practiſe true humility; that euen as when he was borne, he was laid in a manger amidſt bruit beaſtes, to entre into the world with humiliation: ſo before he ſhould manifeſt him ſelfe vnto
Pſal. 48. the ſame world, he ſhould conuerſe fortie dayes in the company of beaſtes (he who was the Lord of Angells) to humble himſelfe for man, who by his ſinne was become a beaſt.

5, Secondly to the end he ſhould employ all that time in the exerciſe of penance and prayer (ſolitude and the deſert greatly aſsiſting to this purpoſe.) The which Chriſt our Lord exerciſed with great contentment, ſay-
Cant. 4. 9. ing that of the Canticles. I *Will goe to the mount of myrhe, and to the litle hill of frankencenſe:* to wit, to the practiſe of penance and prayer, of motification and contẽplation, the whole with ſingular highnes and ſublimity. He gaue himſelfe to the worckes of penance, watching much, lying vpon the bare groũd, ſuffering the iniury of the ayre without any ſhelter, & faſting a faſt, very rigorous and miraculous. He continually frequẽted prayer & cotemplation: in ſuch ſort, that albeit his body was in the company of beaſtes, yet his ſpirit conuerſed with the Angells in heauẽ, ſo that he alwayes
Cant. 1. aſcended from this deſert like as a ſmoke of Myrrhe and Incenſe, maruellous odoriferous to the eternall Father.

6. Hence I will gather, that it is the property of the Holie Spirit, to inſpire vnto theſe two ſortes of exerciſes: and likewiſe the property of thoſe
Oſe. 2. who couet to imitate IESVS Chriſt, to ſpend much time therein, eſpecially ſuch as are principiants in virtu: as alſo thoſe who are to iſſue out in publique to performe great thinges cõcerning the ſeruice of almighty God: For
Iob. 3. to enterpriſe this buſines happely, they ought firſt to ſequeſter and withdraw thẽ ſelues for ſome certaine dayes into ſolitude, diſpoſing thẽ ſelues to heare what almighty God will ſpeake to their hart, inſtructing thẽ that which they are to doe, and giuing them force to accompliſh the ſame: for

it is very meete as Iob ſaith, that thoſe which are the kinges and princes of the earth, gouerning ſoules and guyding them as is conuenient, that firſt they edifie them ſelues by theſe ſpirituall retyrements to learne the maner how to gouerne, and how they are to direct others.

Colloquie

O moſt ſacred Spirit, inſpire me & guide me effectuallie to the moũtaine of Myrrhe, and to the litle hill of Incenſe, to the end that I may follow my Sauiour. O my Sauiour, ſith for myne example thou goeſt to the deſert, vouchſafe to conduct and leade me in thy companie, inſtructing me to ſeeke within my ſelfe this ſolitude, to exerciſe prayer and penance therin, Amen.

THE III. POINT.

THirdly conſider, how Chriſt our Lord faſted forty dayes, and fortie nightes: pondering all the cauſes and circumſtances of this faſt: the chiefe and principall wherof were only two.

1. The firſt was, to ſatisfie for the gluttonie of our firſt parents, who contrary to the commandement of almighty God, did eate of the fruite of the forbidden tree: and ioyntly, to ſatisfie for all the gluttonies and exceſſes of the whole world, for in the very ſelfe ſame matter wherin men had tranſgreſſed, in the ſelfe ſame Chriſt our Lord would ſuffer trauells, for ſatisfaction of their offences: which ought to teache me to chaſtice myne exceſſes and ſurfetinges with faſtinges, ſith Chriſt our Lord hath faſted for them. The other cauſe was, for to inſtruct vs, how the baptized (who deſire to ſerue almighty God our ſoueraigne Lord) are to endeauour to dõpt with faſtinges the flames of their fleſh, to rendre it ſubiect vnto the ſpirit: whoſe firſt combat ought to be againſt gluttony, endeuoring to ouercome their domeſticall enemy, which is their fleſh, wherof the diuell ſerueth him ſelfe for his tentations. In this maner alſo ought the miniſters of the ghoſpell to fight and combat chaſticing (as rhe Apoſtle S. Paul ſaith) their bodies, and bringing them into due ſubiection, for feare leaſt it befall them, that preaching to others, them ſelues become reprobate. Wherfore, if thou deſireſt that the heaues doe not ſhut themſelues againſt thee, which holy Baptiſme opened vnto thee, bridle thee by faſting, for gluttony caſt our firſt parents out of paradiſe, and abſtinence will aide, that thou ſhalt be againe admitted therin.

S. Tho. 3. p. q. 40 a. 2. ad 3. & q. 41. a. 3.

Caſſian. l. 5. c. 36. S. Greg l. 30. Mor. c. 20

2. Cor. 9.

2. The ſecond was, that this faſt was very rigorous (although miraculous) without eating or drinking of any thinge, either day, or night: to teach vs, that our faſt ought to be the moſt rigorous that poſsible we are able, without asking any miracle, yet ſo, that we deſtroy not nature, nor looſe the forces neceſſary for the ſeruice of almighty God, contenting our ſelues (as the Apoſtle S. Paul ſaith) with that which is neceſſary, and offer-

1. *Cor.* 9. 1. *Tim.* 6. *Caſ. col.* 21. *c.* 22

ing vp our bodies to God our Lord a liuing hoſte: yet in ſuch ſort, that, *Sit rationabile obſequium noſtrum.* That the rigor of our faſt be meaſured with reaſon.

3. The third was, that this faſt was long and prolixe, to wit, for the ſpace of forty dayes, with ſo many nightes: to denote the conſtancy which we ought to hould in the workes of penance, and in the caſtigation of the fleſh, perſeuering euen vntill we arriue to perfection; For that, although Chriſt our Lord prolonged not his faſt more then forty dayes, yet was he prepared to continuate the ſame for a longer time, if it had beene neceſſary: wher-with he confirmed the forty dayes of the Lenten faſt, which the Church obſerueth ſo exactly. By whoſe example I will encourage my ſelfe to obſerue the ſame with all perfection and exactnes, ordayning the four tenns of this number, to four endes. The firſt, in ſatisfaction of my ſinnes. The ſecond, in thankfulnes for the benefits I haue receiued. The third, to obtaine the virtues which are wanting vnto me. The fourth, to diſpoſe me to the glory of reſurrection, which I expect in recompence of my trauells.

Exod. 34 3. *Reg.* 19 *S. Ber. ſer.* 4. *quad.*

4. The fourth was, that this his faſt, albeit it were on the one ſide ſeuere and rigorous, yet on the other ſide it was exceeding ſweete, for that (as is collected out of the Euangeliſtes) all this time he felt no hungar, becauſe the virtu of the diuinity, and the ſweetnes of diuine contemplation, cauſed that his ſacred fleſh did ſuffer no hungar nor paine in this his faſting, from the which Moyſes and Helias were likewiſe exempted: the one being in the mountaine and conuerſing with God: and the other, walking towardes to mountaine to conuerſe with God, being fortified with the bread which the Angell brought him: which aduertiſeth vs, that prayer and deuotion, make faſting ſweete, recompencing the aſsiſtance which they receiue from it, with the guſt which they doe giue it.

Colloqui e

O moſt ſweete IESVS, I rendre thee thankes for that ſo rigorous faſt which thou ſufferedſt in ſatisfaction of my ſinnes, wherby I beſeeche thee to forgiue them: and ſo aſsiſt me that for the time to come, my bodie may faſt by forbearing meates, and my ſpirit may faſt, by refraining vices, Amen.

THE V. MEDITATION.

Of the tentations which Chriſt our Lord endured in the deſert.

THE I. POINT.

S. Tho. 3. *p. q* 41.

THe firſt ſhalbe, to conſider, how Chriſt our Lord, was led and conducted by the diuine Spirit into the deſert: amongſt other ends (as S. Ma-

Mathew saith) to be tempted of the diuell. *Mat. 4.*

1. Where is first to be pondered, that it is the property of the holy Spirit, to put such as are perfect men, in places and occasions where they may be tempted, to the end to manifest in them the force and vigor of his grace; giuing them glorious victories, and trophees or tokens of great virtues and merits. So that, although I may not rashly expose my selfe to such occasions, yet if I meete them, I may presume that they come by the prouidence and permissiō of the Holy Ghost, to the end that with his assistance I combat against them: sith (as the Apostle saith) this appertaineth to his care and fidelity. *1. Cor. 10. 13.*

O sacred Spirit, I wholie expose my selfe vnto thy prouidence, that thou conduct me whither it pleaseth thee, to the end I may be tried and tempted, so that thou be my second and assistant in all my combats and temptations: sith that with thine assistance (if I suffer not my selfe to be vanquished) I shall be certaine of the victorie. Colloquie

2. The second shall be, to ponder how the same Holy Spirit conducted Christ our Lord into the desert, rather then into any other place, there to be tempted, the desert being a place occasioning the temptations of the diuell, by reason of its solitude; For the diuell seeing a man to be all alone and hauing none to helpe him with his councell and direction, and with such other meanes as spirituall Fathers are wont to instruct such as are tẽpted, hopeth easily to ouercome him, and setteth vpon him with great industry as he set vpon Eue seeing hir alone, and sequestred a part from Adam hir husband, whom he vanquished and gayned with great facility: for which cause (as the holy Fathers say) none who are imperfect, ought to enter into the deserts, there to leade or vndertake a solitary life. *Basil. ex Iusis 1 Reg. 7. Cas. l. 8 c. 17*

3. Hence I will gather, that although I liue amidst a multitude, and doe conuerse with many, if I seeke not to giue an account of my temptations to my confessar, or ghostly Father, that I am indeed alone, and doe liue in the desert, and in euident danger easily to be tempted and vanquished of the diuell, because as Eccleasiastes saith. When the Serpent biteth in secret, and without hyssing, the inchanter can not take him: which is to say, when the diuell tempteth and biteth, by the meanes of sinne, and he that is bitten is husht or holdeth his peace, although he haue a skilfull phisition for to cure him, yet shall he not be cured, because he is as it were alone, and being alone, if he chance to fall, he hath not any to helpe him vp. *Clim. c. 4 c 10 in xta 70 Cas. col. 1 c. 11 Eccles. 4 11*

4. Moreouer, as the life of the solitaries or Eremits, grounded in asperity and prayer, is maruellous perfect, so Sathan seeing any to enterprise the same he repaireth to tempt him, to cut off his passage. Who albeit he abhorre and tempt all men in generall, yet much more the feruent, who

Iob. 3. begin to ſerue almighty God with perfection wher ſoeuer it be. Yet muſt not any for this loole courage, becauſe the Holie Ghoſt who inſpired this ſort of life, will likewiſe inſpire with efficacie, the meanes to vanquiſh the temptations which the diuell contriueth againſt them. And as the feruent with their feruour, awaken the rage of Leuiathan againſt them, which is the malignant ſpirit, and where with he tempteth them: euen ſo doe they awaken and prouoke the Holy Ghoſt to ſuccour and aſſiſt them.

5. The third ſhall be to ponder the cauſes for which Chriſt our Lord would be tempted immediaaly after his Baptiſme and faſting, to the end to make my profit thereof. Firſt, for that albeit he was not a principiant in the practiſe of virtu, yet would he paſſe by the ordinary law of thoſe which begin to ſerue almighty God, the which (as the Wiſeman ſaith) are tempted, and ought to prepare them ſelues againſt temptations; As alſo to make him ſelfe like vnto other men, in all ſortes of miſeries excepting ſinne, or ſimboliſing ther-with: ſo that knowing by experieuce what it is *Eccleſ. 2.* to be tempted, he might take compaſsion (as S. Paul ſaith) on thoſe that are tempted, and ſo with the victory of his tentations, he might teache vs how *Heb. 4.* to vanquiſh ours, and giue vs force and courage to ouercome them.

6. Hence it was, that although he was tempted with diuers temptatiõs during the ſpace of forty dayes (as S. Luke and S. Marck doe giue to vnderſtãd) yet at the end of thoſe dayes, he was tempted with three viſible tenta- *S. Tho. q. 8. a. 3. ad 2* tions, wherin (as in the roote or ſeed) all the others are contained, becauſe by thẽ we learne the maner how to combat againſt them.

7. From whence I am to gather three aduiſẽs very important, againſt the time I ſhall be tempted. 1. The firſt is, not to afflict, or diſcomfort my ſelfe, as if I had receiued ſome diſgrace of almighty God; for ſith my Sa- *Pſal. 36* uiour was tempted being the Sonne of God, it is no maruell though I be *Eccleſ. 2.* tempted; the ſpirituall ioy amidſt temptations, being an excellent armour, offenſiue and defenſiue, to iſſue victoriouſly out of them.

8. The ſecond is, to haue recourſe vnto this Lord, with great confidence for remedy and helpe in my temptations, ſaying.

Colloqu. c *O my kinge, ſith thou knowest ſo well, and haſt thy ſelfe tried what it is to be tempted, haue compaſsion vpon me, taking from me the temptation, or giueing me force to ouercome it, Amen.*

9. The third is, to arme my ſelfe with prayer and faſting before the tẽptation, like as our Lord and Sauiour did: for (as ſince he ſaid to his Apoſt- *Mat. 17.* les) there ar certaine kindes of diuels, who goe not forth of the bodies they poſeſſe, but by faſting and prayer. There is alſo a kind of tempting diuells, which will not be ouercome but with the ſame weapons: and in preparing my

my selfe, I will behould the maner wher-with Christ our Lord ouercame his temptations, to combat against myne in the selfe same maner.

THE II. POINT.

1. THe second shall be to consider the three temptations wherewith the diuell sett vpon Christ our Sauiour, and the maner how he surmounted them; pondering, how albeit the first was in the sinne of Gluttony, the second in Vainglory, the third in Ambition or Auarice, neuertheles that they were all mixed with Superbity, and a desire of excellency: for as the diuell is proud, and fell by his pride, and by the same surmounted the first man, so knowing full well the force of this tentation, he intermixeth the same amongst the others, to ouerthrow men with the more facillity. And contrariwise, Christ our Sauiour repelled all these temptations by humility, which is a most powerfull armour to set vs free from the snares of Sathan.

Of the first temptation.

1. THe first temptation was of Gluttony, concering the desire and meanes to finde to eate; For the forty dayes of fast being expired, Christ our Lord, as man, became an hungred: and the diuell who watched and pried into his actions, let not slip the occasion seing him in necessitie and ahungry, and with the shew of pitty, said vnto him. *If thou be the Sonne of God, command that these stones be made bread*; as if he had said: Make vse of the power which thou hast to worke miracles, to relieue thy necessity and thy hungar: prouoking him hereby, to a disordinat appetite of eating, euen to the working of a miracle to come by meate. Mat. 4. 4.

2. Wherin we are are to ponder the diuers wayes which the diuell vseth to tempt vs with Gluttony. He tempteth those that are dainty, setting before them the desire of exquisite meates, making thē to treade vnder foote the law of almighty God to enioy their licorishnes, as Eua did. He tempteth the needy, prouoking them to remedy their necessities by vnlawfull meanes: sometimes openly, inciting them to stealing: other times subtelly, supposing false dispensations, and fayning reuelations, as he deceiued a holie Prophet; sometimes vnder pretext or colour of piety, suggesting vaine and presumptuous meanes, and in this manner he tempted Christ our Lord: and by one way or another, he greatly laboureth to vanquish those which are spirituall, in the vice of gluttony; for that, being ouercome by a vice so base, he knoweth they will become more cowardly in other combats of greater importance. 3 *Reg.* 13.

3. Christ

3. Christ our Lord with great humility, answered with a place of ho-
Deut. 8. 3 lie Scripture. *Not in bread alone doth man liue, but in euerie word that proceedeth from the mouth of God,* as much to say, I will not worke miracles at thy persuasion, nor yet for daintines sake, sith God can sustaine me by other meanes, & with what else it please him, without the vse of any bread. I beleeue what soeuer is written in holy Scripture concerning the same, & doe trust in his fatherly prouidence, which will neuer fayle me. Wher-with he teacheth vs the maner how to ouercome temptations, founded vpon temporall necessities, and for defect of sustenance or other commodities, to wit, by humility and faith in the word of God, and firme confidence in his fatherly prouidence: for if almighty God denie not nourishment to
Psal 146 the litle Crowes when they are in necessity, shall our heauenly Father denie the same to his owne sonnes, craueing the same of him confidently?

The second temptation.

AFter this victory, the diuell tooke occasion to tempt Christ our Lord of vainity, presumption, and dismeasured confidence, and seting him
Mat. 4. 5 vpon the pinacle of the temple of Hierusalem, he said vnto him. *If thou be the Sonne of God, cast thy selfe downe, for it is written, that he will giue his Angells charge of thee, and in their handes shall they hould thee vp, lest perhaps thou knock thy foote against a stone*: as if he had said, if thou doost this, those which shall behould this sight will beleeue in thee, and will glorifie thy Father which is in heauen.

1. Where we are to ponder; first, the property of the diuell in his temptations, that we suffer not our selues to be deceued by his subtelties: who alwayes in the first temptation laboureth to know the inclinations and affections of euery one, and from them taketh occasion to dresse and accommodate new swares and temptations, more subtile and forcible then the former. In such sort, that he taketh not only occasion to tempt vs of the necessities which we suffer, or of the euill inclinations which doe possesse vs, but euen of our best qualities, inciting vs to vse them with indiscretion, sinister intention, or other euill circumstances, exceeding the limits of reason. Those who trust in almighty God, he induceth to confide in him
Note. too dismeasuredly, that so they may become presumptuous. The zealous of the glory of God, he endeuoreth to make cholerique, and if he see that they be learned, and that they ground their virtu vpon the sayinges of sacred scripture, euen of them will he serue his turne to disguise his temptation, and to seduce them. Whence I will take aduise, not to assure myselfe ouer-much of that which seemeth good, but first examining well the end, the intention, and the particular circumstances, prouing and examining (as

S.

Saint Iohn saith) the spirits if they be of God; before I fullie assent vnto them. *Iohn. 4.*

2. Secondlie, I will ponder the difference betwixt the euil spirit and the good: which is discouered in this present point: for that the good Spirit led Christ our Lord into the desert, to flie the vaine commendations of men, and of the vaine-glory which proceedeth thereof: contrariwise, the euill spirit drue him out of the desert, and set him vpon the prinacle of the Temple in the presence of many people, prouoking him to seeke these praises vnder the fayned and disguised title of the glory of God; Who seeing that Christ our Lord refused in the desert to conuert miraculouslie stones into bread, he imagined that perhaps he would rather worke some other miracle in publique: becausse vaineglory is of much more force before many persons, who may applaud and praise our worke, then being alone; Note.

3. Thirdly, I will ponder on the part of Christ our Lord, his admirable meeknes, to suffer himselfe to be taken vp of the diuell, and to be carried from the desert, vntill he had set him vpon the pinacle of the Temple of Ierusalem, without resisting or contradicting him, the which he could haue done with such facillitie, hiding for that present his omnipotency, wherby he knew him not for the Sonne of God, so to giue vs example of true humility.

O most meeke and gentle lambe, how goest thou in the handes of that rauenous woulfe! Deliuer me from them, for thy mercie sake, that he caste me not downe from the pinacle of thy grace, into the abysse and depth of deadlye sinnes, Amen. Colloquie.

4. After this, I will consider the maner how he ouercame this tentation, aunswering the diuell; *It is written, thou shalt not tempt thy Lord thy God:* as much to say, that miracles were not to be wrought for vanity, for euery slight occasion, and without necessity; and that confidence in God ought not to be ether temerarious or presumptuous, for sith I may descend by the degrees of a ladder, wherfore shall I tempt almightie God, in casting myselfe headlong from on high? Wherin is to be seene, that humility & discretion, with tranquility and meeknes, auaile very much to vanquish the tentations of vanity, colored with the counterfet shew and apparance of virtu: yea, humility disposeth to acquire this light, and discretion, for as the Wiseman saith. Where is humility, there is wisdome. Therfore we must craue the same of God, to whose almightie power (as himselfe said to holy Iob) it appertayneth, to dismaske the diuell, and the shadow of virtu, wherwith he disguiseth him selfe to deceaue our soules. *Deut. 6.* *Pro. 11.* *Iob. 41.*

O powerfull and right skillfull Warrier (Christ IESVS) illustrat the eies of Colloque

my ſoule with thy celeſtiall light, to know the ſubtiltie of the diuill when he transfigureth himſelfe into an Angell of light to the end to deceiue me: and ſo aſiſt me with thine omnipotency, that nether the fiercenes of this Lyon affright me, nor the ſubtiltie of this Dragon deceiue me, Amen,

Of the third Tentation.

THe third tentation was, of Auarice and Ambition; Wherfore the diuell once more taking vp Chriſt our Lord, and ſetting him on a mountaine exceeding high, he ſhewed him from thence all the kingdomes of the world, and the glory of them, and ſaid vnto him. All theſe thinges, and the glorye of them are all myne, and I doe giue them to whom I will, all which I will giue vnto thee, if falling downe thou willt adore me.

1. Where firſt I will reflect on that enraged thirſt, which the diuell hath of my damnation, ſith he would giue me the whole world (if it were his) ſo that I would commit one mortall ſinne againſt almightie God. Whence I will cõceiue a very great eſteeme of myne owne ſaluation, & a very firme and effectuall purpoſe, not to doe ought againſt the good of my ſoule for all the wealth that the world containeth: learning of myne enimy highly to eſteeme of eternall fellicity, with the contempt of all that which is temporall and tranſitory. Wherfore againſt this tentation, Chriſt our Lord directly ſaid. What doth it profit a man if he gayne the whole world, by becoming ſole Lord and maſter therof, and ſuſtaine the damage of his ſoule? And thoſe in hell confeſſed, though ſore againſt their wills, ſaying. What hath our pride profited vs, or what commoditie hath the vaunting of riches brought vnto vs?

Mat. 16. 26.
Sap. 5. 8

2. Secondly, I will ponder, how proper it is to the diuell (the father of lyes) to coſen men with the falſe and deceitfull promiſes of that, which neither is his, nor yet can diſpoſe of at his pleaſure. This he ſometimes doth by the meanes of our owne imagination, building caſtles in the ayre, and hope of great good, if we will condeſcend to commit but a mortall ſinne. Other times he vſeth for a meanes ſome worldly, flattering, and deceitfu l frindes, who ſ lauſiblie perſwade vs vnder ſeeming pretences, with deceitfull hope to eſcape with them. Whence is to be ſeene, what madnes it is to giue credit to him, who nether by himſelfe, nor by the mouth of another, can ſpeake the truth, but alwayes cogge, lye and deceue, to procure my damnation.

2. Thirdly, I will ponder, how monſtrous an euill mortall ſinne is, eſpecially Auarice and Ambition, ſith it is no other thinge but to fall on the ground

ground and to adore the diuell. For which cause S. Paul sayth, that Auarice is the worship of Idols: because monie is as an idoll, within the which the diuell dwelleth, whom the auaricious adoreth. And for this reason Christ our Lord said, that it was impossible to serue two masters, God, and monie. Whence I will conceiue great compassion of them, who prostrate on the groūd adore the diuell: not for that he giueth them the whole world, but euen for a litle part therof, that is to say, for a litle goods and a litle honor. *Colos. 3.* *Mat. 6.*

4. Then will I consider the maner how Christ our Lord surmounted this tentation, saying to the diuell imperiously. Auant Sathan, for it is written, *thy Lord thy God shalt thou adore, and him only shalt thou serue.* Wherin Christ our Lord declared the great zeale which he had of the honor of God: for seing the impudencie of the diuill (wrath against him) he draue him from him, and forced him to flye, vanquished, affrighted, and confounded. And with this example instructeth me how much I ought to be armed with holy zeale against those tempters which attempt against the honor of almightie God, chasing them from me with a valerous courage, vaūting myselfe not to bow my knee, nor to subiect myselfe to other then only to God, and for his sake to all those whom he shall please, but to none at all against him: for this holy liberty affrighteth the diuills, quite confoundeth them, and forceth them to fly. *Deut. 6. 13.*

O God of armes, who armed with thy zeale, didst valerously fight against the prince of the world, and by thy virtu didst force him to flye: assist my feeblenes, (I doe beseeche thee) wherby I may vanquish, and chase him from me by the helpe of thy grace. Giue me temperance against concupiscence of the flesh, pouerty of spirit against concupiscence of the eyes, and humilitye of hart against pride of life: that hauing vanquished these three vices, I may likewise vanquish the world which is built vpon them, as thou didst vanquish and ouercome it: to whom be all honor and glorye for this worthie victory, world without end, Amen. Colloquie. *Iohn. 2.*

THE III. POINT.

1. THen the deuill left him, and the Angells came and ministred vnto him. Here will I ponder who sent these Angells, how many came, to what end, and what they did. It was the eternall Father who sent them to honor his Sonne, to solemnise his victorie and to shew therby the care he had of him, & hath of all those that are tempted: & albeit one Angell had beene sufficient to haue serued him in this necessity, yet

he caused many to come, to congratulate his victory, and to reioyce with him, for hauing vanquished the diuell, Then with great reuerence they dressed a table in the desert, and besought him to eate to satisfie his hungar, seruing him and waiting vpon him as dutifull creatures vpon their Lord and their Creator. Whence I will gather; first, a great confidence in the diuine prouidence, sith he hath so great a care of his children, and of those who fight and combat for him in the desert of this life.

Colloquie

Blessed be (o heauenly Father) thy diuine prouidence; I thanke thee for the care which thou hadest of thine only begotten Sonne, and for the honor which thou didst him in this victory. I beseeche thee for the loue of him, that thou wouldst likewise take care of me, and vouchsafe to helpe me according as my hope is in thee, Amen.

2. Secondly, from hence I will collect, that the holy Angells inuisiblie, assist all such as fight and combat, to helpe them to vanquish; and when they get the vpper hand, reioyce with them, and solemnize their victories (as shallbee shewed in the sixt part) seruing for instruments of the diuine prouidence, to redresse our necessities; and therfore am bound to loue, reuerence, and inuoke them to myne assistance, and not to yeald or rendre my selfe vnto temptations, if I desire not to depriue them of this ioy. This veritie is so assured, that Sathan himselfe tempting our Sauiour confessed the same, and called to memory the Psalme of Dauid which himselfe alleadged; the diuine prouidence permitting the same to fortifie vs: for the diuill knoweth full well, that there is another Angell stronger then himselfe who contradicts him, hath as great a care in defending vs, as he hath in tempting vs, & curbeth his pride that he can not doe vs all the mischiefe which he desireth.

Psal. 90.

3. Thirdly, to learne to haue patience and supportation in temporall necessities, seeing God in time conuenient will send remedy vnto them, and to haue a stedfast confidence in my temptations, albeit they should be multiplied, and prolonged, because God in due season will cause them to cease, driuing far frō me the wicked diuell. But yet I must not assure myselfe from them during this life, for not without cause doth the Euangelist say, that the diuell departed from him for a time: to signifie, that though he retire himselfe for the present, yet he returneth afterwards to proue and prouoke me a new with new temptations, more strong & forcible then the former: but he who holpe me to ouercome the one, will likewise helpe me to ouercome the other.

Luc. 4 13

THE

THE VI. MEDITATION.

Of the vocation and Election of the Apostles.

THE I. POINT.

THe first shallbee to consider, the qualitie of those Apostles which Christ our Lord elected, as concerning their condition, cõparing the same with the greatnes of the end for which he chose them, and pondering the reasons and causes therof. For first Christ our Lord, intending to choose twelue men, to be the twelue foundations of his Church, thorough his only mercy he called and chose them, casting his eies, not vpon the noble, riche, and powerfull of Iurie and Gallile, nor yet vpon the learned and sages of the law, nor yet vpon the Pharises (who were the religious people of that time) but vpon some poore men, humble, ignorant, and exercised in very base and contemptible offices: & these he elected, leauing others. *Mat. 4. Marc. 1. 3. Luc. 5. Iohn. 1. Apoc. 21. Iohn. 15.*

1. The causes which moued him therto were these. The first, for that although it be true (as is testified in Iob) that God, doth not cast away the mightie, because himselfe is mightie, nor despise the wise, because himselfe is wise, notwithstanding abasing himselfe so far as to become man, and making himselfe for our sakes poore, humble, and despised, he thus came to be the master of all humility, which he sought to exercise in all occasions, choosing poore and humble men for his disciples, with whom he conuersed familiarlie: for God dooth allwayes take delight to conuerse with the simple and humble of hart. Contrarie to the proud masters of the world, who boast & glorie to haue disciples of noble birth, and quallified with some notable partes of nature. *Iob. 36. 5. Prou. 3.*

2. The second cause was, for that Christ our Lord desired that his disciples should be most humble in spirit, and that they should not attribute vnto themselues those excellent giftes he was to impart vnto them, nor those glorious workes he pretend to doe by the meanes of their ministery. For which cause the Apostle S. Paul saith, that he chose not men that were mightie, wise or noble (which are wont to be exceeding proud) but idiots, and ordinarie men, and such as were well grounded in the knowledge of their owne weaknes, by the experience of that litle esteeme which they had of themselues. *Ne glorietur omnis caro in conspectu eius.* That no man, remembring what he is of his owne fraile flesh, vainly glorifie him *1. Cor. 1. 1. Cor. 1. 29.*

him ſelfe inthe preſence of God, attributing to himſelfe that which is none of his. Whence I may ſee, how much it importeth me, to ground myſelfe in profound humilitye, if I deſire that almightie God make choiſe of me for great thinges in his ſeruice, remembring me of that which Chriſt our Lord ſaid to his eternall Father, thank-
Mat. 11. ing him for that he had hid the miſteryes of our redemption from the wiſe and prudent of the world, and had reuealed them to babes and litle-ones.

Colloquie *O Soueraigne Father, Lord both of heauen and earth, I praiſe and glorifie thee for the election which thou haſt made of the loW and humble, to make them partakers of thy miſteryes: make me, o Lord, litle and loW in myne oWne eies, that ſo I may be great in thine, taking me for an inſtrument of thine omnipotencye, to Worke thinges Worthie of thy greatneſſes, Amen.*

4. Hence proceedeth the third cauſe, which was, that the miraculous conuerſion of the world, ſhould not attribute it ſelfe to the force of man, but to the power and goodnes of almightie God: for it was impoſsible, that men ſo poore and ſo deſpiſed, ſhould perſwade a world ſo proud and couetous, a faith ſo new, a doctrine ſo ſublime, a law ſo pure, and a life ſo rigorous as is the law of the goſpell, if the omnipotency of God had not wrought this worke, and the hand of the higheſt made this mutation; For the which I am to rendre many thankes, acknowledging that the ſelfe ſame was effected in the conuerſion of the abbreuiated world of my ſinfull ſoule, becauſe no human force could euer conuert me, if the virtu of the omnipotent did not aſiſt me, nor could I
Pſ. 76. 11. ſay with holy Dauid. *NoW haue I begunne* a new life, *this is the chaunge of the right hand of the higheſt.*

THE II. POINT.

THe ſecond ſhallbee, to conſider the qualitie of theſe perſons whom Chriſt our Lord elected as concerning their maners, that is, the virtues or vices, the good or euill cuſtomes wherwith they were habituated, pondering the eſtate from whence he drew them foorth, and the motiues which incited him thervnto.

1. Firſt to pondre, how the diuine vocation hath only two cauſes, to wit, the infinit goodnes of almightie God, and the merits of IESVS Chriſt our Lord, by the which as S. Paul ſaith, God hath choſen vs, and
2. Tim. 1. called vs with his holy vocation, not for our workes ſake, but only for poſi-

the purpoſe and good pleaſure of his will. Here withall, ſometimes God our Lord hath regard in theſe vocations, to ſome conueniences and diſpoſitions of the perſons ordained for the end to the which he called them, the better to encourage vs to procure the like. Sometimes he calleth ſuch as are diſgarniſhed, to the end we may vnderſtand that the vocation is entirelye of grace, and that we muſt not puffe vp our ſelues that we haue theſe good parts, nor yet deſpayre if we be without them: and for this cauſe, the Euangeliſt recounting theſe vocations, attributeth their originall to the louing looke of IESVS Chriſt, who caſt his mercifull eies on theſe whom he called, rather then on other their like, whom he could haue called if ſo he had pleaſed. All this is to be pondered in the vocation of the Apoſtles, applying to myſelfe that part which toucheth me. Firſt, Chriſt our Lord drew ſome diſciples foorth of the ſchoole of Iohn the Baptiſt, wherein they had beene bred vp and nurtured in virtu, to honor herein the ſchoole of his Precurſor; and to giue vs to vnderſtand, that he deſiereth to meete with ſuch men, for greate thinges appertayning to his ſeruice. Of this number was the firſt of all the Diſciples that followed him, to wit Saint Andrew, in whom was found two maruellous diſpoſitions recounted by the Euangeliſt. The one, a great deſire of his owne perfection, and to follow that which was the beſt: for hauing ſtudied in the ſchoole of Saint Iohn, and hearing him ſay, that Chriſt was the Lambe of God, he forthwith left his maſter, and ranne after Chriſt, making election of a better maſter, of whom he might be taught greater perfection. The other, a great zeale that his bretheren ſhould alſo gaine the ſame good which he had gained, calling them and inuiting them that they ſhould likewiſe follow him whom he followed, and ſo coming to his Brother Saint Peter, he brought him to Chriſt. Theſe two properties diſpoſed him in ſome certaine maner, that IESVS Chriſt our Lord vouchſafed to call him, for that they were parts maruellous fit and proper for the office of an Apoſtle, whoſe end is, both to attend to his owne ſaluation, as alſo to the ſaluation of his neighbours. *Ioan. 1.*

2. Secondlye, Chriſt our Lord called others who were virtuous, and well inclined and exerciſed in good workes, herewith to honor virtu, and to quicken and allure vs to its laudable exerciſes: ſuch were the foure fiſhers, who fiſhed in the ſea of Galile, Peeter and Andrew, Iames and Iohn ſonnes of Zebedee, in whom did ſhine three other maruellous properties. One was, their application to their laborious and humble art to auoid idlenes, getting their bread in the ſweat of their *Matt. 4.*

browes,

browes, and mending their nets with their owne handes. The other was, the brotherlie loue which was betwixt them: for they were not only bretheren according to the flesh, but also according to the spirit, with great conformitie of wills ayding and assisting one another, desiring each to other, the good which he wished to himselfe: These two proprieties were very conuenient for the office of an Apostle, the which is cheiflie grounded in the vnion of charitie, with a will to labour for the good of many. In these four I ought to endeuour to excell, if I desire that Christ our Lord make election of me for his disciple, and doe employ me in the great affaires of his seruice.

Mat. 9. Luc. 5. 3. Thirdly, he called others who were great sinners, euill enclined, and much addicted to the thinges of this life, drawing them from the world, and forth of the abisse of their owne sinnes, as first Mathew, and afterward Saul: to manifest in them the efficacie of his grace, and the greatnes of his mercy, to the end that no sort of sinner dispaire or distrust of the mercie of God, nor hould himselfe excluded from him, sith he embraceth all, and euer desireth to doe good vnto all.

Colloquie *O soueraigne master, infinitely mercifull, let all the Angells laude thee for so great mercies, sith thou disdaynest not to elect for thy disciples men so abiect, nor to choose for Apostles such abhominable sinners: thou liftest vp cloudes from the bot-*
Psal. 134. Hier. 51. *tom of the earth, making of men wholie terrestiall, men celestiall, and of harts cold & drie, preachers feruent and deuout, who like vnto cloudes, flye round about the World to dew and water it with their doctrine, and admirable example of their life. Looke vpon me, o Lord, with the eyes of thy mercy, and quite drie vp in me by thy diuine aspect, myne earthly affections, lifting me vp to the desire of thinges heauenly, to manifest therby the greatnes of thy mercy, in a man repleat with so great miserie. O my soule, glorify thy God, who without thy merit hath vouchsafed to call thee vnto his schoole, leauing others in the abysse and sinke of errors and sinne: couch thy selfe with humility in the lowest place of the earth, to the end that the Sunne of iustice may looke vpon thee, and may lift thee vp as a cloud to the height of heauen, Amen.*

THE III. POINT.

THe third point, shallbee to consider the meruellous manner wherewith Christ our Lord called and elected his Apostels, pondering the sweetnesse, the efficacie, and the wordes of this vocation, the which were very different; for some he called disposing them by litle and litle: others, at the first: others with wordes accommodated to their art: others with one onely word, and with diuine and imperious power.

1. First

1. First he disposed S. Andrew and S. Peeter by litle and litle, calling them (as S. Augustin and other doctors say) three times. The first was, to the end that they might know him, admitting them to the place where he reposed for two or three houres towards the euening, conuersing with them as with many others. The second was, that they might heare his doctrine, and to make him selfe more familiar vnto them, as he admitted his other disciples. That third time he called them, that they might abandon all things and follow him perpetually. This did Christ our Lord doe, to teache vs, that men ordinarily mount by degrees vnto perfection, passing by the three estates, of principiants, proficients, and perfect: because the seed of diuine inspiration (as the same Lord saith) first buddeth forth blades, then groweth vp to an eare, and after is filled with full graine in the eare: that is to say, he first moueth vs to meane and inferior workes, & if we obey him in them, then he moueth vs to grow vp, & to vndergoe ther greater: and (perseuering in obeying him) he filleth vs with perfect workes. Whēce I will gather how much it importeth me to obey to euery inspiration and interior vocation, albeit it be in meane matters, and to ordinary prayer: becausse by this obedience I dispose my selfe that his maiesty vouchsafe to call me to greater things, & to an other more eleuated prayer.

li 2 de cō Iēsu Enāg. c. 17. & P. noster Ignatius Lucæ 5.

Marci 4. D. Grig. l. 22. mor. c. 14.

2. Secōdly Christ our Lord called others all at once and at the first sight, to shew the omnipotency of his will to call such as he pleased, pulling them in an instant forth of the mudde wherin before they stuck fast, changing their harts in a very moment. In this maner he called the sonnes of Zebede, when they were fishing with their father and mending their netts And S. Mathew when he was sitting at the custome, busily trafficking and negotiating with others; and albeit he was bound with a triple corde very difficult to be vndone; that is to say, his euill inclination, the possession of much richesse, and the publik office of collecting of tolles, together with the company which he kept with other publicans: yet frō all this he did vnlose him with one only word, saying vnto him; *follow me*, renting from him all at once, the euill habit and inclination which did withhould him, and causing him to leaue at an instant the richesse, the office, and the company which he hanted: shewing herein the efficacy of his grace, and the power which he houldeth ouer nature.

Eccle. 3.

3. In the company of these men will I consider my selfe, hampered & entangled in the netts and laques of myne owne passions and disordinat affections, and with the cares & combers of this world, and that so feeble that I cānot with myne owne forces defend my selfe, & so beaten downe that I nether will, nor desire to be freed from them: but contrariwise, take contentment to see my selfe so entangled, and (as a certaine Prophet sayth)

Abac 1. 10.

doe sacrifice to myne owne netts, adoring as Idoles these affections, these earthlie and delectable thinges, the which enthrall me together with thē, but the mercy of our Lord IESVS Christ is so great and so pow-
Psal. 115. erfull, that with one onely word he can cause me to forsake them, and giue me force also to free my selfe of them.

Colloquie Eccl. 11. Trom. 20. *O almightie God, breake asunder presentlie my cordes, so that I neuer more sacrifice vnto these netts, but only to thee With sacrifice of praise and inuocation of thy holy name. O my soule, dout not one day to see thy selfe deliuered and changed, for it is an easie thinge in the eies of our Lord, soudainely to enriche the poore, and to repaire With one only looke all thy ruines.*

4. Thirdly to ponder, how imperiously Christ our Lord called Mathew and others, cōmanding them to follow him, without giuing vnto thē any other reason of this his cōmandment saue that he discouered vnto thē interiorly how much it imported them to follow him, and yet how sweetly he said to the four fishers. *Come yee after me, and I Will make you fishers of men,* alluring them with his amiable promise to follow him: as if he had said, I will not that you abandon your inclination, nor quite giue ouer your occupation, but will abetter it, changing the same into an other much more perfect: for I will make you fishers, not of fishes, but of soules, which you shall fish to heauen with the nett of your doctrine. Wherein is to be seene that our Lord desired to accommodat his grace according to that good which nature already possessed to perfect the same, wherby the one and the other marching together in conformity, obtaine their end with much more suauity.

5. Thus the grace and proper vocatiō of a christian or religious, helpeth to cut off the euill natural inclinations, like as they did those of S. Mathew, and to perfect the good as those of these fishers: whose vocation I will apply to my selfe, imagining that Christ our Lord saith to my hart. Forsake the netts where with thou fishest for the delightes and pleasures of this life, & come after me following my counsels, and I will make the a fisher of other delights and celestiall contentments: and I will also make thee a fisher of men, which thou shalt gaine to heauen by thy preaching and example.

6. Where I conclude of all that which hath been said, that the Apostolik vocatiō embraceth two parts. First to follow IESVS Christ, imitating perfectly his holy virtues, & to draw out of the sea of this world, the soules of such as drowned therin. And the second, is founded vpon the first, for it should be a greate folly to draw others out of the danger of the sea, and to drowne myselfe in the same for fault of following IESVS Christ, and yet to cause that others follow him.

THE

THE IIII. POINT.

THe fourth shall be to consider the excellent obedience which the Apostles shewed to their vocation, for as much as the Euangelistes say, Peeter and Andrew being casting their netts into the sea, and the sonnes of Zebedee in like maner repairing of theirs in the ship of their father, and Mathew actually intangled in the receuing of tolles, Christ calling them. *Continuo, & statim*, at the same instant, they forsooke all to follow him. *Mat. 4. & 9 Marci 1. & 2 Luc. 5.*

1. In this obedience, they discouered those three excellent perfections contained in this virtue. The first perfection was, of their vnderstanding and iudgement, which they captiuated vnto the seruice of IESVS Christ, submitting them selues to his holy ordinance, without repling or alledging the reasons they had, to omit or differ the accomplishment thereof. For S. Peeter might haue said, that he was obliged to nourish his daughter and his family, and to dispose first of his affaires. S. Iohn and S. Iames, that they had both father and mother, which being aged, stood in neede of their assistance. Saint Mathew, that he was to account and recken with manie, had disbourssed much monie in traffick, and that therefore it was necessarie for him first to sett althings in good ordre. None of all this did they alleadge, but wholie submitted their iudgement vnto the commandment of Christ, and casting them selues confidentlie vpon the diuine prouidence, they obeyed him with blind obedience, yet not imprudentlie, but verie discretlie, because the inward illustration, the force of diuine grace, and the diuinity which shined in the face and wordes of Christ our Lord, conuinced them to submit and render them selues vnto his commandement. Note.

2. The second perfection, was of their will, the which they most redily subiected vnto that of IESVS Christ, disflesshing them selues of the loue which they bore to their wife, children, fathers, freindes and worldlie substance; which although it was but litle, yet as Saint Gregoire saith they left much, in that they left the will and desire to possesse any thing else then IESVS Christ; and that if all the world had been theirs, with the same will they would haue forsaken the whole to haue followed him. And for this cause S. Peeter said to Christ our Lord. *Ecce nos reliquimus omnia.* Behould we haue left all: he said not we haue forsaké all things we had, but absolutly all things: to signifie that they forsooke all things which both they had, and might by posibillity hereafter haue to wit fathers, mothers, brothers, sisters, freindes & kinred, with what soeuer richesse & right *Hom. 5. in Euang.* *Math 9*

S. Chrisost. hom. 14. in Math

appertayning vnto thē; & finally thēselues together with theire propre will and liberty, yea, if it had been needfull, their honor and their life, renouncing all to follow Christ.

3. The third perfection was of execution, the which was prompt, punctuall, ioyfull, without delay so much as an instant, and without repugnāce or any sadnes. And albeit they possessed presently the things they loued or esteemed, as their fathers, and their mony; yet they forthwith forsooke all as if they had fled from a very serpent. Those which had spread or set theire netts in the sea, sodainly vnloosed them. Those who were amending them, did not afterwardes knit so much as knot. And he who held the counting bookes open, and the gould and siluer lying vpon thē, forsooke all euen as it lay, with the like contentment wherwith he feasted IESVS Christ, his disciples, and other publicans in signe of ioy.

Colloquie Psal. 76. Eccl. 43.

O miracle of the omnipotencie of almightie God! O maruellous mutation of the hand of the higheſt! O ſunne of Iuſtice who triply ſetteſt on fire the mountaines with lightnings of thunder, and blindeſt our eies with thy excellent brightnes, grant vnto me a blind obedience, feruent and dilligent ſuch as thou gaueſt to theſe Apoſtolik mountaines, that obeying thee like vnto them, I may come to raigne together with them, world without ende, Amen.

THE V. POINT.

Marc. 3. Luc. 6.

1. THe firſt ſhall be, to conſider the great fauours which Christ our Lord did to his Apostles for this obedience. First, exalting them to the most eminent dignity of all those which he had instituted in his Church, which was that of the Apostle-ship, making them his legates and ambassadors, to the end that in his name and authority, they might goe preach thoroughout the world his holy gospell.

2. Secondly, he chose them (as S. Marck saith) *vt essent secum*, that they might allwayes be with him, keeping with them very strict familiaritie, discouering vnto them part of all his secrets, as he said vnto them, I will not cal you seruants, but frends, becauſe I haue manifested vnto you all those things which I haue heard of my heauenly father.

3. Thirdly imparting vnto them greater giftes and graces, then to all the Saints ether of the ould or new testament which succeded them, as well in all kind of sanctitie, as also in wisdome, with power and authority to worke miracles, and with other graces gratis and freely giuen vnto thē, whence S. Paul saith, that they had the first fruites of the holy Ghost, and that they were the glory of Christ.

Rom. 8. 23 2. Cor 8.

4. Fourth-

4. Fourthly, he promised them that in the day of iudgemẽt they should sit with him vpon twelue seates iudging the twelue tribs of Israel, for hauing obeyed in forsaking of althings for the loue of him, giuin gthẽ euen in this life a hundred times more then that they had left. And if it be true (as we haue said) that with an efficacious will they forsooke all richesse, honors and pleasures which they could desire, then that which he gaue them was worth an hundred times more then all that, for he gaue thẽ such graces gifts & spirituall consolations, as incõparably exceeded all what soeuer they had left: & to encourage vs to doe as much as did the Apostles, he promised to vs the same that to them, as shal be shewed in his place. Math. 19. 6. part. med. 48.

O my Redeemer, sith thou rewardest with such liberality the obedience of man vnto thy vocation, it is most iust that I follow thee in this life, to the ende that I may passe from this, vnto that other, where thou art enioying thine euerlasting glorie, Amen. Colloquie

THE VII. MEDITATION.

Of the general vocation where with Christ our Lord calleth all men to renounce them selues, carrie their Crosse, and to follow him.

BEcause Christ our Lord (as Saint Iohn saith) is come into the worlde to destroy the workes of the diuel, let vs first ponder in this meditation, the vocation which the diuell makes, moystering people to follow him against the Crosse of IESVS Christ, and then the vocation of the same Christ: that comparing the one with the other, we may see to whither we haue reason to hearken, and which to follow. This meditation, and that which followeth, will giue a great deale of light, to make an assured election of that estate which is most conuenient for our saluation. Math. 16. Mar. 8. Luc. 9. Iohn. 3.

THE I. POINT.

1. THe first shalbe to consider Lucifer the prince of this world sitting in a throne of fire full of smoke, hauing a horrible figure and fearfull contenance, inuironned with innumerable deuils, the dukes and princes of this darknes) the which consult to make warre against IESVS Christ our Lord, and to erect their standert against the standert of the Crosse. To which effect they haue set their snares of tentation for men, to entrap them in those three vices which S. Iohn calleth concupiscence of the flesh, concupiscence of the eies, and pride of life: first inuiting them to the de- Iohn. 14. P. Ign. in heb. 4. die. 1. Iohn. 2.

delightes of the flesh from whence doe proceede the vices of gluttonie and luxurie: afterwardes the cupidity of hauing honor, from whéce doe proceede the vices of couetousnes and ambitions: after that the pride of life, which is a desire of ones proper excellencie, with presuption of ones selfe, and of his priuat opinion. And it is called pride of life, because it is pride that is liuely and swelling, which alwayes liueth and encreaseth, budding forth other vices and sinnes of the worlde.

Psal. 73.

2. Then will I ponder the rage where with the deuils range about the whole world, without leauing any least corner searched, seeking whom they may deuoure, as Lions with the force and violence of persecutions, and as Dragons with the subtelty of their apparant reasons to deceue mé, and to draw them to their seruice. The massacre which they make being marueillous great, because they seduce innumerable soules, wherof some giue thé selues to the seeking of pleasures; others to the greedy couetousnes of richesse and of worldly honors; others to pride and loftines of life: and lastly, they enrolle vnder their standert, all the enemies of the Crosse of Christ, who (as S. Paul saith, deploring theire misery) haue their bellie for their God, and the glory of the world for their confusion, whose end is death euerlasting.

1. Pet. 2. S. Aug. præfa. in Psal. 69 Apoc. 12 Math. 7

Ephes. 3 19

3. With this consideration imitating the same Apostle, with teares wil I take compassion, that there are so many who follow the standert of the deuill, much admiring that they are so fooliish as to follow him, beleeuing that the recompence of their seruice shall be to inhabit with him in hell. And making reflection vpon my forepassed, or present life, I will deplore to haue remained so any time in this pernicious error, beseeching our Lord to deliuer me perpetualy, Amen.

Note

THE II. POINT.

SEcondly, I will consider Christ our Lord set in an humble place, with a pleasing and amorous aspect, enuironed with his Disciples. And with many other persons, saying to all. *Si quis vult venire post me, abneget semetipsum, tollat crucem suam, & sequatur me.* If any one will follow me, let him take vp his Crosse and follow me.

1. In these wordes, contrary to the prince of this world, he inuiteth men vnto three things. First to denie them selues, mortifying the three concupiscences of the world, and the other vices which doe proceede from thence, to wit, that they doe denie and mortifie the loue of sensuall pleasures, and the greedy desire to get them, vaine glory, and interior pride, mortifying their propre iudgment, their propre will, all presumption and,

and desire of excellencie.

2. Secondly, he calleth them to carrie their Crosse, offering them selues to all that is repugnant to the three greedie desires of the world, that is to say, to suffer trauels, and sorrowes, pouerties and despisinges, with all manner of humiliation and subiection: becausse the spirituall Crosse of IESVS Christ, is composed of these three peeces, dolor, pouerty, and and despection, eache of them comprehending sundry different trauells which doe accompany it: and this Crosse he requireth that all men doe carrie euery day, bearing that part which daily and houerly shall befall them, with perfect perseuerance euen vnto death.

3. Thirdly, he therfore calleth them, that they should imitate his holy virtues, and the examples he giueth them of abnegation, and patiently supporting their owne Crosse: for as much as he is resolued to admit none into his schoole, nor to his company, who resolue not themselues to embrace the same, and to setle thē selues vnder this standert; And so he saith, that who so taketh not vp his Crosse and cometh after me, he can not be my Disciple, nor is not worthy to be with me. *Luc. 14. Mat. 10.*

4. Then will I ponder, how exceeding reasonable this vocatiō is, for as much as if I be euill, & frō my natiuity inclined to vices & iniquities, it is most iust I should deny myselfe, & mortifie all my wicked inclinatiōs, to affranchise my selfe frō al the euills which spring frō thence. And if that pleasures, riches, honors, & worldly excellēcies, are the sap of all sortes of euils, it is but reason that I doe leaue the disordinate loue I carry towards thē, to saue myselfe frō so great miseries. And if par force in this mortall life many trauels, toyles, sorrowes and tribulations wil befall me, how can I doe better, then to make a virtu of necessity, and to embrace my crosse with a willing minde, to merit therby euerlasting life? And sith IESVS Christ our Lord came downe from heauen to carry his Crosse, and to embrace dolors, opprobries, and dispections, what maruell is it, if I doe that which my Captaine, my Kinge, and my God hath done?

O supreme Captaine, sith thou callest me that I should renounce and denie my selfe, come thou to combat with me, against my selfe, for he ought to haue more force then myselfe, who is to ouercome me. And sith thou desirest that I dayly carrie my Crosse, giue me daylie thy holie grace, that I nether fall nor stūble, nor yet be oppressed vnder the same, Amen. Colloquie

THE III. POINT.

1. THe third shall be, to consider three most effectuall reasons which IESVS Christ our Lord vseth, to perswade vnto vs this vocation. The first is, that he who will saue his life, shall loose it: and he that shalll loose it for me, he shall finde it: that is

Puente, l. de Ora

is to say. Your saluation and your euerlasting life, is in denying your selues, taking vp your Crosse, and following of me, euen to the losse of your temporall life for this cause, if neede require as I lost myne. And who so shall loose it after this maner, shall not altogether loose it, because I will returne him a better for it, and one eternall. And in the same maner I may imagin Christ our Lord to say vnto me. He who for me shall loose his goods his honor, his pleasures, his freindes or other temporall profit, he shall afterwards finde it: and contrariwise, he who seeketh to saue or conserue the same, contrary to my will, he shall loose it, and together with it, his soule for euer.

2. The second reason is. What will it profit a man to gaine the whole world, if his soule doe suffer detriment? Or what exchange may a man giue for his owne soule? As if he said. If that thou follow the diuells suggestion, and not my vocation, sure thou art to loose thy soule euerlastingly: For what will it auayle thee to haue enioyed all the pleasures, riches, honors, and excellencies of the world, if after all this thy soule be damned? Aske thou of those that are burning in hell and they will tell thee. What hath our pride profited vs? The boasting of our riches, what hath it auayled vs? Pleasures, honours, dignites, and all the goods vpon the whole earth, what profit haue they brought vs? All is passed like a shadow, and at this present for our malice, we are plunged in perpetuall torments.

Sap. 5.

3. The third reason is, because the Sonne of man shall come in the glory of his Father, with his holy Angells, and shall rẽdre to euery one according to his workes: which is to say. I shall come to iudge, the world with the ensigne and standert of my Crosse, and those who would not carry the same with me, shall be condẽned with the diuells to euerlasting fire, whose colors they followed; but those who haue hearkned to my vocation, and haue ẽbraced my Crosse, I will leade with me into the glory of my Father.

Mat. 24.

4. Pondering these three reasons, I will cõpare those two vocations; of that which Lucifer maketh, to that which is made by Christ our Lord: of the disastrous end which is made by those who follow the one, to that so fortunate an end which is made by these who follow the other. And sith it is not possible (as our Redeemer saith) at once to serue two different masters, God, and mamon, IESVS Christ and vaine honors, nor possible to put himselfe vnder the bãners of so cõtrary captaines, I will endeauour to shut myne eares to the suggestion of Sathan, and to set thẽ open to the vocation of IESVS Christ, denying myselfe, embracing my Crosse, and following my Soueraigne Captaine vnder his banner. For which purpose it will helpe me to consider, thinking which of them I would wish to haue followed at the houre of my death & whẽ I shall see myselfe presented vnto iudgmẽt, before

Mat. 6.

before the tribunall of IESVS Christ. Which of the two, would I then wish to haue chosen? riches, or pouerty, honors, or despisinges, pleasures, or afflictions, the accomplishment of myne owne will, or the abnegation therof, and of my selfe? And I will now make choice of that, which I would haue wished to haue chosen then.

5. And not to remit vnto the houre of death and of iudgement, the certaintie of this good election, I add, that the vocatiō of the diuell, which, albeit at first sight it promise delightes, honors, riches, libertie and repose, yet all these doe marche so intermingled with bitternes, that to say the truth, they are most painfull; yea the damned themselues confessed, that they were weeried in the way of iniquitie, and that they walked by wayes very hard and difficult. Contrariwise, the vocation of Christ, allbeit it treat of abnegation and Crosse, it is so proportioned by the diuine prouidence, so fitted and accommodated to ouerye ones forces, and mingled with such sweetnes and celestiall graces, that verelye it is most sweete, euen in this life; So that those which followed the diuells ensigne, find a great refreshment in following of Christ, euen as our Lord himselfe said. *Come vnto me all yee that labour and are loaden, and I will refresh you, take my yoake vpon you, and learne of me, because I am meeke and humble of hart, and you shall finde rest to your soules, because my yoake is sweete, and my burthen is light*; that is to say. Allbeeit my yoake be abnegation, yet is it sweete, and allbeeit my burthen be the Crosse, yet is it light with such as are meeke and humble as I my selfe: for I giue my grace vnto the humble, wherewith, all whatsoeuer is sweete and light, which otherwise of it selfe is sower and heauie. Sap. 5. 7. Mat. 11. Iac. 4.

Colloquie.

O most sweete Master, vpon whose sacred shoulders my Crosse is carried, and that of all mortall men: graunt me to hearken to thy vocation, embracing the labors of thy Crosse, remitting to thy prouidence the meanes to support and carry the same: that choosing in life, that which I would haue wisht to haue chosen in death, I may receue at thy iudgement, the crowne of glory, Amen.

THE VIII. MEDITATION.

Of that resignation which is necessary to heare the vocation of IESVS *Christ, and to renounce all thinges to become his disciple.*

FOr as much as Christ our Lord neuer ceaseth to call men to follow him, I will place in this meditation, that most conuenient disposition which we ought to procure, to the end his holy vocation may be found amongst vs, and that it may conduct vs

Ex patre Ignatio vbi sup. Luc. 14. 33.

to euerlasting life. This hath our Lord himselfe declared in a certaine memorable sentence, which he vttered in S. Luke. *Euery one of you that doth not renounce all that he possesseth, can not be my disciple.* In which wordes, he commandeth not all men to renounce all thinges, by abandoning them actually, but only in hart, leauing the disordinate affections they carry towards them, and to be ready to renounce them entirelye, when they shall be any impediment to their saluation, or that the selfe same Lord with an especiall vocation, shall inspire them to renounce them, as a meanes much more conuenient and secure for their saluation. And vnder the name of all, is comprehended, goods, honor, dignitie, and eminent office, Also, fathers, brothers, sonnes, friendes and aquaintance, and whatsoeuer person, or thinge vpon earth, whose disordinat loue may hinder vs to follow Christ, and to become his true disciples. This presupposed, we will set downe three sorts of men who seeke the end of their saluation, who desire (to attaine therto) to dispose themselues to follow Christ, that so we may see which amongst them walketh the most securely, and to which of them we rather ought to conforme ourselues.

THE I. POINT.

1. THe first sort is, of those who desire to obtaine the end of their saluation, without applying the meanes to this purpose, by reason of the great difficultie they feele therin: they couet to follow Christ, but yet to renounce nor abandon nothing: they desire to leaue and forsake their disordered affections, but not to vse any effectuall meanes wherby to be quit and exempted of them: euen as the sick, who desireth health, but will no lettings of blood, purgings, nor other medecines necessary to make him whole, because of the paine & bitternes which he feeleth to take & incorporat them. These persons haue a disposition entirelye opposite to the diuine vocation, and to the councell of Christ to renounce all, for such as these shall neuer purchase true spirituall health, nor life euerlasting, because this is not obtained with bare desires, when workes are wanting. And albeit it seemeth that they seeke to be saued and to be healed, yet in truth they doe not seeke it: and for this cause the holy Ghost saith. *Vult, & non vult piger.* The slouthfull will, and he will not; he will the end, but will not the meanes; he would gladly come where Christ is, but will not follow after Christ; he willeth virtu in that it is good, but willeth it not in that it is difficult, which is the cause that he quite forsaketh it.

Prou. 21. Ex. S. Hier.

2. Then will I make reflection vpon my selfe, to see if I doe not the like in the pretenſiō of those virtus which I pursue: for I myselfe doe somtimes

times say that I desire to obtaine true humility, & to ouercome pride, but neither doe humble myselfe, nor yet will be humbled by any other: I say I desire to conserue patience, and to dompt myne Anger, and yet will endure nor suffer nothing, remayning alwaies proud and impatient: for as much as the mortification of passions, is a necessary meanes to vanquish vices, and the practise of virtues, are requisite to purchase them.

THE II. POINT.

1. THe second sort are, of other men who desire the end of their saluation, and doe exercise the meanes to obtaine the same, but these meanes are such as art chauked forth according to their owne fancie, and not according to the will of almightie God. They seeke indeed to follow IESVS Christ, and to renounce their disordinat affection towards earthly thinges, conditionally that what they haue may still peaceablie remaine in their owne possession. And albeit they be vnto them an occasion of sinne, and that almightie God doth call them interiorly to forsake & leaue them, yet obey they not, but become sorrowfull like the rich yoūg man, to whom Christ said. *If thou wilt be perfect, sell all thou hast.* These resemble those that are sick, who seeke to be healed, and to apply medicines, but yet not those which the phisitian shall ordaine thē, but only those which they shall finde conforme to their owne liking, seeking to wrest the will of the phisitian, to theirs, before they tast them: so that these will draw Gods will vnto theirs, and not conforme theirs to that of Gods, and by consequence, haue a disposition repugnant to the diuine vocation, of renouncing all thinges, and are in danger to be damned; for peraduenture our Lord knoweth, that their curing consisteth in forsaking the thinges which they possesse, therby to remoue the disordinat affections, and the sundrie sinnes which proceede from thence. *Mat. 19.*

2. Briefflie, I ought to beleeue, that the remedie of my spirituall infirmities, consisteth not in the meanes wherof I make election with my blinded iudgement, but in those prescribed by almightie God, the true phisitian of my soule; euen as Naaman the lepre, who albeit he desired greatlie to be healed of his leprosie, yet would not applie the remedie which the prophet Elias prescribed vnto him (which was to wash him selfe seauen times in the riuer of Iordan) but that easie meanes which he inuented of his owne braine, which was, that the Prophet should onlie touch him with his hand. But he neuer had bene thoroughlie healed of his infirmitie, had he not chaunged his opinion, and resigned him selfe into the handes of the holie *4. Reg. 5.*

Prophet: for as much as almightie God had determined to heale him, not by the meanes which himselfe had chosen, but by another which was more conuenient.

3. I will likewise make reflection vpon myselfe in sundrie particularities of my life, to see if I deceue not myselfe in the same error; For if I confes me, it is an error not to admit the meanes of my cure which a prudent confessar shall prescribe me, but that which proceedeth from my propre humor. And, if I be religious, it is a great abuse to pretend the perfection of myne estate, by the meanes which I prescribe by my propre iudgement, seeking to encline the will of my superiors, to will what I will, and not to encline myne owne, to will what they will: so that Christ our Lord may say vnto me, that which he said vnto S. Peter, in another like cause. *Vade post me Sathana, goe after me Sathan, thou art a scandall vnto me*, for I will not fullfill thy will, but thy part it is to fullfill myne; the master is not to follow the disciple, but the disciple the master; nor is the subiect to gouerne his superior, but the superior the subiect.

Mat. 16.

Colloquie *O Soueraigne master, sith thou art the Way, the truth, and the life, suffer not that I walke any other way then thine, nor follow any other truth then thine, nor liue any other life then thou liuedst, walking after thee who descendedst from heauen, not to fullfill thine owne Will, but the Will of thy Father, by the Way which he assigned thee, Amen.*

THE III. POINT.

1. HEnce it is, that the third sort of men (far more happie) are those, who desire to attaine the end of their saluation, the victory of their disordinate appetites, and the perfection of virtues, by the meanes which almightie God appointeth, resigning themselues entierlye vnto his will, being ready to hould or let goe, whatsoeuer they possesse with equanimitye of minde, as shall be most conuenient for the honor and glory of almighty God, and for the saluation of their soules: like as the sick who desire to be healed, committing themselues wholy into the handes of the phisitian, with full resignation to take those remedies, which he shall iudge most conuenient for his health and recouery, without inclining on his part, more on the one side, then on the other.

2. These in very deed haue an admirable disposition to heare the diuine vocation, and to receue his illuminations and inspirations, confiding euermore in the prouidence of our great God and Lord, who (as the Prophet Isay sayth) manifesteth vnto vs the thinges most profitable

Isay. 48.

and

and most conuenient for vs, and guideth vs in this way of heauen by his owne selfe, and by the meanes of his appointed ministers. So that those who suffer themselues to be guided by him, embracing all those meanes which he inspireth and commandeth, shall possesse a flood of peace, and a sea of sanctity, and shall arriue with great security, at the port of their saluation and perfection: because the diuine prouidence calleth euery one to that estate and maner of life, which is most meete conuenient and for him, as shalbe shewed in the sixt part.

3. According hereunto, I will make comparison betwixt these three sortes of men, and seeing the abuses and errors of the first, and second, I ought to make choise of the third condition, and then in the presence of God our Lord, to say vnto him from my hart like an other Saul newlye conuerted. *Domine, quid me vis facere?* Lord, what willt thou that I doe? Behould thy seruant desirous to serue thee, and to follow thee, but am greatly infirme thorough my disordinat affections: I put myselfe into thy handes, dispose of me as thou shallt please, I am prepared to fullfill thy will, inspire into me, and teache me the meanes most conuenient for the health of my soule; I offer myselfe with the helpe of thy grace to execute the same, be it in retayning the thinges which I possesse, or renouncing them entirely for the loue of thee. *Act.* 9.

4. Others there are who will passe yet further, and to imitate IESVS Christ more perfectly, incline and desire, as much as they may, to be poore, despised, an afflicted as he was, rather then to be rich, honored, and comforted as other iust & holy persons haue beene, allbeeit they keepe themselues alwayes indifferent to accept or forsake all according as God will. And notwithstanding that his maiestie imparteth not this grace to euerye one, to call them to follow him with actuall and voluntary pouerty in a religious life, or to suffer iniuries and persecutions for the loue of him, yet ought I to procure with all my forces this disposition, in imitation of the Apostle which said. *God forbid that I should glory, saue in the Crosse of our Lord* IESVS *Christ, by whom the world is crucified to me, and I to the world,* because I abhorre and despise the world, & the world likewise in effect abhorreth & despiseth me, vsing me as one crucified, who am held of all men as infamous and vnhappy. *Phil.* 1, *Gal.* 6. 14.

O eternall God, graunt me for thy mercie sake such disposition, that I may be worthie that thou call me, to doe and suffer great thinges for the glorie of thee, Amen. Colloque

THE IX. MEDITATION.

Of the first miracle which Christ our Lord wrought at the mariage of Cana of Galile.

Iohn. 2. S. Th. 3 p. q. 43. ar. 3

THE I. POINT.

„ THere was a mariage in Cana of Galile, wherat the mother of
„ IESVS was present, who was inuited with his disciples, and
„ as the wine began to faile, his mother said; They haue no wine.

1. The first point shall be, to ponder the benignitie and charitie of Christ our Lord, in curteousllie accepting this inuitemēt, thereby to take occasiō to doe good vnto others, & to draw from thēce some spiritual profit for his disciples. And withall I will behould the puritie, the modestie, and the grauitie wherwith he sat him at the table, amidst those meriments and reioycinges: to teache vs, that the spirituall man, in euery place ought to be the same without suffering him selfe to be carried away by occasion of prophane thinges, according to that which Dauid saith; The iust doe eate in banquets, and doe reioyce them in the sight of our Lord: for by this meanes they shall doe nothing contrarie to their health which they seeke to conserue, nor yet of the maiestie of almightie God, in whose presence they are. *Psal. 67.*

2. Secondlie I will weigh the compassion and care of the V. our Ladie, who seeing the want of wine, was sorrie for the affront & disgrace which was there endured; and of hir owne motion, without being requested by any other, she moued hir selfe to procure a remedie for this necessitie by the meanes of hir Sonne; witnessing herein the great affection and loue, which she bore vnto them that had inuited hir. The verie same doth she to this present in fauour of hir deuouts, taking compassion on their necessities, albeit they somtimes forget them selues, or be careles to seeke redresse or remedie for thē: for (as S. Aug. saith) by how much the Virgin far surpasseth al the SS. by so much more solicitous is she of our good then al they together. *Serm. 4. de nat.*

Colloquie *O soueraigne Virgin, how shall I not be solicitous to serue thee, sith thou art so solicitous to succour me? If thou be so carefull to shew thy selfe gratefull for so slender seruice, it is but reason that I hould my selfe bound to thāke thee for the fauours which thou hast done me, with confidence that thou wilt doe me others, far more greater, Amen.*

3. Thirdlie, I will weigh that louing hope, & that resignation wherwith the B. Virgin composed that short petition. *Vinum non habent.* They haue no *Iohn. 2.*

Wine

wine: as she that was assured of the bowels of compassion of hir Sonne, to whom it sufficed onlie to lay before him the present necessitie, that he might redresse it if it were expedient, for nether loue nor power was lacking to this purpose.

O glorious Virgin, behould in me the want of the wine of feruent charitie and deuotion: and sith thou hast so great compassion of the want of corporall wine, thou wilt haue much more for the want of spiritual wine: and sith thou askedst remedie for the one, aske it also for this other, saying for me to thy B. Sonne. Sonne, this my seruant wanteth the wine of celestiall loue, graunt it him aboundantlie, that he may serue thee with great feruour, Amen. Colloquie

4. In imitation of this sacred Virgin, I am to exercise this maner of prayer, which she hath taught me, by hir example, representing vnto our Lord, my wantes & necessitis, with great loue, confidence, and resignation, trusting in his liberallitie and his mercie, that he wil send me remedy whē the same is most conuenient for me: and so in steede of this word, *Wine*, I may put other like wordes, saying to our Lord.

O my Father, I haue no feruour. O my God, I haue not humilitie, I haue no patience, behould my miserie, and take pittie on me. Of which sort of prayer we will treat more at large in the meditatiō of the raising vp of Lazarus, med. 41. part. 3. Colloquie

THE II. POINT.

1. TO this demaund Christ our Lorde made answere. *What is to me, and thee woman, my houre cometh not yet.* Concerning this answere (in appirance so harsh and distastfull) I wil ponder the mysterious causes therof. The first was, to discouer that he was more then man, and that he was also almightie God, to whom it appertayned to doe that miraculous worck which was required of him, wherin he was to follow his owne trace, as touching both the time, and the houre, which (as he was God) he had assigned, without ether changing or anticipating the same for any respects of flesh and blood; Teaching vs herein, that we must not afflict nor vex our selues excessiuelie for our necessitles, seeking to anticipat the houre which God hath set downe, nor to assigne him the time to redresse the same: as those of Bethulia, whom holie Iudith for the like occasion, and with great reason, reprehended iustlie; but dooing on my part all that is possible for me, I am to relie vpon his diuine prouidence for the rest, that he send me remedie in such houre and season, as shal be best and most conuenient for me. *Ioh.* 2. *Iud.* 8.

O most sweete Sauiour, sith thou hast assigned the time of trauells, and of working miracles follow happelie thyne owne diuine trace, for as much as my Colloquie

Will

Will is wholy resigned, alwayes to obey and to follow thine, without retyring my selfe from the same, any houre or moment of time, Amen.

2. The second cause was, to instruct vs how much discarnalized & separated he was from all fleshlye loue of his parents. Whervpon conforming his wordes to the affections of his hart, we finde it no where written that euer he called the most holy Virgin by this tendre title or name of Mother, but woman; as is seene both in this place, and vpon the Crosse, when he recommended hir to his welbeloued disciple; And at an other time, others who heard his sermon saying vnto him, that his Mother & bretheren sought for him, he made them answere with greate maturitye, Who is my Mother and my bretheren? He who doth the will of my Father which is in heauen, he is my brother, my sister, & my Mother. Whence I will learne to discarnalize me, to acquit me of the creatures, and not to take into my mouth the name of Mother, nor yet of Brother, if they carrie my hart after them, procuring to prefer before all thinges, the accomplishment of the will of almightie God; sith for this occasion Moyses sayth. He that sayth to his father and to his mother, I know you not, and to his bretheren, I know not who you be, these be they who keepe thy commaundements, and doe accomplish thy holy law.

Iohn. 19. *Mat.* 21. *P. Igna. in exam. c.* 4. *lit c.* *Deut.* 33.

3. The third cause was, to exercise the most holy Virgin, & to giue hir occasiõ to manifest hir most excellent virtues, especially hir incomparable patience, humility, & confidẽce, for that by this so harsh an answere, she did not trouble hir, she did not complaine hir, answer a word, nor held hir selfe as iniuried therby: and which is more to be admired, lost not the hope of being heard, as we shall by and by see; After whose example I am to encourage myselfe to keepe patience, and not loose confidence, if God refuse to graunt my prayers, or doe differ for a time to heare me, or when men retourne me distastfull answeres, remembring me of what the Prophet Isay sayth. In suffrance, hope, and silence, our force consisteth, for by such meanes we doe obtaine of almightie God what we pretend at his holy handes.

Note. *Isay.* 30.

THE III. POINT

THen the Virgin said to those that serued at the table, *Quodcunque dixerit vobis, facite.* Whatsoeuer my Sonne shall say to you, that doe you. In which wordes is to be considered the excelleny of this most soueraigne counsell: the end for which it was giuen: the wordes which she vsed: and the horoicall virtues which she discouered in the whole.

Iohn. 2.

1. First,

1. First, she discouered a most heroicall confidence; because, if hir Sõne had expresly said vnto hir, I will doe what you demand of me, she could doe no more then what she did.

2. Secondly, she receued a great light to know the minde of Christ our Lord, and his intention, that he would remedy this necessity, ether by creating new wine, or multiplying that litle which remayned, without being perceiued by those which serued at the table; by all which and the rest, the B. Virgin well vnderstood that hir Sonne ment to cõmand the seruants somthinge: for it is the property of almighty God, to will that men cooperat on their part, to the remedy of their owne necessities, disposing them selues by this obedience and diligence, to procure redresse and remedie for them. Note.

3. Hence it is, that the Virgin our Lady, by the counsell which she gaue vnto the seruants, doth admonish vs, that to obtaine of almighty God what we demand, we haue no more effectuall meanes, then confidence ioyned with obedience in what is commanded vs: because as holy Dauid saith. God doth fullfill the desire of those that feare him. And S. Iohn saith. If our hart doth not reprehend vs, we haue confidence with God to obtaine all we shall aske of him, if we keepe his commandments, and doe the thinges aggreable vnto him. And Christ our Lord said to his Apostles. If my wordes abide in you, whatsoeuer you shall aske of me, it shall be giuen you. And generally by how much more obedient we be, by so much the rather will almighty God yeld and condiscend to our petitions. *Psal. 144. 1 Ioh 3 Ioh. 15. Ex Euseb. Emis. hom. 3. ad monach. Ex Aug. de opera monach. c. 17.*

Therfore, ô my soule, obey feruourously, if thou wilt be heard speedelie; for much sooner is one obedient prayer heard, then ten thousand slouthfull and rebellious. Colloquie

4. Finally, I will ponder the loue which the B. Virgin boare vnto silence, and breuity of wordes, sith both those which she spake vnto hir Sonne, and to the seruants, were so briefe, so measured, and so waighty; & I will particularly engraue them in my hart, as spoken by such a mother, and by such a mistris, and will labour to accõplish all that Christ our Lord shall command me without ommitting any thing, albeit difficult, albeit it appeare to be from the purpose, albeit contrary to my pretensions, albeit of litle importance, be it that he insinuat it vnto me by him selfe with secret inspirations, or by the mouth and meanes of my superiors.

O Soueraigne Virgin, mistris of all virtues, teache me trulie to practise these which thou hast here practised, that by the meanes of them I may rendre my selfe aggreable vnto thy Sonne, and may be worthie to obtaine that which I pretend, Amen. Colloquie

THE IIII. POINT.

1 Ioh. 2 THe fourth shall be, to consider how Christ our Lord commanded the ministers to fill with water, six pots there standing, which immediatly he conuerted into most excellent wine, commanding the same to be carried to the chiefe Steward who sat at the table.

1. Whence I am to ponder, first, the obedience of the ministers, so well instructed by the counsell of the Virgin, for that without reply, or delay, or without asking, to what purpose doth he command vs this? Or what neede is there to carry water instead of wine? They submitted their iudgement to that which Christ our Lord commanded them, and by this meanes (neuer thinking therof) they obtained the thing which they desired. Whence I will gather, how secure it is for me to obey almighty God, & his substi-
Gen. 3 tutes or vicars, without discussing with vaine curiosity the cause of that which they command me. As well not to be deceued by the subtill serpent (who by the selfe same meanes abused Eua, enquiring of hir the cause wherfore God had forbidden them not to eate of the fruit of the tree of knowledg:) as also, because often times, our Lord to accord vs what we aske of him, is wont to command vs somwhat which seemeth contrary, therby to teach vs to captiuat our iudgement to his obebience; and if I obey in those thinges that humble me, or discomfort me, by the selfe same way will he exalt and comfort me.

2. Secondly, I will pōder, the almighty power of Christ our Lord, who by his only will, without once touching the water, altered and conuerted it into wine: reioysing me to haue a Sauiour so omnipotent & beseeching him to change my hart, & to turne the same from euill to good, from cold to feruent; & from imperfect to perfect, offering vp my selfe, in no sort to
Tract. 71. In Ioā. 14. 14. *maiora horum faciet.* cōtradict him: because as S. Aug. saith. He that made me without me, will not saue me without me, that is to say, will not change me from euill to good, nor from lukewarme, to feruent, if I resist him.

3. I will likewise pōder the great liberallity of this Lord, in recōpencing the seruices which are done vnto him, sith for one glasse of wine giuen vnto him in this banquet (and that but naughty) here turned six flagons or water pots full of most excellent wine, *vsque ad summum*, euen to the top, as full as they could hould; And to this present doth still the same, recom-
Luce 6. pencing a cup of cold water, with a measure fild to the top, shaken together, heaped vp, and runing ouer: & giues to religious, a hūdred fould more then they haue left or forsaken for the loue of him.

4. Finally, vnto those soules which giue themselues to prayer, solēnizing with them these spirituall mariages, he causeth thē to enter into his wine cellar,

cellar, and giueth them to taſt to their vnſpeakable ioy, of the ſix veſſells which there are full of celeſtiall affections, to wit; of the heroicall actes of ſix moſt excellēt virtues, charity towards God; mercy towards our neighbour; zeale of his diuine glory, and of the ſaluation of ſoules; feruent deuotion with great promptitude to all thinges belonging to his diuine ſeruice; gratitude and thankſgiuing for benefits receued; and obedience with reſignation, to doe and ſuffer for the loue of God, whatſoeuer ſhall be aggreable vnto him. *Can. 2.*

O almightie & moſt liberall Sauiour, I will none but thee for my Lord, my God, and my all in all: bring me into the cellar of thy delicious Wines, inebriat me with the Wine of theſe ſix affections, filling me full with them euen to the top of perfectiō propre to myne eſtate, that burning like a Seraphim, I may flye with theſe ſix winges to vnite me with thee, & neuer ceaſe to loue the & laude thee, World without end, Amen. Colloquie. *Iſay 6.*

THE V. POINT.

THe fift ſhall be, to conſider the effects of this miracle, amongſt the which, firſt weigh, the ioy of the Virgin when ſhe beheld this miracle, & ſaw that hir hope had not deceued hir. O how confirmed did ſhe remaine in hir former confidence, and what infinit thankes did ſhe rēder to hir Sonne for this ſingular fauour! I am likewiſe to ponder how important are the prayers and interceſsions of this pierles Lady, for as much as IESVS Chriſt hauing ſaid that his houre to worke miracles was not yet come, notwithſtanding throrough this prayer of his Mother he haſtned the time and wrought this miracle immediatly, in ſuch ſort that this prayer was the cauſe that he anticipated the houre, the which (but for hir ſake) he would not haue anticipated at that time. Note

1. It is likewiſe a thinge of great ponderation, that Chriſt our Lord tooke his Mother for an inſtrument of the firſt ſanctification, which was that of Iohn the Baptiſt, and of the firſt miracle, which was this at the mariage, both which miraculous workes he haſtned by the meanes of his B. Mother: hereby to teache vs, that ſhe was to become our fauourable Mediatrix to obtaine for vs with ſpeedy diſpatch, both tēporall & ſpirituall benefits, the workes of ſanctity, & the miracles which almighty God ſheweth on this elect. Wherfore I ought greatly to reioyce me to haue ſuch a Mother, who on the one ſide is ſo ſollicitous of my good, and on the other, is ſo powerfull to procure it me. Note. *2 part. med. 13.*

O my Mother, ſhew thy ſelfe a Mother in my behalfe, in haſtning by thy prayers the houre of my helpe, that being deliuered of this luke-warmnes, I may begin to ſerue thy Sonne with moſt inflamed feruour, Amen. Colloquie.

2. Secondly I will ponder, how confirmed in faithe the Diſciples of

Christ were when they saw this miracle, sith as S. Iohn saith, that for this they beleeued in him with a new feruour of faith, and with extraordinary ioy, seeing the omnipotency of their master, comforting themselues to be in his company, assuring them that nothing could be wanting them whilst he should remaine with them. Nor was it without mystery, that our Lord would that his first miracle should be shewed in a temporall thinge, so domesticall and so necessary: to confirme the faith of those which were yet ignorant, and but principiants in diuine thinges, disposing them by litle and litle to other thinges of greater consequence.

3. Thirdly, I will ponder the great admiration of the chiefe Steward, hauing tasted the sweetnes of that excellent wine: for not hauing any lõger power to represse him selfe, he presently caused the bridegrome to be called, blaming him for hauing infringed the common custome amongst mẽ, who first giue their guests of the best wine, and after of the worst, but he had reserued the best wine vntill afterwards: in so much that the wine which at the first seemed good, hauing tasted that which IESVS Christ had made, it seemed naught. But he noted not in this case, the order and proceedinges of almighty God, who filleth not forth the most precious wine made by his hand, vntill the former finish, and begin to fayle, & this for two most high reasons.

4. First, that we make the greater estimation of that which God doth giue vs, hauing formerly experimented our owne misery, and seeing how opportunely he assisteth and succourerh vs, verefying by experience that
Psal. 9 which Dauid said. That God helpeth in due time amidst our tribulations, sending vs succour and remedy for them, in time and season most conuenient for vs.

5. Secondly, to signifie, that God doth not impart the contentments of the spirit, vntill we first haue mortified those of the flesh, nether yet doth Manna fall from heauen, till first the meale of Egipt be quite consumed: for (as S. Bernard saith) we can not well mingle these two wines together, to
Ep. 3. & Ser. de Ascen. wit, the wine of celestiall, and terrestriall comforts; So that it is meete that first the earthly doe fayle in me, that so I may tast of the heauenly, albeit sometimes our Lord doth giue vs to tast of the heauenly, that we may leaue and more easily loath that which is earthly.

O sweete louer of soules, giue me to tast of the wine of the spirit, which may rendre that of the flesh distastfull vnto me; Grant me to feele the sweetnes of thy celestiall breastes, which may breede in me a loathsomnes of all terrestriall delightes. O my soule, animate thy selfe to mortifie these sẽsuall delightes, that so thou maist be worthie to obtaine the eternall, for euer and euer, Amen.

THE

THE X. MEDITATION.

How Christ our Lord with great zeale, draue the buyers and sellers forth of the Temple.

THE I. POINT.

CHRIST our Lord going vp to the temple of Ieruſalem, and ſeeing ſould therein Oxen, Sheepe, and Doues, and others ſet at their changing tables to receue mony, he made as it were a whip of cordes, and therwith draue out of the temple the Oxen and Sheepe, and thoſe that ſould them, and ouerthrew the tables of the mony changers & to them that ſould Doues, he ſaid. Take away theſe thinges hence, and make not the houſe of my Father, a houſe of marchandiſe. *Ioh. 2.* ,, ,, ,, ,, ,, *Ioh. 2.16*

1. Firſt I will ponder, the great zeale which Chriſt our Lord had of the glory of his Father, and of the purity of his holy temple: Zeale being an ardent deſire to take away, or hinder all that which is contrary to the thing that is loued, or repugnant to its will, honor, or profit: and by how much the loue is greater, ſo much greater is the zeale, and conſequently, greater the griefe for the domage which is done vnto his freind, and greater the deſire to remedy the ſame. And becauſe IESVS Chriſt our Lord infinitly loued his Father and his Church, ſo likewiſe had he a moſt ardent zeale of all whatſoeuer concerned the ſame: whence it proceeded, that he tooke a whip, and draue out of the temple thoſe that did prophane it, as S. Iohn obſerueth, alleadging this paſſage of Dauid. *Zelus domus tuæ comedit me. The zeale of thy houſe hath eaten me.* In which wordes he ſignifieth the greatnes of this zeale in two ſortes. The firſt, that it was as a conſuming fire, which did not only torment his hart, but alſo conſumed his honor, his contentment, and life, diſpoyling him ſo far, as to leaue him naked, diſhonored, forſaken, and dead on the Croſſe, to repaire the honor of almighty God, and of his houſe. *S. Tho. 1. 2 q. 28. ar. 4.* *Pſal 68.*

2. The ſecond, that this zeale had wholy tranſported and trãsformed him into him ſelfe, in like maner as the meate which one eateth is turned into him that eateth the ſame. For euen ſo IESVS Chriſt was eaten of this zeale, for as much as all his thoughtes, wordes, and workes were totally transformed into zeale; zeale it was which led him and incited him, to all he ſaid, and did for our ſaluation: yea euen to this preſent, this zeale doth eate IESVS Chriſt, for (as we ſhall hereafter ſee) zeale is the cauſe that he hath made him ſelfe our meate, to become the foode of all the faithfull.

Colloquie *O most sweete Redeemer, I giue thee thankes for the burning zeale which thou hadst of thy Fathers house which is the Church, and of my soule, which likewise is his temple & Church. Driue forth ô Lord, from thence all whatsoeuer is displeasing vnto thee, & quite consume with thy fire, all whatsoeuer polluteth the same. Giue me likewise a zeale semblable to thine, wherbie I may repaire thine honor although the same should be with the losse of myne, for most happie and blessed should I be, if zeale might consume me, as it consumed thee, Amen.*

3, Then will I ponder, the force of Christ our Lord proceeding frō this feruent zeale, where with he shewed such a countenāce, as did affright that great assembly. Which might haue risen and rushed vpon him: but his diuine and feruent loue, put to flight all humane feare, zeale being strong & hardy as death: who also when it is needfull, maketh a whip, wherwith to chastice all delinquents, and driueth out of the house of God, whatsoeuer is to the detriment therof: and for this cause, God him selfe (as the Scripture saith) chasticeth him whom he loueth, and euery sonne whom he receueth, to the end that he forsake his imperfections.

Can. 8. *Pron. 3.* *Heb. 12.*

Colloquie *O most sweete Sauiour, who with the selfe same zeale takest in hand thy whip to purifie the house of thy Father, and sufferest that thine enemies take the whip to chastice thine owne most B. bodie, paying with thy bitter scourgings, the paines of their sinnes: fortifie me (I beseeche thee) with this holie zeale, wherby I may chastice my flesh for its former offences, and striue most manfullie to let and hinder those of others. Withdraw not from me thy pious Zeale when I shall offend thee, for I had rather be chasticed as a sonne, then to liue at myne owne liberti like a stranger, Amen,*

Ezech. 16

THE II. POINT.

THe Iewes demanding of Christ our Lord, some signe or miracle to beleeue in him, therby to approue and ratifie what he did, answered vnto them, saying. Destroy this temple, & in three dayes I will reedifie & build it againe: speaking of his most holy body, the temple wherin inhabited the plenitude of the diuinity corporally, by reason of the hipostaticall vnion which it had. Wherin is to be considered, what signe this is: what miracles it containeth: what thinge it signifieth: and the effects which it worketh.

Mat. 6. *Colos. 2.*

1. First, Christ our Lord giueth them here two signes, one of his passion: another of his resurrection. The first is, the permission to destroy so pretious a temple with whips, thornes, and nayles, leauing it disioynted and dead vpon a Crosse. The second is, the resurrection which he should performe by his proper virtu, restoring his body to his former life, with grea-

greater glory then before. The selfe same signe he gaue at an other time, saying. This peruerse generation demandeth a signe, and none other shall be giuen them but that of the Prophet Ionas; for euen as Ionas was cast into the sea to saue the ship, &(swallowed vp of a Whale)three dayes after issued forth aliue: euen so I for the saluation of the world, shall be cast into the tempestuous sea of tribulations, and shall be swallowed vp of death and of hell, but the third day I shall issue forth aliue as a glorious triumpher. Mat. 12.]

2. Both these signes are very miraculous, because it was a great miracle, that IESVS Christ, God and man, with a glorious soule, had together a mortall body, and suffered him selfe to be slaine, dissoluing the vnion which his soule had with his blessed body. And this miracle, was a manifest signe of his infinit charity and mercy, wherby he gaue permissiō to his enimies, to destroy the temple of his body, to repaire the temple of their soules, and make them temples of the liuing God..

3. It was likewise a signe of his omnipotency, which he testified in suffering such terrible torments and despicements, with maruellous patience and meeknes, euen to die vpon a Crosse. Neuertheles euen in dying, he likewise manifested his almighty power, triumphing by his death, ouer the same death, and ouer hell, not only in him selfe, but also in all his elect, deliuering them from its tirrany, and drawing forth of the Whales belly, all those which it had deuoured: and so rose againe most glorious, enriched with the spoyles of innumerable soules, which he drew out of Limbo.

4. With these signes he wrought so much, that men beleeued in him, loued, and obeyed him: whence it was, that the same Lord him selfe said. *I, if I be exalted from the earth, Will draw all thinges to my selfe:* not with scourges made of corde, or by force of chasticements, but with the cordes of Adam, chaines of charity, and force and number, of my benefits. *Psal.* 12. 13. *Ose.* 11.

Colloquie

I rendre thee thankes (ô my most sweete Redeemer) for hauing giuen vnto me so singular a signe, so costlie vnto thee, and so cheape and amourous vnto me. I am that miserable Wretch, Who with my sinnes haue destroyed thy Temple, to Wit, my soule; but thou canst build it againe in three dayes; quickning me With thy grace in the first, perfecting me With perseuerance in the second, and raising me to the participation of thy glorie in the third. Repaire it (ô Lord) by the merits of thy passion, and draw me to thy seruice by the cordes of so manie benefits, as for this end thou hast done vnto me, Wherbie being renewed in spirit, I may come to enioy thee in heauen, Amen. 1. Cor. 3. *Ose.* 6.

THE

THE III. POINT.

THe third point ſhall be, to conſider, how Chriſt our Lord, at another time towardes his paſsion, caſt out of the Temple the byers and ſellers, and ouerthrew the tables of the mony changers, and of thoſe which ſould Doues, ſaying vnto them. *My houſe ſhall be called the houſe of prayer to all nations, but you haue made it a den of theeues. Et non ſinebat vt quiſquam trãſferret vas per templum.* And he ſuffered not that any ſhould paſſe thorough the temple, loaden or bearing any prophane burthen.

Mat. 21. Mar. 11 Luc. 19. Iſay 56. Ier. 7.

1. Vpon this fact, comparing the ſame with the precedent, I am to ponder, how the firſt time, Chriſt our Lord expelled the marchants forth of the temple, both with wordes, and with a whip which he made of cordes; but at this laſt time, he added to his wordes, great miracles which he wrought, reſeruing the whips for his owne ſhoulders: to manifeſt vnto vs, the meanes which God obſerueth to cleanſe and purifie his ſpirituall temple: one by chaſtiſements: another by benefits. The firſt he vſed in the ancient law, which was a law of feare; the ſecond in the new law, which was a law of loue: and if both theſe meanes doe proue vnprofitable, this temple ſhall come to be deſtroyed like that of Hieruſalém, God chaſtiſing the ſame with the laſt puniſhment, to wit, of euerlaſting damnation.

2. Againe, the firſt time he ſaid. *Make not the houſe of my Father, a houſe of traffique:* giuing to vnderſtand, that the temple is not to be turned into a houſe of prophane, but diuine affaires: that we ought not to come thither to negotiat with men, but to negotiat with God our owne affaires, principally that of our ſaluation, ſoliciting the ſame with ſacrifices and prayers. The ſecond time, he would not permit that men ſhould paſſe with their burthens thorough the Tẽple, ſaying that they made the ſame, *a den of thieues:* to ſignifie, that in theſe negotiatiõs of buyinges & ſellinges, thefts, deceites, and vniuſtices are committed, and ſometimes ſimonies, for as much as couetouſnes is the roote of all euils, which buyeth and ſelleth the Holy Ghoſt and his graces, figured vnto vs by thoſe Doues.

1. Theſ. 4.

1. Tim. 6

Colloquie Pſal. 92

O Sauiour of the World, vpon whom deſcended the Holy Ghoſt in likenes of a Doue, and ſenteſt downe the ſame on thy Diſciples in forme of fire; purifie my couetouſnes with the fire of thy loue, that I may obtaine the ſanctity and puritie of a Doue, as is moſt conuenient for thy holie habition, foreuer and euer, Amen.

3. Herevpon I will enter into conſideration, that my ſoule ought to be the houſe and temple of contemplation, wherinto I am to enter to pray vnto my heauenly Father, who is preſent there, and ſees my pray-

Mat. 6.

praying in the secret of my hart. And because that house is not called a house of prayer where we doe not pray but at some time or other, but that which is an oratory dedicated only to his purpose, such ought my hart to be, consecrated with great feruour to the frequency of this exercise, in such sort, that whersoeuer I be (as the Saints say) I alwayes carry myne oratory with me, and so accomplish that which Saint Paul saith. *I will that men pray in all places, lifting vp pure handes without anger and altrication.* Hence it is, that my soule being a house of prayer, ought also to be a house of humility, obedience, patience, and of other virtues, because they are all found (as we haue said in the Introduction of this booke) in the house of prayer, accompanying and exercising therin their excellent actes, and by consequence ought not to be a house of prophane affaires, nor den of theiues, to wit, of vices and other earthly cares, which doe disturbe and steale away deuotion, and driue prayer out of his owne dwelling.

Amb. l. 6 de sacr. c. 3 Chri. hom. 79 ad pop Hil. c. 5. in Mat. 1. Tim. 2. 8.

4. Hence I will inferre, that my soule (to become a worthy house of holy prayer) ought principally to haue these three conditions, that is to say; to be cleane from sinnes, which bring it remorse; quiet from passions, which disturb it; and adorned with actes of virtu, to entertaine it: and then saith S. Augustin) *Ipsa munditia cordis tui delectabit te, & faciet te orare*: The cleanes of thy hart with its tranquillity will delight thee, and prouoke thee to pray, for thus shalt thou take contentment to dwel within thy selfe, and to make thy habitation in thine owne interior; But if it be foule, disquieted, and disordered, in seeking to enter into it, thou issuest forth of it, and forsakest prayer, euen as he that should enter into a Church to pray, where there were great tumults and clamors, presentlie departeth forth, because he can not pray therein as he desireth.

Serm. 2. in Psal. 33.

O my Sauiour, arme thy selfe with thy holie Zeale, and take thy Whip into thy hand: entre in, to this thy Temple, and driue out of it, what soeuer therin displeaseth thee: permit not, that any thing may passe thorough the same, which may disturb it: purifie this den of theiues, and make it for hereafter a house of prayer, a habitation of Angells, and a place of peace, wherin thou maiest inhabit for euer and euer, Amen.

Colloquie

THE XI. MEDITATION.

Of the Sermon in the mountaine: and of the eight Beatitudes.

Mat. 5. Luca 6. CHRIST our Lord seeing the multitude of people that followed him, he went vp into a mountaine, and there sitting him downe, his Disciples drew neere vnto him: and lifting vp his eies vpon them, and opening his mouth, he taught them saying. Blessed are the poore in spirit &c.

Vpon this remarkable a beginning, may first be considered, the mysterie which the place it selfe of the sermon containeth, which is a most high mounraine. The seate of the Master, which is the bare, or humble earth. Those which approache most neere vnto him, are the Apostles. The aspect of his eies which he casteth vp to behould them. The maner of speaking, which is to open his owne mouth. The theme of the sermon, which are eight Beatitudes. And aboue all, the interior excellencie of the Master, from whom the whole proceedeth.

THE I. POINT.

1. FIrst, consider, how Christ our Lord vpon this mountaine, tooke publique posesion of three very eminent offices, which his Father impose vpon him for our profit, that is to say; of a Master, a Law-giuer, and a Counceller, practising them in most high perfection (figured hy the mountaine) For entring into him selfe, he (forth of the profound treasures of the science and wisdome of almighty God) drew both recent and ancient verities, maruellous pretious, and profitable for vs. As Mastre, he taught vs., not vaine or curious thinges, not Astrologie, or other humane sciences, which swell or puffe vp much, but profit litle, but taught vs the science of the Saintes, which comprehendeth the most high mysteries of our holie faith, and the thinges necessary for vs to obtaine health. As Law-giuer, he promulgated and published a new, that celestiall and diuine law, with all the purity and sanctity which it compriseth, purging it from those errors wherwith the malice of man had intermingled it, and perfecting the imperfections of the ancient law. As Councellor, he taught vs the councells of the new and Euangelicall law, which are the most excellent that can be councelled; and by reason of which, he is called, the admirable Councellor, and the Angel of the great councell.

Mat. 13

Isay 48.

Isay 9.

2. Af-

2. After this I will weigh how he performed these three offices, after an admirable, new, and most excellent manner; For as Maſtre, he did not only exteriorlie propound the doctrine, but likewiſe interiorlie gaue a celeſtiall light, to vnderſtand it and eſteeme it. As Law-giuer, he did not only preſcribe moſt excellent lawes and precepts, but alſo engraued them within their hartes, confering grace to fullfill them with exceeding ſweetnes. And as Counceller, he did not onlie giue the councells, but moreouer, the ſpirit and forces to embrace, and put them in practiſe. Wherin he far exceeded all the Maſters, Law-giuers, and Councellers of the world; for which cauſe with very great reaſon he commandeth vs, to call no man Maſter but him ſelfe, becauſe we haue Mat. 13. but one onlie Maſter, which is Chriſt: and for the ſame reaſon, but one Law-giuer, and one Counceller.

O eternall Father, I render thee thankes for that thou haſt giuen me the beſt Maſter, Law-giuer, and Counceller that thou couldſt giue me. O Sonne of the liuing and euerlaſting God, Where With ſhall I repay thee this vnſpeakable fauour, to haue come in perſon, and to haue opened thine owne mouth to teache me thy diuine doctrine, ſith it might haue ſufficed to haue ſent thine Angells, forth of Whoſe mouth I might haue been taught it. O my ſoule, behould With thine eies, the teacher and maſter Which God hath giuen thee: and ſith he commandeth thee to chooſe forth a Counceller from amongſt a thouſand, chooſe thou this Which is the beſt of all others, and ſelected amongſt thouſands: conſult With him about thy doutes, and let thy councells be With his diuine lawes. O beaucnlie Maſter, giue me light to vnderſtand What thou learneſt me. O ſupreme Law-giuer, giue me thy benediction, to accomplish that Which thou commandeſt me. O admirable Counceller, giue me force to follow that Which thou dooſt councill me: that by thine aſsiſtance, aſcending from virtu to virtu, I may come to ſee thee in holie Sion, Amen. Colloqu. Iſay. 30. Eccle. Pſal. 11. Pſal. 5.

3. Briefly I will conſider, how Chriſt our Lord neuer ceaſeth to execute theſe three offices in the behalfe of men, eſpecially towards thoſe who deſire to aſcend with him into the mountaine of perfection, and ſet about him by ſincere loue: becauſe (as the Scripture ſaith) thoſe who draw nigh to our Lord, ſhall be illuminated: and thoſe that ſet hard by his feete (imitating his humility) ſhall receue his doctrine. On theſe he caſteth his eies to behould thē with mercy, theſe he teacheth by the mouth of his prechers whē they doe heare them, & by deuout & holy bookes whē they doe reade thē: or by thēſelues alone with his inſpiratiōs, whē they pray & meditate, opening his owne mouth to ſpeake effectually to their harts; And there, as a maſter, infuſeth into thē a new light, to know the myſteries of their faith; As a law giuer, he engraueth within thē the affectiōs of the law of grace & Pſal. 3. Deut.

of charity; And as a Councellor, he doth ſummon and ſollicit them to follow perfection. And with this ſpirit am I to repaire to a ſermon, reading, or prayer, as he that ſetteth him ſelfe to heare this diuine Maſter, who ſpeaketh vnto me interiorly thorough theſe organs. For this cauſe the eternal Father ſaid, that the Maſter which he would giue vs, ſhould neuer ceaſe to execute his office to the end of the world. So that at the entrie of theſe exerciſes, I may thus ſay vnto Chriſt our Lord.

Iſay. 30.

Colloquie *O Maſter of Maſters, open they moſt holie mouth and ſpeake vnto me, for thy ſeruant heareth, With deſire to exerciſe What I heare, Amen.*

THE II. POINT.

1. SEcondly conſider, the theme and exordium of this ſermon, for Chriſt our Lord, behoulding that treaſure of virtu encloſed within his noble ſoule, drew from thence eight moſt principall, which are the ſummarie of Euangelicall perfection, virtues very ancient, and very recent, and neuer heard of before in the whole world: vnder a new name of Beatitudes, albeit bitter vnto the fleſh: accompliſhing herein that which the Spouſe in the Canticles ſpeaketh of him, that his lippes are like the lillies, which doe diſtill drops of honie; for with great gentlenes and ſweetnes opening his mouth, euen this firſt time, he diſtilled downe along his lippes, theſe eight actes of moſt exquiſite virtu and mortification, bitter to the taſt of the fleſh, but maruelous odoriferous to almighty God, profitable to the ſpirit, powerfull to preſerue it from all corruptiō of ſinne, ſweetning them with the reward that himſelfe hath promiſed, and with the maner by which he propounded them.

Can. 5.

Colloquie *O Soueraigne Maſter, diſtill into my hart that elected myrhe of theſe excellent virtues, that my handes, my fingars, and all my powers, may diſtill them, by puting thy doctrine preſentlie in practiſe, Amen.*

Can 5.

2. Then will I ponder, how Chriſt our Lord ſuſtained alone the honor of theſe virtues which were reiected and abhorred by the world; reputing them, not for bleſſinges or fauours, but for misfortunes, flying from thē, and embracing their contraries. But our Sauiour honored eache of them with a moſt glorious name, and moſt renowmed recompence, and (moſt of all) with his rare example. For being not capable (as he was God) of pouerty, teares, and perſecutions, he would deſcend from heauen, and make him ſelfe man, to practiſe the actes of theſe excellent virtues, and to diſcouer vnto vs the diuine treaſures encloſed within them.

Colloquie *I giue thee thankes (ô ſoueraigne Maſter) that thou haſt drawen vs forth of this error by thy holie doctrine and example, henceforth I will eſteeme for bleſſed, that*

Which

which thou shalt entitle by this name, and with all my forces endeuour to flye the contrarie. Discouer (Lord) to all that liue in the world, their deceit, that so they may receiue these veruties, and embrace these virtues, enioy these recompences, and finallie obtaine that true beatitude for which they were created, Amen.

3. Thirdly I will ponder, how these eight beatitudes, are like vnto eight staues or steps of this celestiall ladder, wherby we mount vp to the top of sanctity and vnion with allmighty God: and with this spirit will I striue to meditate them, pondering in euery of them, three or four particular thinges, that is to say. 1. The actes of euery virtu. 2. The example which Christ our Lord hath giuen therof. 3. The reward which he promiseth. 4. The chasticement which he threatneth against those which walke a contrary way; as shall be seene in the points ensuing: aduertising there (to the end not to repeate one thing often) that I will only quote the examples of Christ our Lord, remitting me to that which is spoken more at large, in the mysteries wherin he practised the same virtues, principallie on the Crosse, where he exercised them all with singular eminency, as shall be seene in the beginning of the 4. part. In like sort, I will note succinctly some thinge touching the recompēces, wherof I will discourse amplie, in the end of the 6. part, to declare the inestimable riches of the glorie of heauen. *Gen. 22.* *S. Th. 1. 2. q. 69.*

THE III. POINT.

Blessed are the poore in spirit, for theirs is the kingdome of heauen.

1. FIrst consider the actes of pouerty of spirit, the which are fiue. 1. The first is to forsake with our soule, and with our reason, all temporall thinges, renouncing all disordinat affection towards them, and to be ready entirely to renounce them, when it shallbe question to accomplish the will of God. *Matt. 5. 3.*

2. The second (more perfect) is, to forsake actually all whatsoeuer I possesse, mouing my selfe here vnto, by a spirituall and pure will, to please almighty God only, and to obey the impulsion of the holy Spirit, which inclined me hereto.

3. The third is, to empty and cleanse my soule from all euill ayre, and winde of vaine glory, from puffing vp and vaine presumptions, despising from my hart (as much as I may) the pompes of the world, or actuallie renouncing them when I can, and when it is expedient for me to serue my God.

4. The fourth is, to empty my spirit of all propriety, despoyling my selfe of myne owne iudgement and will, together with all its propre de-

sires, vnles so far as they are conforme with those of almighty God, because in such case they shall not be proper, but common. 5. The fift, and last is, to dispoile my selfe of my selfe, acknowledging my selfe for so poore, that there is no good at all in me, if God doe not giue it me of grace and of almes; for the verie being which I haue, is not myne owne but is of God, without whom I should presently returne euen to nothing. Pondering therfore these fiue actes, I will blush for the want and default which I finde of them, beseching the diuine spirit to assist me to obtaine them, as may be conforme to my condition.

S.Th. 3 p. q.40.a.3 2. Secondly consider, those rare examples which Christ our Lord gaue of this virtu, in all the ages of his life, and in all such thinges as appertaine to pouerty, for as much as he chose a poore Mother, a poore contry, a most poore porche to be borne in, was reclined or laid in poore manger, and in his youth, exercised a poore and despectiue trade, getting his liuing by the labor of his handes (as we haue pondered in the second part:) When he preached, he liued of the almes which deuout women bestowed vpon him; his foode was barley bread; house, he had none, nor yet wheron to repose his head (that being wanting to the Sonne of man, which was not wanting to the Foxes and foules of the ayre.) He also chose poore Disciples, conuersed with the poore, loued the despiced, fled from honors, and dispropriated him selfe of his owne will, yea and of him selfe also, and that with a most excellent interior pouertie, saying that he came not to doe his owne will, and that he could doe nothing of himselfe, but what he saw his Father doe.

Psal. 87

Luc. 8. 9

Ioh. 5.

Luc. 14. 33

Brieflie, when he died, his pouertie reduced him to such extremitie, that his verie vestements were taken from him, leauing him starck naked vpon the Crosse: and in further confirmation of the loue and estimation which he made of pouertie, he tooke it in this sermon for the first foundation of his gospell, and as a port wherby to enter into his schoole of perfection, saying. *Euerie one of you that doth not renoũce* (at the least in affection) *all that he possesseth can not be my disciple*

Colloquie *O Soueraigne Master, I beseeche thee by the fiue fountaines of blood, Which issued forth of thy fiue Woundes, grant vnto me these fiue actes of pouertie, Wherby I may attaine the perfection Which thou hast founded, and established therin, Amen.*

3. Thirdlie consider, how to these poore, Christ our Lord doth promise the kingdome of heauen, and for this respect doth call them blessed, for so they are euen in this life, already possesing the kingdome of God, which Saint Paul calleth, iustice, peace, and ioy in the Holie

1. Tim. 6

ie Ghoſt, which is granted to them who mortifie Couetouſnes; as we haue ſaid before in the firſt part, meditation twentie one. And moreouer, hey are bleſſed with hope and with the great and euident pledges which hey haue to obtaine the kingdome of heauen, the which is promiſed hem in the other life, whoſe riches are ineſtimable; as we ſhall ſee hereafter.

Colloquie

O my ſoule, Why embraceſt thou not pouerty of ſpirit, ſith thy celeſtiall Maſter embraced the ſame, and that ſuch rewardes are reaped therby? Caſt thy ſelfe therfore betwixt his armes, whoſe fatherlie prouidence will nether fayle thee, nor ommit to accomplish his word vnto thee: and ſith thou dayly demandeſt of almighty God his promiſed kingdome, embrace pouerty, to whom he hath promiſed it, Amen.

4. Fourthlie conſider, the terrible threatninges wherwith Chriſt our Lord threatneth the riche, who doe abhorre this pouertie of ſpirit, and loue their deceitfull riches diſordinatlie, ſaying vnto them. Woe to you that are rich, becauſe you haue here your conſolation: which is to ſay. Woe be to you infortunat men: for as much as all your reward ſhall end in the contentment which you take in your riches, receuing your recompence here below. Woe be vnto you, for you ſhall not receue the conſolation of God, which is both true, and pure, but only your owne which is intermixed with a thouſand encumbrances. Woe be to you, whoſe the kingdome of heauen ſhall neuer be, which is iuſtice, peace, and ioy in the Holie Ghoſt, but ſhall be filled with iniuſtice, trouble, and affliction. Finallie, you ſhall fall into extreme pouertie, and into euerlaſting miſerie, like vnto the auaricious rich, who here receued comfort, and after torment; quite contrary to diſtreſſed Lazarus.

Luc. 6. 24

1. Tim. 6.

Colloquie

O my ſoule, if the deſire of recompence doth not moue thee to affect pouertie, let the feare of punishment at the leaſt affright thee to flye from temporall riches, placing thy comfort in the contemning of them, to loue and enioy thoſe that are eternall, Amen.

THE IIII. POINT.

Bleſſed are the meeke, for they ſhall poſeſſe the land.

1. PErfect Meeknes embraceth theſe ſeuerall actes, that is to ſay. 1. Firſt to repreſſe the ſwellinges of Anger together with the vexations and diſquietneſſes of the harte, conſeruing both interior and

Mat. 5. 4

and exterior tranquillity, as wel in the countenance, as in the comportme of the body. 2. Secondly, to be affable towards all, vsing speech that is pleasing, without iniurying or gyrding any, without loud crying, or contention, which causeth trouble. 3. Thirdly, not only not to reuenge iniuries, nor to returne euil for euil, but not to resist with an iniurious violence him that iniuried me, supporting myne abuse with serenity, and to offer (if it be needfull) the right cheeke, to him that hath smitten me on the left, requiting good for euill, excusing him that wronged me, and praying God to pardon him. And this meeknes ought to be obserued towards all, as well to superiors, as to equalls, and inferiors, in al occasions and occurrents without loosing the same, yea euen then also, when it shall be necessary to doe iustice.

2. After this I will consider the most excellent meeknes of Christ our Lord, wherof he made so great account, that he exhibited him selfe for a patterne therof, saying. Learne of me because I am meeke & humble of hart: and by it he desired to be knowne in his very first entrance into the world, the Prophets foretelling, that he should not be contentious, nor stubborne, that his voice should not be heard, nor should put forth the lampe that smoked, but patiently suffer the smel in his nose. And in his passion he did demõstrat a most rare meeknes, euen to pray for his persecutors: as we shal see in his proper place.

Mat. 11.
Isay 42.
Mat. 12

Colloquie *Isay.* 52

O most meeke Lambe, Who being shorne and fleyen, didst not open they mouth: grant vnto me thine aboundant grace, that I may imitate thine admirable meeknes, Amen.

3. Thirdly consider, how the meeke shall haue for their reward the inheritance of the earth. First, for as much as they are Lordes of the earth of their owne hartes and passions, possessing securely their owne soules, together with their Lord and their God which dwelleth within them, with whom they hould most steight familiarity, like as the most meeke Moyses, and gentle Dauid did: for God our Lord taketh delight to manifest his wayes vnto the meeke, and to conuerse with them. Hence it is, that they enioy the earth of their humane hartes, because they gayne the hartes of euery one, for doing their workes with perfect meeknes, they are beloued (as the wiseman saith) more then honor and glory. Lastly, they shall posesses the land of the liuing, which is that celestiall contry, for which they were created, where they shall posesse God our Lord, which is their inheritance and patrimony, and shall be likewise posessed of him: who reposeth and dwelleth amongst the meeke, and peopleth with them his house of heauen.

Psal. 26.
Eccles. 3:
Psal. 36:

Colloquie *Ieh.* 2.

O diuine Spirit, Who like a most meeke Doue, descendest vpon them Who are meeke Lambes, by reason of the resemblance which they haue With thee: make me

like

like vnto thee in perfect meeknes, that I may here poſeſſe ſecurelie the vnion of thy grace, and hereafter the inheritance of thy glorie, Amen.

THE III. POINT.

Bleſſed are they that mourne, for they ſhall be comforted. *Mat. 5. 5.*

1. THe teares that are bleſſed, comprehend theſe actes. 1. Firſt, to refraine laughter, playes, and diſordered paſtimes, cutting off, not onlie the vnlawfull, but alſo euen ſuch as may be lawfullie done without ſinne, ſaying with Eccleſiaſtes. I haue eſteemed laughter for error, and to ioy haue I ſaid, why dooſt thou deceue me? 2. The ſecond is, to weepe for my ſinnes, not ſo much for myne owne loſſe, as for the offence againſt almightie God, as both S. Peter and Dauid did who ſaid. Fountaines of waters haue iſſued forth of myne eies, becauſe they haue not kept thy law. 3. The third is, to weepe for the ſinnes of other men, as well for their perdition and damnation, as for the iniurie done vnto almightie God, lamenting to ſee how euillie he is ſerued: as Hieremie lamented the perdition of the people, & deſired that his eies might be conuerted into fountaine of teares night and day to deplore their miſeries. 4. The fourth is to deplore myne exile, and myne abſence from almightie God, ſighing to enioy his preſence, and ſaying with Dauid. *My teares haue beene bread vnto me day and night, Whiles it is ſaid to me daylie, Where is thy God?* The firſt ſort of teares, are teares of contrition, the ſecond of compaſsion, and the third of deuotion, which reſemble thoſe which we ſhed, meditating the myſteries of the paſsion; And pondering the want which I haue of all of them, not onlie of the corporal (which oft are wanting without any fault) but of the ſpirituall from whence they ſpringe, I will ſay to our Lord, that which the daughter of Caleb ſaid vnto hir Father. The land or contrie which thou haſt giuen me is drie, giue me alſo one that is waterie, and hir father gaue hir one that was waterie, aboue and beneath.

Eccle. 2. *Pſal. 118.* *Hiere. 9.* *Pſal. 41. 4* *Ioſ. 15.* *Iudic. 1.* *Pſal. 148.* *S. Greg. l. 3. Dial. cap. 34.*

O Soueraigne Father, my ſoule is like a land without water, giue me the inferior, fountaine, which are teares of feare, and the ſuperior, which are teares of loue, whereby I may in ſuch wiſe deplore my ſinnes and my miſeries (as alſo thoſe all the world) that I may obtaine of thy mercie remedie for them, Amen. Colloquie

2. Next conſider, how we reade not that Chriſt our Lord did euer laugh (as S. Baſill noteth) where as we know that he oft times wept, namlie in the mangre, at the death of Lazarus, ouer Hieruſalem, and vpon the Croſſe with moſt tendre teares, as ſhall be ſhewed in the meditations of theſe myſteries. Brieflie, as S. Paul ſaith, in the dayes of his fleſh, to wit,

Reg. 17. ex feſtis. *Heb. 5.*

wit, of his mortallity he prayed often times with teares, ſo that in the garden of Gethſmanie he prayed ſweating, not drops of water, but of blood, as he that weept teares of blood thorough all the powers of his naturall bodie, for the ſinnes, and miſeries of his myſticall bodie.

Colloquie *O moſt ſweete IESVS, conuert myne eies into fountaines of teares, which may accompanie thine, ſith I was the cauſe of them, Amen.*

3. Thirdlie to conſider, that teares (which in the eies of the world are ſignes of miſerie) in the eies of Chriſt are ſignes of happines and felicitie, promiſing to thoſe that weepe, that they ſhal be comforted, yea euen in that for which they weepe. If they weepe for their owne ſinnes, they ſhall receue comfort in the remiſsion of them. If they weepe for the ſinnes of others, or for their exile, God will conuert their teares into ioy, with hope that their trauells will take an end, and that euerlaſting conſolations will quicklie follow, our tender Lord wiping away their teares, and cauſing their mourning to take an end.

Pſal. 29. *Apoc. 7.*

Colloquie *O bleſſed teares, the which are requited with ſuch conſolations, here it is (ô my Lord) that I will weepe, ſith euen the teares them ſelues are ſo wonderfull ſweete; and, if it be ſo ſweete to weepe for thee, how ſweete ſhall it be for to enioy thee?* *S. Aug.*

4. Fourthlie, I will ponder the threatning of Chriſt our Lord, who ſaith. *Woe to you that now doe laugh, becauſe you ſhall afterwardes mourne and weepe:* ſo that if I now giue my ſelfe immoderatlie to laughters and ſuch like vaine pleaſures, afterwards bitter teares and inward ſighes will enſue, ether in this life, mourning ſucceeding mirth (as the wiſeman ſaith) or in the other, in the which, as our Sauiour ſaith ſhal be weeping and gnaſhing of teeth, conforme to the ſentence giuen againſt Babilon. *As much as ſhe glorified hir ſelfe, and hath beene in delicacies, ſo much giue hir of torment & mourning*, becauſe ſhe hath ſaid in hir hart, I ſhal neuer taſt what it is to weepe, nor euer know what mourning meaneth.

Luc. 6. 25. *Prou. 14.* *Mat. 8.* *Apoc. 18.*

Colloquie *O my ſoule, abhorre and deteſt all vndecent laughter, and embrace thou virtuous Weeping, ſith with temporall teares, thou haſt meanes to redeeme thee from the eternall, Amen.*

THE VI. POINT.

Mat. 5. 6. *Bleſſed are they that hungar and thirſt after iuſtice, for they ſhall haue their fill.*

1. THe hungar and thirſt of Iuſtice comprehendeth theſe actes. 1. The firſt is, a deſire to fullfill all thoſe thinges which belong to Iuſtice and obligation, towards God, and towards our neighbour, without omitting any, performing them with great delight, without diſguſt or ſlouthfulnes, although they be diſliking to our fleſh, euen as he who drinketh and eateth with thirſt and hungar, ſwalloweth downe all with an eagre appe-

appetite: for as the Wiſeman ſaith, the ſoule that is hungrie, eſteemeth that which is bitter for exceeding ſweete. Pſou. 27.
2. The ſecond act is, to deſire to encreaſe and profit more and more in virtues, reputing that which one hath done for verie litle, and that for much wherin he hath fayled. 3. The third act is, to haue a hungar and thirſt, that the whole world may haue this iuſtice, and that all may practiſe and obſerue the ſame, offering him ſelfe to ſuffer any tẽporal hungar, or any other trauell, that the ſame may preuayle. 4. The fourth is, to haue inward hungar to receue ſacramentallie, or ſpirituallie, Chriſt our Lord who is our Iuſtice, with deſire to drinke the liuelie water of his grace, and the wine and mylke of his diuine cõſolations, running to the Sacraments, to prayer and meditation with exceeding thirſt; as being the fountaines from whence they flowe. 2 Cor. 12. Iſa. 55. 5. The fift is, ardentlie to deſire the crowne of Iuſtice, ſighing to ſee almightie God, to ſit with Chriſt at his celeſtial table, & to eate and drinke of that which ſhal feede & reſatiat me euerlaſtinglie. In this hungar & thirſt, conſiſteth that which we cal feruour of ſpirit, contrarie to the vice of ſlouth & tepiditie, with which feruour I am to accõpanie all myne actions, aſhamed to feel myſelfe ſo hungrie after corporal meates, & to haue ſuch diſguſt of thoſe that are ſpiritual.

2. Secondlie I will conſider, how Chriſt our Lord, had alwayes in his ſoule ſo great a hungar and thirſt after Iuſtice, that he did not feele the hungar of the bodie, and ſo being on a time exceeding wearie and in want of meate, he ſaid to his diſciple. *My meate is, to doe the Will of my Father:* as if he had ſaid, vntil I haue filled my ſpiritual hungar, I haue no care of the hungar of my bodie, nor doth my bodie feele the want of its foode, vntil the ſpirit hath firſt receued & eaten his. He likewiſe had ſo greate a thirſt to drink the chalice of his paſsion (albeit ſo bitter) that he ſuffered exceeding tormẽt for the lack & delayment of this drink: and vpon the Croſſe he ſaid, that he was a thirſt, not onlie for the dright which the bodie endured, but much more for that which the ſpirit ſuffered: as ſhall be ſeene in meditating thoſe myſteries. Iohn. 4. Luc. 12.

O beloued Redeemer, enflame me with the fire of thy loue, from whence this hungar and thirſt proceedeth, that I may alwayes haue it in thy ſeruice, as thou hadeſt it of my ſaluation, Amen. Colloquie

3. Thirdie to conſider, how happie & bleſſed the hungrie be, becauſe they ſhall be filled, almightie God graunting vnto them the thinges they deſire, giuing them in this life aboundãce of grace, aboundãce of merites, & great interior guſt of ſpirit, imparting him ſelfe vnto them for meate, and ſo vniting him ſelfe vnto them by loue, that they ſay. *For What is to me in heauen, and beſides thee What Would I vpon earth?* And albeit that the ſatietie of this life be ſuch, that it doth awake a new hungar, and a new thirſt Pſal. 92. Pſal. 72.

Eccle. 24. (as the holie Scripture saith) yet this hungar and this thirst are not painfull, but exceeding delightfull, becauſe they take away diſtaſt, and augment appetit. Brieflie, in the other life they ſhall be filled with the ſight Pſal. 16. of almightie God, as Dauid ſaith, who will diſcouer his glorie vnto them.

Colloquie *O Bleſſed hungar, the Which art recompenced With ſuch ſacietie! Ponder (ô my ſoule) this repletement, for it Wil excite this hungar in thee.*

4. Fourthlie to conſider the threatning of Chriſt our Lord, who ſaith. Luc. 6. *Woe be to you that are full, becauſe you ſhall be hungrie.* He calleth thoſe full, who abound and are full of temporall goods, and eate and drink euen till they burſt for voluptuouſnes ſake: whence proceedeth, that they haue no hungar nor thirſt after Iuſtice, but a loathing thereof (as the Wiſeman Prou. 27. ſaith.) *A ſoule that is full, ſhall tread vpon the honnie combe.* Whoſe chaſtiſement ſhall be like vnto that of the auaricious rich, who then fared deliciouſlie, and now endureth incredible thirſt, and none to giue him a drop of water wherwith to refreſh him. He alſo calleth the proud, full, who (as 1. Cor. 4. S. Paul ſaith) hould them ſelues for rich and full; which ſhall come to ſuffer great hunger, want and neceſsitie of all good thinges: becauſe God Luc. 1. our Lord (as the Virgin ſaith) filleth the hungrie with good thinges, and ſendeth the rich emptie away.

Colloquie *O eternall God, take away from me (I doe beſeeche thee) this abhominable fulnes, that ſo I may be freed from ſo painfull and miſerable hungar, Amen.*

THE VII. POINT.

Mat. 5. 7. *Bleſſed are the mercifull, for they ſhall obtaine mercie.*

1. MErcie comprehendeth theſe fourteene acts, which we call the workes of mercie, ſeauen wherof are corporall, and ſeauen ſpirituall, exerciſing them with three conditions, wherby they may become the more excellent. 1. The firſt is, that I extend my ſelfe to all my neighbours which ſuffer miſerie, without excluding any, albeit myne enimie. 2. The ſecond is, that I applie my ſelfe to redreſſe all maner of corporall or Tob. 4. ſpirituall miſeries (according to my calling) as Tobias ſaid vnto his ſonne, giuing much if I be rich, and litle if I be poore; and if I haue no meanes at all to ſuccour the neceſsitie, at the leaſt to haue the will, and deſire to remedie the ſame, praying vnto almightie God to redreſſe it, and to procure, if I may, that others ſupplie it. 3. The third is, to excite my ſelfe to interior compaſsion for the miſerie of others, feeling the ſame as it were myne owne, ſhewing, and giuing, firſt a pittifull hart, and afterwardes the gift it ſelfe

ſelfe for pure charitie, without expecting other reward, then onlie *Luc. 14.*
om God.

2. Next to conſider, how Chriſt our Lord was moſt mercifull in the ighest degree of excellencie, in the three thinges before mentioned: beuſe he was the vniuerſall remedie of all our miſeries, in which workes e wholie employed the yeares of his preaching, healing the ſick; feeding *Mar. 8.*
he hungrie miraculouſlie, raiſing the dead, pardoning ſinners with ſweetes and loue, teaching the ignorant, praying, and dooing of good to all *Actо. 10.*
naner of perſons: and made ſo great account of this virtu, that he ſaid to hoſe who would not practiſe it. *Diſcite quid eſt, miſericordiam volo, & non* *Mat. 9. 13*
acrificium. Goe learne what it is; I will mercie, and not ſacrifice: teaching herof he maketh moſt account, and what is moſt aggreable to almighty God, to whom is much more aggreable, and of more eſtimation, mercie, hen ſacrifice, and will not ſacrifice, without mercie.

O God IESVS, who art come into the world, moued therunto by thine onlie Colloquie
ercie, and who thorough meere compaſsion, tookeſt vpon thee all our miſeries to deliuer vs from them: exerciſe this mercie in my behalfe, and make me to imitate thee herein; And ſith thou ſaidſt to all. Be mercifull as your heauenlie Father is mer- *Luc. 6.*
ifull, aſsiſt me with thyne eſpeciall grace, that I may imitate his excellent mer-ie, Amen.

3. Thirdlie conſider, that the reward of the mercifull, is, to obtaine mercie of almightie God, deliuering them from all their miſeries, both corporall and ſpirituall, partlie in this life, and perfectlie and completelie in the next, and that with ſuch exceſſe, as there is difference betwixt the mercie of a feeble man, and the mercie of almightie God, which on all parts is infinite; as we ſhall ſee in the ſixt part. Not withſtanding, it ſhall be ſo much greater towards me, as that hath beene greater which I my ſelfe haue ſhewed towards my neighbour, meaſuring me with the ſelfe ſame meaſure that I haue meaſured him; as hath beene ſaid in the firſt part. med. 21. And ſith I am loaden with ſo manie miſeries, that none but God alone can deliuer me, what may I doe more aſſuredlie, then to be mercifull vnto others, that God may likewiſe be ſo to me. O bleſſed yee mercifull, whom the Father of mercie ſhall deliuer from all your miſeries!

4. Laſtlie, if I be not mercifull, I ſhall be moſt miſerable, for as much *Mat. 13.*
as God our Lord will haue no compaſsion on me, as he had no compaſſion on that wicked ſeruant which tooke no compaſsion on his compaſsion. But contrariwiſe (as the Apoſtle S. Iames ſaith.) Iudgement without *Iac. 2.*
mercie ſhall be done vnto him, who hath not done mercie vnto others. And for this reſpect, at the day of iudgment, mention ſhall be made of the workes of mercie in the ſentence of the good, and want therof in the

condemnation of the bad; as hath already beene said in his place.

THE VIII. POINT.

Matt. 5. 8. *Blessed are the cleane of hart, for they shall see God.*

1. PErfect puritie and cleanes of hart, is, perfect charitie, with the three
1. Tim. 1. conditions specified by S. Paul, to wit, *a pure hart, a good conscience, & a faith not feined.* 1. The first condition, is, puritie of hart purifying the same, not onlie from mortal sinnes, but also t(he most that we may) euen frō venial, in such wise, that although they touch the hart, yet that they make no residēce nor be detained therin by vsual custome or affection. 2. The second is, the cleanes and netenes of the conscience, filling it with cleane cogitations and desires, and with cleane, pure, and holie workes. 3. The third is, true simplicitie in treating ether with God, or men, proceeding sincerelie with all persons, with simplicitie & sincere intention of hart, without duplicitie or deceit. This cleanes, is intituled cleanes of hart, for as much as it principallie appertayneth to the soule and the will, and from thence derieueth it selfe vnto the bodie in the cleanes of vnpolluted chastitie, according to the estate of euerie one; although that of Virgins & of continent parsons
1. Cor. 6. 2. Cor. 7. be the more purer, because (as the Apostle saith) they are sanctified both in bodie & soule, purging thēselues of the spots of the spirit, and of the flesh.

2. Secondlie to consider, how excellent Christ our Lord was in this kind of cleanes, for that he nether sinned, nor yet could sinne; nor could the
Io 8. & 14. prince of this world finde in him ought that was his; nor his enimies conuince him of any sinne; He adorning his whole life with most pure, most holie, and most perfect workes, seeking in them no other thing then the
1. Pet. glorie of his Father, nor was there euer found in his mouth deceit or guyle; who hated so much all hypocrisie and counterfet puritie, which proceeded not from the verie hart, that he reprehended it most sharplie, saying. Woe
Mat. 23. *be to you hypocrites, because you make cleane the outside of the cup and dish, but within you are full of rapine and vncleanes.* Blind Pharise, first make cleane the inside, that from thence may result the cleanes of the outside, because from the interior cleanes of the hart, proceedeth the puritie of the exterior workes; And euen as no man will willinglie drinke out of a vessell or cup which is verie foule within, although it were cleane and scoured without: euen so IESVS Christ contenteth not him selfe with exterior cleanes, without the interior cleanes of the soule.

Colloquie Sap. 7. *O most pure Sauiour, brightnes and splendor of euerlasting light, miror of almightie God without any spot, and perfect image of his bountie, cleanse me* (I beseeche

eeche thee) of all myne vncleanes, and enrich and adorne me with thy virtues, hat both interiorlie and exteriorlie, I may be pure in thy preſence, for euer and uer, Amen.

3. Thirdlie to conſider, that the recompence of this puritie and cleanes s, the eſſentiall beatitude of the Saintes, as well that of this life (which onſiſteth in the ſight of God our Lord by an amourous contemplation, & oy to poſſeſſe him) as that of the other life, which conſiſteth in the cleere iſion of the ſame God, of whoſe greatneſſes we ſhall treat hereafter. For his cauſe the Prophet Dauid ſaid. Who ſhall aſcend into the mount of our Lord, or who ſhal ſtand in his holie place? The innocent of handes, and of cleane hart, that hath not taken his ſoule in vaine, nor ſworne to his neighbour in deceit. *Pſal. 23.*

O bleſſed puritie, the which art eleuated to ſuch excellencie! O my ſoule, ſith none Colloquie *defilled with ſinne, can enter into heauen to ſee the face of almightie God, procure thou the greateſt puritie and cleanes that poſſiblie thou maiſt, that ſo thou maiſt obtaine this bleſſed ſight, Amen.* *Apoc. 21.*

THE IX. POINT.

Bleſſed are the peacemakers, for they ſhall be called the children of God, *Mat. 5. 9.*

1. THey are trulie peaceable, who alwayes ſtudie and endeuor to make attonment, wherein there are four degrees of great excellencie. 1. The firſt is, to pacifie him ſelfe, ſubiecting his fleſh vnto the ſpirit, his paſſions to reaſon, and all his powers to almightie God. 2. The ſecond is, to carrie him ſelfe peaceable towards other, procuring (as much as lieth in him) to haue peace with all men, without giuing occaſion of diſqueitnes, but of loue and of vnion. 3. The third is, to make peace and agreement betwixt neighbours, endeuoring to accorde the one with the other. 4. The fourth, and moſt principall is, to pacifie ſoules with almightie God, aſſiſting to reconcile them vnto him, and to reduce the creatures, to the obedience & ſeruice of their Creator. Pondering theſe degrees of peace, whoſe greatnes (as the Apoſtle ſaith) paſſeth all vnderſtanding, I will lament the lack which I haue of them, beſeeching our Lord to grant them vnto me. *Rom. 12.* *Phil. 4.*

O God of peace and of perfect charitie, grant me the peace which thou Colloquie *gaueſt thine Apoſtles, that I may ſerue thee with peace and quietnes, and that others alſo may ſerue thee by meanes of me, I haueing pacified them with thee, Amen.*

2. Secõdlie to conſider, how Chriſt our Lord, came downe from heauẽ to bring vs this peace, & by way of excellencie, calleth him ſelfe, king of peace, and ſo

Iohn. 20. *Luc.* 10. and ſo highlie eſteemed and prized this holie peace, that he firſt ſaluted his Apoſtles therwith, and would that they ſhould likewiſe ſalute others there with, ſaying. *Peace be to this houſe.* And further to the end to pacifie vs with his eternall Father, ſuffered innumerable perſecutions, without looſing this peace, but was peaceable euen with thoſe which abhorred peace: who by the blood which he ſhed forth vpon the Croſſe (as S. Paul ſaith) pacified all thinges both in heauen and in earth.

Pſal. 119.

Coloſ. 1.

Colloquie *O moſt peaceable and ſoueraigne prince, ſith it hath coſt thee ſo much to procure this peace, permit not that I looſe the fruit thereof, nor that all the warres and ſtrifes in the world, be any impediment to me to follow thy peace, Amen.*

3. Thirdlie to conſider, that the reward of the peaceable, is, to be by excellencie the ſonnes of God; 1. Firſt for that they ſhall be ſingularlie beloued of him, and ſhall finde grace in his preſence, becauſe of the conformitie they haue with him. 2. Secondlie becauſe he taketh them vnder his fatherlie prouidence, behoulding them as his right deere children, cheriſhing, ruling, and enriching them with his giftes, and giuing them the ſpirit of true ſonnes, by the which they are not onlie called, but are indeed the ſonnes of God. 3. Laſtlie, becauſe they ſhall be heires of his glorie, where they ſhall obtaine completelie this dignitie, and with the ſame, immenſe and ſempiternall tranquillitie.

1. Ioh. 3.

Colloquie *O how bleſſed are the Peace-makers, the which are eleuated vnto ſuch a dignitie? but accurſed are the parturbers of peace, becauſe they ſhall be called ſonnes of the diuell, with whom they ſhall haue their portion in the inheritance of hell.*

THE X. POINT.

Matt. 5. 10. 11. *Bleſſed are they that ſuffer perſecution for iuſtice, for theirs is the kingdome of heauen.*

1. THe firſt is to conſider, 1. What perſecutions the iuſt are to ſuffer, 2. Of whom 3. for what cauſe, 4. and how. 1. Perſecutions are, all ſortes of iniuries and afflictions, ether in goods, honor, contentment, health, or life itſelfe, from which (or at the leaſt from ſome of them) none can eſcape ſcotfree: becauſe it is a generall rule (as S. Paul ſaith) that all thoſe who deſire to liue godlie in Chriſt, muſt ſuffer perſecutions for him 2. Theſe perſecutions doe the diuells procure, for the hatred which they beare againſt almightie God, and againſt virtu, as alſo men his agents and miniſters; our open enimies, and thoſe who vnder the color of pietie, pretend themſelues to be our friends, yea, euen our fathers and mothers,

2. Tim. 3.

mothers, brothers, and kinred (ſaith Chriſt our Lord) all theſe ſhall perſecute and deliuer vs vnto death, ſuppoſing ſometimes that they doe good ſeruice to God therein. 3. The cauſe of theſe perſecutions, muſt not be their owne faultes or offences (as the Apoſtle S. Peeter ſaith) but for iuſtice ſake, to wit, for hauing kept and defended the Catholique faith; for performing the workes of virtu, wherto they are obliged; for reprehending of vices and enormities, for fulfiling and complying with their duties; and for following a more perfect and religious eſtate of life, wher vnto they are called. 4. The manner how they are to ſuffer, is, with great patience and with inward ioy, reputing it for an eſpeciall fauour of almightie God, to ſuffer ought for the loue of him: for, to ſuffer for iniuſtice, or with impatience, it doth not belonge to this beatitude.

Luc. 21.

1. Pet. 2, 4.

1. Pet. 1.

2. Secondly conſider, the rare examples of our Lord in this point, who euen from his birth was alwayes perſecuted, but moſt of all the three laſt yeares of his life, all ſortes of perſons conſpiring to perſecute him, and in all ſortes of thinges, with greater cruelty then euer was ſeene; and on his part for the iuſteſt cauſe that euer was, to wit, for publiſhing his moſt holy law, reprehending of vices and abuſes, and for redeeming of man: all which he ſuffered with moſt incredible and maruelous patience; as ſhalbe ſeene in the fundamentall meditation of the fourth part, which wholie treateth of this point. With this example I will encourage my ſelfe to endure and ſuffer, ſaying vnto my ſelfe. If they haue perſecuted my Lord, what maruell is it, if they perſecute me who am his ſeruant? If they haue called the father of the houſe Belzebub, what maruell is it if they call in the ſame maner thoſe of his family?

Mat. 10.

Colloquie

O my Sauiour, I am one of thy family, and am ready to ſuffer all ſortes of perſecutions for the glory therof: grant me, that after thine imitation, doeing great thinges in thy holy ſeruice, I may endure great euills (without offending thee) Amen.

3. Thirdly to conſider, how the recompence of thoſe that are perſecuted, is, the ſelfe ſame kingdome of heauen, the which is promiſed to the poore of ſpirit, but with more aduantage; for as much as it is harder to ſuffer perſecutions which come from the handes of others, then the trauels and miſeries of pouerty, which one vndertaketh of his proper election. This kingdome almighty God giueth them to taſt of euen in this life, imparting vnto them by the meanes of tribulations, great iuſtice, peace, and ioy in their ſufferinges. For which cauſe Chriſt our Lord promiſed that he would giue vs euen in this life, a hundred times more then the perſecutions, and, after this life, life euerlaſting: and therfore addeth; Bleſſed are you when men ſhall curſe and ſpeake all euill of you for my ſake, vntruelie. *Gaudete & exultate.* Be glad and reioyce, becauſe your reward is great

Rom. 14.

Mat. 10.

Mat. 5.

in heauen. As if he should say. The reward is so great, that the only hope therof, is sufficient to cause you to reioyce amidst your persecutious, and that in such sort, as surpasseth a hundred times what you endure.

Colloquie *Ioh.* 1. *Rom.* 8

O blessed persecutions, Who eleuate the persecuted to become a kinge in heauen, these shall be all my ioy, in these will I place all my glory; let there come (ô my God) all persecutions which it shall please thee to permit, for I offer my selfe (with the helpe of thy grace) gladly to embrace them for iustice sake, with hope that thou wilt hereafter grant me to obtaine thy glory, Amen.

Luca 6

4. Lastly consider, the threatning of Christ our Lord, against those which take a contrary way, saying. *Woe be to you, when all men shall bless you*: to Wit, worldlinges, feeding your selues with their flatteries and vaine applaudinges. And in saying no more but *Woe*, he giues to vnderstād, that the threatning is exceeding great, as if he said. Woe be to you, who suffer your selues to be deluded with these benedictioons, which cause you to fall into most greueous errors, for being blessed of these wicked whō you doe imitate, you shall haue your share in those maledictions which shall fall vpon them.

Colloquie *Psal.* 140 & 108.

I will not (ô my Redeemer) be blessed of worldlinges, nor that the flattrie of sinners, like oyle annoynt my head, least maledictiō like oyle doe penetrat my bowels. I desire here to be accursed of the wicked, to be hereafter blessed of thee together with the good, and to raigne with thee in the kingdome of heauen, world without end, Amen.

THE XII. MEDITATION.

Of the office which Christ our Lord recommended to his Apostles, in this sermon made in the mountaine.

S. 3 dece. Hier.

AFTER the eight Beatitudes, Christ our Lord encharged his Apostles and their successors, with those three actes and offices of the celestiall and ecclesiasticall hierarchie, which S. Denis calleth, to purge, illuminat, and perfectionate; vsing for this purpose, three delightfull comparisons, wherof this ensuing meditation shall be made, which euery one ought to apply vnto himselfe for his owne profit.

THE I. POINT.

Mat. 5. 13

YOu are the salt of the earth, but if the salt leese his virtu, wherwith shall it be salted? It is good for nothing any more but to be cast forth, and to be trodden of men.

1. First consider, how the office of Apostolicall men, who perfectly de-

sire

sire to follow Christ, is, by their word and doctrine, by their life and example, to season the hartes of earthly men, purifying them from the vicious humors of their sinnes least they sauour ill, & be wholy putrified and corrupted: as also, to rendre penance, mortification, and the exercises of virtu sauory vnto them, wherby they may with delight the better disgest them: and that them selues in like maner, make them selues sauorous to almighty God, that so he may gladly incorporat them in him selfe, and remaine in peace and vnion with them. But this office they haue not by nature, nor yet by inheritance, but by the salt of the wisdome and grace which God of his goodnes hath imparted vnto them: wherwith being purified in them selues, they may likewise helpe to purifie others.

2. Next to ponder, how well Christ our Lord performed this office of salt, and how deare it cost him: for like vnto salt, he consumed him selfe in seasoning meate for vs to eate: he also wasted and anihilated him selfe by humiliations and trauels, to make vs to be of a most pleasing tast to allmigty God; as also by his owne example, to make virtu agreeable, and of good relish vnto vs, and to merit for vs the salt of wisdome and grace, which giueth thervnto this excellent tast; For euen as no ancient Sacrifice was agreeable vnto God, if first it were not seasoned with salt: euen so none of our workes are aggreeable vnto him, if they be not vnited with Christ, and salted and seasoned with his grace. *Phil. 2.* *Leuit. 2.* *Mar. 9.*

O Sweet IESVS, be thou the salt of the earth of my hart (so greatlie vnsauorie) that it may be sauorie and agreable to thy celestiall Father. And sith it is harshe and disgustfull to eate the meate whith is not seasoned first with salt, season virtu in such sort vnto me with the salt of thy grace, that I may take delight often to tast and feede therof, Amen. Colloquie *Iob. 6*

3. Thirdly ponder, how this office, albeit it be gratiously giuen of allmighty God, neuertheles its conseruation dependeth vpon our owne free will. Wherfore he that is salt, and who (conseruing his integrity) meriteth to be set vpon the table of our Lord with excellent honor, if afterwards thorough his pride he melt away, and loose his sauor, he shall be cast forth of the protection of almighty God, vpon the dunghill of the world, and shall be trod vnder the feete of men, yea and with great ignominy, be trampled on in hell by the very diuels. Pondering all this, I will consider and see if I haue in my selfe this salt, and with what sauour and tast I serue God, and whither I performe the office of salt towards such as be vnder my charge; with a wil to make virtu become well sauoring to the whole world

O Sweet IESVS, make me trulie salt of the earth: and although, I should passe thorough fire and water, suffer not, that insteed of giuing tast vnto it, I euer come to scandalize it: and that like vnto earth sowed with salt, it become not barren Colloquie

or infertile thorough my default, turning vnto its disprofit, the office which thou hast assigned me to its profit, Amen.

THE II. POINT.

Mat. 5. 15 YOu are the light of the world, no man doth light a candle and put it vnder a bushell, but vpon a candlestick, that it may shine to all that " are in the house. So let your light shine before men, that they may see " your good workes, and glorifie your Father which is in heauen.

1. First consider, how the office of Apostles and Doctors is not earthlie, but heauenly, because as Starres of heauen and of the firmament of the Dan. 12 Church, they ought to shine and giue light, endeuouring thorough their doctrine and exemplar life, to be the light of worldly men, driuing from them the darknes of ignorance and of sinne, and communicating vnto thé, Eph. 5. the light and splendor of truth and virtu; wherby they may conuert them from children of darknes, into children of light, and liue according thereVnto. Where I will consider, how laudably Christ IESVS our Lord per- Ioh. 9. formed this office of light, who said of him selfe. Whilst I am in the world, I am the light of the world.

Colloquie Baruch. 3 *O Sunne of Iustice, from Whom the Starres of the Church receue their light, make me like vnto one of them, exempt from all obscurity, that so perseuering in the place Wherin thou hast set me, I readily obey to thy vocation, and lighten the World With ioy, Which thou hast created for thy glory, Amen.*

2. Secondly consider, how great an error it is, thorough cowardize & pusillanimity, to hide the light, and tallent of knowledg, which God our Lord hath giuen vnto me: or to obscure the same with earthly endes, putting my selfe therby in perill to loose it, and to be left in darknes; likeas the light of a candle that dieth, being put vnderneathe a bushil, or otherwise hid that it hath no ayre. Nor is it a lesse error, if God our Lord hath placed me vpon some candlestick of his militãt Church, that is to say, in any estate or publique office, not to giue the light of doctrin and of good example to those that are vnder my charge and conduct; because (as Christ our Lord saith vnto a careles Prelat) he will take away from me the candle- Apoc. 2 stick of my place, depriuing me of my office, and chastice the negligence which he findeth in me.

3. Contrariwise, I will ponder, how great desire Christ our Lord hath, that our workes should be so holy, so resplendent and shining, as, to prouoke those that see them to glorifie his Father which is in heauen, and dailie to doe such others like, wherby he may be glorified in the selfe same maner, purifying our intention from all sinister endes contrary to this: in such

sort

ort, that I seeke not in dooing them myne owne glory, but the glory of God, houlding that for my glory, which redoundeth to his: lamenting hat by myne euill workes I haue beene the cause that the glory of God ath been obscured by me, and blasphemed by others. *Rom. 2*

O my Sauiour, sith thou so much desirest the glory of thy Father, grant vnto Colloquie
e hereafter such candor of life, as may euery Where encrease and dilate his glo-
ie, Amen.

THE III. POINT.

A cittie can not be hid, situated on a mountaine.

BY this third comparison, Christ our Lord declared to his Apostles, that their office was not to be religious Eremites, or such as should leade a solitary life, attending only to their owne saluation, but to be as a citty, wherinto to gather and assemble many others: nor yet a citty seated in a valley, to wit, in an vnperfect and ordinary life, but situated vpon a hill, that is to say, in great fortitude and hight of perfection, according to that whichthe Prophet Isay saith. Ascēd vpō a high moūtaine thou that preacheſt *Isay. 40.* vnto Sion, lift vp thy voice with fortitud thou that preacheſt to Ierusalem. And consequently aduiseth them, that their office is, to gather together, not a few, but many people, like a populous citty, receuing all such as desire to be perfect, and instructing them in the way of euangelicall perfection, and policy of the life celestiall. For God our Lord desireth, that his elect doe not content them selues with mediocritie, nor applie them selues to base and inferior workes, but that they climbe vp to the height of a perfect life, and helpe their neighbours likewise to doe the same, to the end that they with many others, may assist to people that soueraigne citty of his glory.

O eternall Wisdome, Who commandest thy seruants (which are the soules Colloquie
of thy preachers) that they gather together people to scale the Wales, and prin- *Prou. 9.*
cipalest places of all the citty, by exhorting them to the hight of Christian perf-
ction; call me effectually, that I may first ascend the same, and helpe me also to
call others, Which may mount and ascend by meanes of me, to the end that thou
maist be glorified of all, Amen.

THE XIII. MEDITATION.

Of the Euangelicall law, which Christ our Lord published in this sermon on the mountaine; Of its excellencies, and of the highnes of perfection, wherto it hath eleuated vs.

THE I. POINT.

THE firſt ſhall be to conſider, how our Lord IESVS Chriſt willing to publiſh his Euangelicall law, firſt declared how much the law of nature was to be eſteemed, expreſſed in the bookes of Moyſes and the Prophets, & the office he was to performe in the world concerning the ſame, ſaying. *I am not come to breake the law, but to fullfill it*: the which he did moſt excellently in three maners.

Mat. 5.

S. Aug. l. 1. ſer. Do. in monte c. 14. S. Chryſ. hom. 16. in Mat.

1. Firſt, he came not from heauen to tranſgres the law, liuing at his owne eaſe in carnall liberty, or as one that were obliged to no maner of law, nether came he to diſpence with him ſelfe, or with his therin: but contrariwiſe, came to fullfill and keepe it moſt exactly, and to giue example therof vnto all his diſciples; ſo that I ought to ſay in imitation of him. I came not into the worlde to liue after myne owne will, treading vnder my feete the will of God, and caſting off the yoke of his holy law, but to ſubmit my ſelfe therto, and to accompliſh it entirely; Nether entred I into Religion to fullfill myne owne will, but the will of almighty God, declared in the rules of myne inſtitution. Becauſe, if my Lord and ſupreme law-giuer, being ſuperior to the law, ſubmitted him ſelfe therto, & came from heauen to ſhew the eſtimation which he made therof, in taking and ſupporting his owne yoke, what great matter doe I in ſubmitting my ſelfe therto, and what a ſhame ſhould it be vnto me to caſt it off?

2. Secondly, he came from heauen to fulifill the law, concerning the promiſes which it contayned, and that with ſuch rigor, that him ſelfe ſaid. *Till heauen and earth paſſe, one iot, or on title ſhall not paſſe of the law, till all be fullfilled.* In ſuch ſort that I may remayne certaine and moſt ſecure, that almighty God will accompliſh all whatſoeuer he hath promiſed in his law how litle ſoeuer, like as Chriſt our Lord accompliſhed and performed by workes, whatſoeuer was reuealed and promiſed of him. Wherwith he prouoketh me, that I likewiſe keepe and accõpliſh all his cõmandements: not only the greater, but alſo the leſſer, ſignified by that iot, or i title, which is the leaſt of all other: procuring likewiſe to accompliſh them with all their circumſtances and maners of perfection which they con-

Mat. 5. 19

taine,

fine, signified by the title, or point, which is put in the top of the id letter.

3. Thirdly, he came from heauen to fullfill the law, by adding vnto it e perfection it wanted, explicating its precepts more clearly, giuing admirable counsells, and communicating interiorly, grace wherwith to accompliſh the whole.

O ſoueraigne Law-giuer, I moſt humblie thank thee all that euer I am able, for Colloquie
he ſundrie meanes by which thou haſt fullfilled thine owne law, ayde me with thy grace to fullfill it as thou commandeſt me, to the end that thou mayeſt performe in me that which thou haſt promiſed me, Amen.

THE II. POINT.

1. THe ſecond ſhall be to conſider, two memorable ſentences or concluſions, which Chriſt our Lord inferred of what he had ſaid. The firſt was; *He therfore that ſhall breake one of theſe leaſt commandements, and* Mat. 5
ſhall ſo teache men, ſhall be called the leaſt in the kingdome of heauen: to wit, in the triumphant, and militant Church. In which wordes he doth aduertiſe, firſt, that he which departeth from one of the leaſt commandements Iac. 2.
albeit he keepe and obſerue the other, that he ſhall be litle accounted of in the kingdome of heauen: and conſequently excluded the ſame, as one vnworthy of ſuch a kingdome: euen as Adam was excluded paradiſe for hauing broken one only precept, for he that breaketh one, iniureth (as the Apoſtle ſaith) the Law-giuer who hath made them all; and deſtroyeth the charity wherin they are all vnited in one, and ſo ſhall looſe the kingdome of heauen, as if he had broken and tranſgreſſedall.

2. Secondly, that albeit the commandent were of litle thinges, and ſuch as obliged not to mortall ſinne, whoſoeuer wittingly or malicouſ- Eccle. 19.
lie ſhall tranſgreſſe them, he ſhallbe litle in virtu, for hauing made ſolitle account of that which almighty God commandeth: for he ought to conſider, that although the thing commanded be but litle, yet that he that commandeth the ſame is maruellous great, who houldeth it nor for any diſparagement to his greatnes, to command thinges that are litle in apparence; for which reſpect it is no litle iniurie to deſpice thē. And ſith the vanquiſher is greater thē the vanquiſhed, he that is ſurmoūted in a litle thinge, he ſhallbe litle, and that which the Wiſeman ſaith, ſhall be accompliſhed in him. He that neglecteth litle thinges, by litle and litle will come to fall and offend in great.

3. Thirdly, if not content to haue tranſgreſſed ſome commandement, he perſwadeth others to doe the like, ether by word, or example, ſcandalizing

lizing them, and prouoking them to sinne, such an one shall be the least in the kingdome of heauen, and shall be shut out of the same for two respects: to wit, for hauing beene wicked to him selfe, & wicked to others

Mat. 5. 10 4. The second sentence is. *But he that shall doe and teach, he shall be called great in the kingdome of heauen.* In which wordes he teacheth vs, that the measure of sanctity, of greatnes in virtu, and of the recompence therof in the kingdome of heauen, is, the keeping and obseruance of the diuine law, which consisteth in two degrees. One is, to doe: the other to teach. To doe, is to fullfill all the commandements of the law, be they great, or litle, without omitting any, as hath been said. To teach, is to councell others to keepe the same law which himselfe keepeth. And this second degree, is much more excellent then the first: neuertheles our Lord IESVS Christ hath conioyned them together, to signifie vnto vs, that they haue true connexion, for as much as the second maketh him not great who teacheth it, vnles withall he doe and performe it: wheras the first in that it teacheth likewise by example, is also ready to teache by word, when God shall so command him, according to his estate and office, or by the law and rule of charity. And he that teacheth after this maner, he is maruelous great among the greates of heauen, because there is no greater greatnes, then after the imitation of almighty God, to be both good and perfect in him selfe, and to helpe and procure that others also be good and perfect: as we shall see in the point ensuing.

THE III. POINT.

THe third shall be to consider, the greatnes of that perfection wherto which Christ our Lord exhorted his disciples, which is the greatest that can be attained vnto in this life, as he declared in these royall

Mat. 5. 48 wordes, saying. *Be you perfect therfore, as also your heauenlie Father is perfect.*

1. To penetrate the sublimity of this sentence, I am to ponder, how the perfection of God our Lord consisteth principally in three thinges. 1. The first, in being without all sort of sinne or imperfection whatsoeuer, so that it is impossible for him to doe ought that is euill or defectuous, against his bounty and his sanctity. 2. The second, in embracing all the virtues and perfections that may be imagined, not wanting so much as any one: because, all those that are in the creatures (with innumerable others which we attaine not) are all vnited in the Creator. 3. The third, he possesseth euery one of these perfections, with the greatest excellency that is possible: in such sort that there can not be imagined greater wisdome, bounty, and charity, then that which is in almighty God, for that he is infinit wise, good, and

and charitable; and is the same in other perfections.

2. Hence it is, that almightie God being so perfect in him selfe, hath an exceeding desire that all his workes be perfect, and participate in such degree and maner as they may, of his infinit perfection, especiallie men, whom he hath created after his image and likenes and this desire is the cause that Christ, saith vnto vs. *Be you perfect, as your heauenlie Father is perfect*: that is to say. Content not your selues with a meane puritie and sanctitie, nor take onlie for a patterne of your perfection Abraham, or Moyses, or some one of the Prophets, nor onlie the Angels, Cherubins or Seraphins, but take you an infinit patterne of infinit perfection, wherby after his example, you may procure the greatest perfection which is possible for you, and let this patterne be your heauenlie Father, to the end that like vnto true and legitimat sonnes, you may aspire to be verie like vnto him, in these three thinges which his infinit perfection comprehendeth. *Deut.* 18.

I giue thee thankes (ô Sonne of the liuing God) for the fauour which thou dooſt to thine adopted sonnes, exhorting them to become perfect, as thy heauenlie Father is. Illuminat me (ô soueraigne Master) to know the perfection which thou commendest vnto me, enflame me that I may loue it, and fortifie me so to seeke it, that I may find it, Amen. Colloquie

3. From hence I am to draw some feruent purposes to imitate the perfection of almightie God. 1. First, to withdraw my selfe from all sort of sinne, not onlie from mortall, but euen from veniall, in as much as I may, conforme to that which God said vnto his people. Be yee perfect, and without spot before me. 2. Secondlie, to endeuour to obtaine all sortes of virtues, and to exercise their workes with the most ample extension that I may, not onlie those of precept or commandement, but also those of councell, seing my heauenlie Father, doth not onlie giue me thinges necessarie for my life, but sundrie others for my pleasure. 3. Thirdlie to endeuour to exercise virtues in the most excellent maner that is possible for me; in such wise, that my loue of almightie God, be after the maner that is prescribed in the commandement, louing him with all my hart, with all my soule, and with all my strenght: and that myne obedience, humilitie, and patience, be in the highest degrees that these virtues may attaine vnto, procuring (as S. Paul saith) that my charitie encrease more and more, approuing alwayes the thinges that are best: and sith the augmentation of charitie is not limited, my desire shall be, to increase therein illimitablie. *Deut.* 18. *Phil.* 1. *S. Tho.* 2. 2. *q.* 24. *a.* 7.

O my soule, sith this patterne is so infinit, and that what imitation soeuer thou make, that which resteth to imitate is still infinit, imitate the same as much as thou mayst, to approache the neerer to this infinit perfection. O most louing Colloquie

Father, sith thou wilest me to be perfect as thou art perfect, giue me what thou commandest, to the end I may accomplish what thou desirest, Amen.

THE IV. POINT.

THe fourth shall bee, to consider the soueraigne perfection of the Euãgelicall Law; which Christ our Lord promulgated, to the end we might be perfect as his heauenlie Father is, pondering how it compriseth three particular thinges, wherin it resembleth the perfection of God himselfe. 1. The first is, to prohibit all sort and maner of sinnes, great or litle, euen to a vaine or idle word, without consenting to any thought whatsoeuer that is defectiue. And, to diuert vs the more from all sinne, it chargeth vs to auoide the verie least thinges, together with all sorts of disordered affections the which may any way be an occasion of them: euen as almightie God forbid the Nazarites ancientlie, not to drinke wine, nor to eate grapes, nor so much as any of their litle graines, that they might be the more deuoid from becoming drunke. And this may I ponder discoursing on some of the commandements which we call negatiue, wherin somewhat is prohibited or forbidden. 2. In the second cõmandement, to the end we should be verie far from swearing falslie, Christ our Lord forbiddeth vs to sweare at all, no, not so much as by one haire of our head, & that our comon speeche be, yea, yea, and no, no, because whatsoeuer is more is euill, perillous, or at the least imperfect, vnles in case of vrgent necessitie. 3. In the fift commandement, to diuert vs from mauslaughter, he forbiddeth vs not to iniurie any one ether by wordes or by signe, nor yet to conceale any anger within our hartes: and that, if any one doe wrong or iniure vs, we suffer the same with great patience, offering the left cheek to him, that hath smitten vs on the right. 4. In the sixt commandement, for feare of falling into carnallitie, he commandeth, that if ether our eie, or our right hand doe scandalize vs, that we cut it off, that is to say, that we retire our selues from any maner of person or thinge, which may be vnto vs an occasion of sinne, how deare & pretious soeuer we hould them, and how necessarie soeuer they be vnto vs. 5. In the seuenth, the more to diuert vs not to steale from any, he willeth vs to giue away, euen that which is ours, & to him that would take away our coate, that to him we doe let goe also our cloke.

S. Tho. 1. 2 q. 108. a. 3. & 4.

Num. 6.

Mat. 5. Iac. 5.

Colloquie *O soueraigne puritie of the Euangelical law, law most worthie of God most pure! verelie (Lord) thy commandements are chast and pure, like to the siluer that commeth forth of the mint, which hath passed seauen times thorough the fire. O that I might obserue them perfectlie, to remaine pure and immaculat from all deadlie sinnes, and exempt and free from all imperfections!*

Psal. 11.

2. The second excellencie of the Euangelicall law is, to extend it selfe to com-

command or councel all sortes of virtues, as well theologicall as morall, in order to God, to him selfe, and his neighbour: in such sort that he that shall keepe them, shall be owner of all those virtues which shall perfectionat him with his Creator, as also of those which suppres the passiõs of the flesh to subiect them to the spirit, and which accomplish all the workes of iustice and mercie towards our neighbour. S. Tho. 1. 2. q. 100. a. 2.

3. To this he addeth the third excellencie, which teacheth euerie one these virtues, with the highest degree of perfection possible for this life, in such maner that he can not attaine more profound humilitie, nor more heroicall patience, nor more admirable obedience, nor more perfect charitie, then that which this our sacred law instructeth. For what intẽtion can there be more pure, then so to hide our workes, that the left hãd knoweth not what the right hand doth to please almightie God? What greater loue of God can there possiblie be, thẽ to loue him with our whole hart, with our whole soule, and with our whole strenght? And what loue of our neighbour can there be more excellent, then that which extendeth it selfe to his verie enimies, praying for them, saluting them, and doing them good, after the imitation of our heauenlie Father, who maketh his sunne to shine vpon the good and the bad, and to raigne vpon the iust and the vniust. Hence Christ our Lord concluded the sentence before mentioned. *Be you perfect, as your Father in heauen is perfect.* Mat. 5.

O heauenlie Father, which hast manifested thy most perfect charitie in making that the sonne of Iustice (thy B. Sonne) should be incarnat and borne for the good of all, and that the dew of his diuine doctrine should communicat it sel'e vniuersallie, giuing by this meanes, euen to thine enimies, the chiefest medicine that thou couldst giue them for their remedie; grant me that I may imitat thyne infinit charitie, with all thine other virtues, euen as thou commandest in thy holie law, wherby I may obtaine the perfection of them all, Amen. Coll oquie

4. Hence I am to gather, that my principal end in Christian life, or in Religion, ought to be to accomplish the law of the ghospel, in the three points or circumstances aforesaid, with the greatest perfection that possible I may, remẽbring me of what S. Paul saith. That the end of the precept is charitie, ioyned with those three conditions, a hart pure, and cleane from all sinne; a good conscience adorned with the works of all all sortes of virtues; and a faith not feyned, perseuering faithfullie in pretending them, euen to the highest and supremest of them, and procuring (as the same Apostle saith) to proue what the good, acceptable, & perfect will of almightie God is; & in this maner I shall become perfect, because (as S. Iohn saith) he that keepeth the word of God, perfect charitie dwelleth in him, and consequentlie all christian perfection, which doth consist in the perfection of charitie. 1. Tim. 1. Rom. 12. 1. Ioh. 2. Phil. 3.

THE XIV. MEDITATION.

Vpon the prayer of the Pater noster.

S. Tho 2.2 q. 83 a. 9. Mat. 6. Luc. 11.

IN this sermon made vpon the mountaine, IESVS Christ taught his Disciples that diuine prayer which we call our Lordes prayer; which of right houldeth the supreme place aboue all other prayers, for that the supreme master of prayer composed the same, to the end to teach vs how to praye. And therfore we will meditate the same word by word, practising therein the maner how to pray by words: wherof we haue spoken in the ninth §. of the Introduction of this booke.

1. Hauing then placed my selfe in the presence of almightie God (three and one) and to whom this prayer is to be directed, albeit I may indifferentlie addresse the same to euerie one of the three diuine persons, yet will I beseeche IESVS Christ our Lord to illustrat my soule with his celestiall light, and to enflame it with the fyre of his diuine loue, to the end that it may feele and vnderstand those truthes and excellencies of spirit, which are included in this compendious prayer, and to aske therein assuredlie, all that which he desireth should be asked of him, and that, with puritie of intention, and with feruent deuotion, like vnto that which him selfe had when he pronounced the same speaking to his Father: for it is verie credible, that he so taught it to his Apostles, that together he prayed vnto almightie God, and daylie ceaseth not to say it within vs, because (as S. Augustin saith) Christ our Lord prayeth for vs as our Priest, and prayeth in vs as our head, inspiring into vs the spirit and virtu of prayer, and so, *Dicimus cum illo, & ille nobiscum*. We say this prayer together with him, and he likewise sayeth the same together with vs; for our prayer ought to be vnited with the merits of his, to be heard gratiously, and to be dispatched speedlie.

Præfat. in Ps. 85.

2. Neuertheles we are to note, that Christ our Lord taught this prayer two seuerall times; Once in the mountaine publiquelie to all: another time after he had ended his prayer, one of his disciples saying vnto him, *Master teache vs how to pray, as S. Iohn also taught his disciples*. Wherin we are aduertised, that this diuine prayer, ought to be both publique and priuat: when it is repeated in publique (as in the sacrifice of the Masse) it ought to be pronounced with that breuitie that the place requireth: but when it is repeted in priuat, and is taken for the ground or foundation of Mentall prayer, one may spend therein sundrie houres, saying to Christ our

Luc. 11. 1.

ur Lord; *Master, teach vs how to pray*, not onlie as Iohn taught his disci- Matt. 6.
les, but as thy selfe taughetst thine, imprinting in my hart the verities, eelinges and affections, which thou imprintedst in theirs. This done, I ill repeate one onlie word thereof, searching with my discourse, and ondering by profound meditation, what the same doth signifie, accom-anying it with affections, petitions, and colloquies, conforme to that hich I meane to meditate, or which the holie Ghost shall inspire into me.

Our.

VPon this word, I am to ponder the causes wherfore our Lord would not that we should say my Father, but *our*. First, that we ight know therby his infinit charitie and liberalitie, which shineth in Note.
his, that wheras he could haue no more but one naturall Sonne, he would aue many adoptiue sonnes, communicating this so excellent dignitie to Men and to Angells, giuing the same to euerie one of them, without any reiudice to the other: for in such maner is he the Father of all, that he is as uch myne, as if he were Father of none but of me.

Blessed be so immense a charitie, which doth embrace such an infinitie of Sonnes, Colloquie
and yet so carefull of all, as if there were no more but one.

2. Secondlie, to teache vs, that as he is Father of many sonnes, so we likewise as manie as we be, are all bretheren; And herewith we ought to excite in our selues the loue of our neighbour, praying for all, and desiring that all may become the adoptiue sonnes of this soueraigne Father, without despising any: sith the rich and the poore, the gentleman and the yeoman, the wise and the ignorant, are equallie sonnes of one and the same celestiall Father, reducing to memorie the wordes of the Prophet Mala- *Mal. ca. 2.*
chie. Belike, the Father of all is not the same, sith euerie one of vs doth so despise his brother.

O our Father, let it suffice me to know that thou art the Father of men, to the Colloquie
end I may loue them as my bretheren. I will therfore embrace them all by loue, sith
thou embracest them all by thine infinit charitie.

3. Thirdlie, to moue vs to reuerence; because the word (my) is too too cockerish and to daintie for vs, and more proper for the onlie begotten Sonne of this diuine Father; with whom therfore I ought to treat ioyntly with loue and reuerence together: not withstanding, that alone by my selfe, and in my priuat closet, I may make bould to call him myne, sith he is so myne, as if he had no more adoptiue sonnes but onlie me.

Father.

1. HEre wil I ponder for what reſpects God our Lord, is likewiſe our Father. Firſt he is the Father of all men, for as much as he hath giuen them their naturall being, creating them to his image and likenes. Next he is the Father of the iuſt, becauſe he giueth thē the being of grace, adopting them for ſonnes and heires of the inheritāce of heauen: to whom he is a thouſand times a Father, for as much as euerie time they looſe this being (which he gaue them in Baptiſme) he is moſt readie to reſtore it them by the Sacrament of Penance. And in this ſort, he exceedinglie deſireth to be the Father of all, not for his owne profit but for ours; not for our merits, but for his meere mercie and grace. And although he offer him ſelfe to be our Father gratis, yet it coſt him not a litle ſo to be, for as much as he engēdered vs vpon the Croſſe with moſt greuous paines, the onlie begotten Sonne dying, to engendre adoptiue, that ſo all might haue but one Father. From all theſe conſiderations, I will draw verie great and profound affections to praiſe and glorifie almightie God, for euerie one of thoſe reſpects where in he is founded to be my Father.

Colloquie *O moſt louing Father, I giue thee thankes for that thou beſtowest vpon thy ſonnes the moſt noble being of thy grace, without refuſing to reeſtablish them, as often as they come to looſe it by their ſinne. O happie Angells, who haue almightie God for Father in heauen, praiſe him and glorifie him, for that he hath likewiſe vouchſafed to be the Father of vs men which liue in earth, Amen.*

2. Secondlie to ponder, how paſsing well almightie God performeth the office of a Father, louing vs with tendernes, behoulding vs with carefulnes, protecting vs with prouidēce, ſuſtayning vs with aboundance, and ſetting vs in an eſtate moſt conuenient for our ſaluation: in ſuch wiſe that all the Fathers in the world together, deſerue not this name being cōpared with him: and for this reaſon Chriſt our Lord commandeth vs, ſaying. *Call no man your father vpon earth, for one is your Father which is in heauen.* *Mat. 23.*

Colloquie *O ſoueraigne Father, what thankes ſhall I giue thee for that thou vouchſafeſt in my behalfe, to doe the office and function of a Father? I will no more call thoſe Fathers that are vpon earth, which oftimes forſake me, but only thee (ô heauenlie Father) who wilt neuer forſake me, if I forſake not thee. O Father, be thou a Father to me, and ſhew thy ſelfe a Father in my behalfe, fulfilling the name which thou haſt taken vpon thee for the loue of me, Amen.* *Pſal. 26.*

3. Thirdlie to ponder, that for the ſame reaſon for which almighty God will be my Father, he giueth vnto me the dignitie of a ſonne, and wil that I reciprocallie performe towards him, the dutie of a ſonne towards his father,

ther, louing, reuerecing, obeying, and being zealous of his honor & glorie.

O most celestiall Father, from whence to me so great a good, that being such a Colloquie
latife creature, I should be named and called thy sonne? What charitie hath
moued thee, to take for thy sonne, so wretched a slaue? Sith therfore thou per- 1. Ioh. 3.
formest towards me the office of a father, assist me to discharge towards thee
the office and dutie of a sonne. O sillie worme, degenerat not from the dignitie of the
sonne of God, doing ought vnbeseeming the sonne of such a Father. Endeuour to be Matt. 5.
like him in thy life, sith it is meete and seemelie, that sonnes resemble their owne
fathers, Amen.

4. Fourthlie, I will ponder the causes, why our Lord in this prayer would that we should call him Father. 1. First, to awaken in vs the affectiõs of loue and of confidence, for as much as praying with them, he will grant vs that which there we shall aske. 2. Secondlie, that we might begin with the praise of that thinge which we prize so much, & wherof we vant vs, glorifying him for that he vouchsafeth to be our Father: the which doth serue vs for a title and pretext, that he may accord vs what we craue at his handes. 3. Thirdlie, to giue vs to vnderstand that he will be serued of vs with the spirit of a sonne, and that all whatsoeuer we shal demand of him, ought to be onlie that, which a good sonne may aske and demand of so good a father.

O soueraigne Father, I am right sure that thou wilt grant me what I shal aske thee Colloquie
as thy sonne, sith thou commandest me to craue of thee as of my Father, Amen.

Which art in heauen.

1. HEre is to be considered, how almightie God who is vniuersallie in euerie place, onlie said. Which art in heauen. 1. To moue me to reuerence, considering the dignitie of this soueraigne Father, who is Lord of the heauens, and raigneth in them. 2. To raise vp my hart from earthlie, to heauen thinges, despising all whatsoeuer is here below, and sighing after that enheritance of heauen where our Father is. 3. To the end that I Psal. 120.
liue in this mortall life like vnto a stranger and pilgrime, but pretending heauen, seeking after celestiall puritie, without the which I can not enter therinto. 4. That especiallie in time of prayer, I may raise my spirit vp to heauen, from whence the succour, and other good thinges which I doe seeke, are to descend.

O Father, who dwellest & inhabitest aboue in heauẽ, draw me vp thither wher thou Colloquie
art, & whilst thou doost not yet draw me thither, assist me here with thy holy grace, so
that my conuersatiõ may be aboue in heauẽ, quite forgetting that which I haue beneth
in earth. O my soule, thou art a pilgrim here in earth, sith both thy Father, & thine Phil. 3.
inheri-

inheritance are aboue in heauen: sigh therfore to goe to this habitation, wherby thou maist enioy thy part and portion, Amen.

2. Lastlie I will ponder, how the iust are likewise called heauen, in whom almightie God doth inhabit by his grace, and of those it is, that mention is here made; to giue vs to vnderstand, that God is principallie the Father of the iust, which are his heauen: To the end also, that he that prayeth, wholie rid and cleanse him selfe of all sinne and earthlines, and make him selfe a heauen wherin almightie God may inhabit; Also, that he recollect and enter within him selfe, where almightie God is, there powring forth his prayer before his Father, who is and resideth in the secret of his hart, and seeth into the hidden and interior retreat from whence he prayeth.

Aug. ser. Dom. in monte c. 9. Ambr. li. 5. de Sac. cap. 4.

Colloquie *O that the same were a verie heauen, adorned and shining with all sortes of virtues, wherein almightie God would delight to inhabit! I confesse, ô my Lord, that I am a man of the earth, yea wholie earthlie, as being a sonne of that earthlie, Adam: neuertheles with thy holie grace, I desire to conuert me into a heauen, and a heauenlie man, as a sonne of the heauenlie Adam. Come (Lord) to this thy seruant, who by thy coming shall become a heauen, Amen.*

The three wordes aforsaid, are the preamble of this prayer: the wordes that follow, containe the seauen petitions of this prayer.

Hallowed be thy name.

1. Petitio. 1. IN this first petition is demanded, that almightie God be acknowledged, praised, and glorified of all, and his name worshiped, adored, and held for holie. But weighing euerie word by it selfe, I will ponder 1. why he rather said, *hallowed* be thy name, then, praised, or glorified be thy name? The reason is, because almightie God setteth so much by no other thinge, as to be holie, and consequentlie, we can not giue vnto him any greater glorie, then to hould him for holie: and (in imitation of the Seraphins, and of the four holie beastes of the Apocalips) to crie out with great affection; Holie, holie, holie, Lord God of hostes, who art, who wast, and who shalt be for euer.

Isa 6. Apoc. 5.

Colloquie *O most holie Father, I reioyce me in that sanctitie which thou possessest, desiring that thy children may resemble thee therein. I will set (ô holie Father) by no other sanctitie but by this, to the end I may accomplish what thou commandest, and so become holie as thou art holie, Amen.*

Leuit. 11. 19.

2. I will ponder, why he rather said. Hollowed be thy *name*, then hollowed be thy maiestie, or thine almightie power. The reason is, because it is

it is moſt iuſt, that all whatſoeuer we know of God, and which beareth his name amongſt vs, ſhould be reuerenced, glorified, and held for holie.

O celeſtiall Father, greatlie doe I deſire that thy name be ſanctified, and that all men acknowledg thy ſingular ſanctity, call thee omnipotent, Wiſe, creator, gouernor, Lord, and euerlaſting father, that ſo thyne omnipotencie and Wiſdome may be hallowed, and held and eſteemed of all for holy. O holy Creator, holy gouernor, and holy father, all thy names are holy, and it is but right that all doe bow their knees, to adore and worship the name of thy diety hearing it named, becauſe it is moſt worthy to be named and heard With eſpeciall veneration for the ſanctity thereof, Amen. Colloquie

3. I will meditate vpon this word thy, as who ſhould ſay. I deſire that thy name be ſanctified, and not myne, becauſe. *Tu ſolus ſanctus*, thou only art holy by eſſence, nor is there any other who deſerueth the diuine honor of ſanctity, ſaue only thy ſelfe, of whom, and by whom the iuſt participat a beame thereof; for, *Not to vs, ô Lord, not to vs, but to thy name giue the glory.* Let not our name be glorified, but thy moſt ſweete and bleſſed name, becauſe vnto thee, Kinge of the worldes (immortall, and inuiſible) is due all honor and glory, and to vs all ſhame, diſhonor, and confuſion. 1. *Tim.* 1. *Pſal.* 113

I am confounded (ô my God & my Sauiour) at the pride Wherwith I deſire that my name be ſpread and publiſhed thorough out the World, knowen and eſteemed of euery of one, deſeruing to be deſpiſed, and vtterly forgotten and extinguiſhed. O that I did employ me in ſearching the glory of thy name, entirely forgetting my ſelfe for the loue of thee, Amen. Colloquie

4. I will ponder why Chriſt our Lord added not, hollowed be thy name, *by vs.* The reaſon is, that our petitions and deſires, ſhould be vniuerſall without boundes or limits, deſiring that the moſt holy name of almighty God, might be ſanctified both of men and of Angells: and not only of men vpon earth, but alſo by the ſoules that are in heauen, and by thoſe that are in Purgatory; Againe, not only by men preſent, but alſo by thoſe who are yet vnborne, and that all the creatures of this viſible world (in ſuch maner as they may) laud and glorifie this holy name, ſith it is moſt worthy to be glorified of all, and that euery knee both of the celeſtiall, terreſtriall, and infernall inhabitants, bow and proſtrat thē ſelues at the ſoueraigne name of almighty God, and of his only begotten Sonne, our Sauiour IESVS. *Phil.* 2.

5. I will ponder, how I ought to ſanctifie this name, and how thoſe alſo ought to ſanctifie it, for whom I doe craue that they may ſanctifie the ſame: for his cheefeſt glory conſiſteth in this, that all beleeue what he reuealeth, hope what he promiſeth, obey what he commandeth, reuerence.

and ſerue him as he ordaineth, and finally loue him with all their hart as he deſerueth; ſo that their liues and their workes be ſuch, that ſuch as ſee the, may glorifie in them our Father in heauen.

Mat. 5.

Colloquie *O moſt glorious Father, by the merits of thine onlie begotten Sonne I doe beſeeche thee, to infuſe the light of faith into all infidels, grace and charitie to all the faithfull, and feruent loue to all the iuſt; to the end that all may ſanctifie thy holie name vpon earth, euen as the bleſſed doe ſanctifie the ſame in heauen. Woe is me, that thorough my Wicked Workes, thy name hath been blaſphemed amongſt the Gentils: helpe me (o my God) that for the time to come, all myne actions may be ſuch, that by meanes of them thy name may be glorified, World Without end, Amen.*

Rom. 2

Thy Kingdome come.

2. Petitiō

1. HEre we are to conſider, what kingdome this is which we deſire & craue to come. 1. We craue that kingdome, by the which almighty God in this life raigneth in the iuſt by his holy grace. This kingdome cōprehendeth the doctrin of faith which we are to beleeue; the lawes of gouerment we are to keepe; the Sacraments we are to receiue; the Sacrifices we are to offer; and all the virtues wherwith we are to ſerue our celeſtiall kinge, ſo diſpoſing vs that he may enter into our ſoules, and raigne therin euerlaſtingly: and laſtly, that kingdome which S. Paul calleth, iuſtice, peace, and ioy in the holy Ghoſt.

Rom. 14

Colloquie *O king of heauen, let this thy kingdome come vnto vs, yea let it dayly come with new encreaſmēts of perfectiō, becauſe it is moſt meete, that as our lawfull king thou raigne, & rule vs, & that we all remaine ſubiect to thy ſoueraigne gouernement.*

2. We craue the kingdome of glory, wherin almighty God raigneth moſt peaceably with his elect. He ſaith not, lift vs vp to thy kingdome, but let thy kingdome come downe to vs, becauſe if the kingdome of God come downe vnto vs, certaine it is that it will lift vs vp to the kingdome of glory: and therfore we ought more to deſire the firſt; then the ſecond; becauſe all deſire to raigne with Chriſt in heauen (for this to all is very delightfull) but all deſire not that Chriſt doe raigne in them in earth, becauſe that this is ſomwhat painfull.

Note.

Colloquie *O my king, I doe beſeeche thee, that thy kingdome may come vnto me, that thou maiſt raigne in me, and in all others by thy grace. I alſo pray thee, that this holie city of the celeſtiall Ieruſalem, come downe from heauen, and diſcouer it ſelfe vnto vs and be manifeſted vnto vs by a liuelie faith, to the end that its viſion, may enflame vs in its loue, and may lift vs vp to be inhabitants therof. O that I ſaw my ſelfe for euer embarqued in this bleſſed kingdome. O that it would come & enter within me, ſith that ought to be within me, which is to make me for euer bleſſed.*

Apoc. 20

Luca 17.

3. We

3 We aske, that the laſt and couſummated kingdome of almighty God doe come vnto vs, the which ſhall be the day of iudgement, at what time the kingdome of the diuell ſhall wholy take an end, and almighty God ſhall raigne in the iuſt', glorifying both their ſoules and bodies, and the kingdome of glory ſhall be accompliſhed in all. Apoc. 6.

O When will this kingdome come, that ſo all ſinne may ceaſe, and the deſire of thoſe holie ſoules be ſatisfied, Which are in hope to enioy the ſame ioyntlie together with their bodies? Colloquie

4. I will ponder this word *thy*; let ô Lord thy kingdome come, to the end to deſtroy euery kingdome which is not thine. Suffer not the kingdom of ſinne, nor of the diuell to raigne in me, but contrariwiſe I beſeeche thee, to deſtroy this kingdome. I craue not, Lord, that the kingdome of this world doe come vnto me, which is founded vpon riches, honors, & cõtentments, but thy kingdome which is founded in true virtues. Rom. 5.

O moſt ſweete Sauiour, Who ſaid. My kingdome is not of this World, I will thy kingdome, I deſire thy kingdome, and craue no other but this thy kingdome. Come, ô B. Trinitie, and enter into vs, dWell and raigne in thoſe Which liue vpon earth, as thou raigneſt in the Saintes Which liue in heauen, that We may euerlaſtinglie ſerue thee, as they doe ſerue thee, Amen. Colloquie Ioh. 19.

Thy Will be donne in earth as it is in heauen.

3. Petitiõ. Pſal. 29.

1. I Will conſider, what will it is which here we craue to be accompliſhed: to wit, the will of almighty God, declared vnto vs by the commandements of the law, by the councells of the goſpell, by the ſecret inſpirations of the Holy Ghoſt, by the ordonances of the holie Catholique Church and officers thereof, and of all ſuch ſuperiors as ſit in the place of almighty God.

O that We might trulie accomplish this Will of God, ſith it is in the power of our Creator, to cauſe that all his creatures accomplish the ſame. Let it be life vnto me (ô my Lord) to fullfill thy Will, and death vnto me to infringe the ſame. Grant me to fullfill it alWayes, to the end to liue, and neuer to violate it though it Were to die, Amen. Colloquie

2. I will ponder, this word (thy) ſaying to our Lord. I will not (ô my Lord) fullfill myne owne will (which is peruerſe:) nor the will of my fleſh (which is rebellious againſt the ſpirit:) nor the will of the diuell (which is moſt wicked) nor the will of the world (which is moſt vaine:) but thy bleſſed will be only fulfilled, becauſe it alone is good, iuſt, and the ſquire and rule of all good wills.

O moſt ſweet IESVS, Who deſcendedſt from heauen, to doe, not thine owne Colloquie

Will, but the Will of thy Father, assist me With thy grace that in all things I may renounce and mortifie myne owne Will, to subiect the same vnto the diuine, Amen.

3. I will ponder the maner of accomplishment of this diuine will, which is declared in the wordes ensuing. *In earth as it is in heauen*, that is to say, in the maner that the Angells and blessed Spirits, accomplish the same in the kingdome of heauen. 1. Entirely, without fayling in any point of how litle importance soeuer it be. 2. With purity of intention, only to please almighty God and not any other. 3. With promptitude, dexteritie and great punctuallity, without any maner of delay or repugnance. 4. With fortitude and perseuerance vnto the end. 5. By, and with, most feruent, cõtinuall, intense, and delighfull loue, reioycing to accomplish that which almighty God commandeth.

Colloquie *O most louing Father, it Was most meete first to demand that thy kingdome may come, and that thy heauen may enter Within vs, sith thy Will is, that yet being in earth, We liue like those Which are in heauen. O that I could accomplish thy Will With all perfectiõ, as it is to be accomplished! For I Will not be sparing in Wishing that, Which With such excellency thou Willest me to aske thee.*

4. Here we likewise demand, that the will of almighty God be accomplished by terrestriall men, as it is by celestiall: and aboue all, as the celestiall Adam (our Lord IESVS Christ) accomplished the same, who came downe from heauen to accomplish and doe this diuine will, with most excellent perfection.

Colloquie *O celestiall Father, it is but reason, that the sonnes engendred by thy gratious Will, accomplish that Which thou commandest them, as that Sonne did Which Was*
Psal. 142 *ingendred of thy substance. Teache me therfore to doe thy Will, because thou art my God, to Whom be all honor and glory for euer and euer, Amen.*

Giue vs this day our daylie bread

4. Petitiõ 1. I Will consider, what bread we aske of almighty God in this petition, for we doe not aske him any sort of bread, but principally that which is supersubstantiall, and superexcellent of all other. 1. Therfore, we aske him that bread, which doth sustaine and comfort the soule, which is the bread of the most B. Sacrament, beseeching him to make vs worthy to receue the same: and that we may become such as we may be worthy daily to receue it Sacramẽtally, or at the least, spiritually, by receiuing the fruites of that holy Sacrament, and those innumerable graces which are wont to be conferred vnto vs by the meanes of the same.

Colloquie Ioh. 6 *O bread of life, Who camest downe from heauen to giue life to the World, giue thy selfe vnto me, that so I may alWayes liue, by thee, & in thee, and euermore be vnited With thee, Amen.*

2. We

2. We aske the bread and ordinary ſuſtentation of our ſoule, which are the ſuccours of celeſtiall grace, wherwith the life of the ſoule is conſerued, wherin are compriſed Sacraments, inſpirations, illuſtrations, vnderſtanding of diuines myſteries, and that bread wherof Chriſt our Lord ſpake, ſaying. *My meate is, to doe the Will of my Father Which ſent me.* Ioh. 4.

O moſt gentle and moſt louing Father, ſith thou commandeſt me to leade a life celeſtiall, doing thy Will in earth as it is done in heauen, giue vnto me theſe two diuine and celeſtiall breades to leade a life ſo Wholie celeſtiall, that I may obtaine that life Which is eternall, Amen. Colloquie

3. We likewiſe craue the bread and nouriſhment which is neceſſary to conſerue the life of the body, becauſe the will of almighty God is, that we doe likewiſe conſerue the ſame, and aske and require it at his handes, not with exceſsiue care and ſolicitude, but with that perfect confidence which we ought to haue in his holy prouidence. In all which he giueth vs to vnderſtand, that we are his children, who wholy depend vpon the ſuſtenance which our celeſtiall Father is to giue vnto vs, without whoſe prouidence, by our owne proper forces, we can not ſubſiſt.

4. I will conſider this word (our:) for albeit this ſoueraigne bread be verely God, becauſe he it is from whom it proceedeth, he doth prepare it, he doth diſtribute it, yet he will that we call it ours, becauſe it was ordained for our neceſsity; Againe becauſe our Redeemer bought it forvs, and hath granted vs the right of all his merits wherby to demand it; becauſe alſo it is ours, by right and title of his promiſe made vnto vs. Ioh. 6

For as much therfore as this diuine bread, is prepared in one maner for the Angells of heauen, and in another maner for men vpon earth; in one maner for the perfect, and in another for the imperfect; I craue of thee (ô Lord) for all, our bread accommodated according to our nature and capacity, to wit, that Which is moſt profitable for our ſaluation. I aske not the corporall bread of any other, nor the ſuperfluous bread of carnall contentments, but our bread, the bread Which is due to our neceſsities, Wherby, to liue, employ and ſpend our life in thy holie ſeruice Amen. Colloquie

5. I will ponder, the wordes (this day) which is to ſay. I demand not (ô Lord) that extraordinary portion which thou art wont to beſtow vpon thy particular freindes, for as much as I hould my ſelfe vnworthy therof, but the ordinary allowance of euery day, without the which my ſoule can not liue, nor ſubſiſt in a ſpirituall life, nor yet my body. As for other extraordinary fauours, I wholy remit them vnto thy prouidence, and to the ſweete diſpoſition of thine euerlaſting ordinance.

6. I will consider the wordes (giue vs) or giue vnto vs; because I aske this bread, not for my selfe alone but for all men whatsoeuer as being my bretheren, vnited with me by charity, and by naturall vnion, yea albeit they be my very enimies, fulfilling that which our Lord hath said. *Pray for them that persecute you*: & to giue me to vnderstād, that if I saw my very enimy to suffer hungar, I ought to giue him meate, sith I beseeche almighty God to giue him bread. Lastly, I will ponder the wordes (this day) he saith not, Giue vs this bread both for to day and to morrow, but only this day: for it is the will of almighty God, that we demād it of him euery day, that euery day we frequent prayer, and that I know that euery day I depend on him, and therfore ought to loose that disordered solicitude of to morrow, because, perhaps, there will be no morrow at all for me: after the same maner that almighty God ordained the Israelites, euery day to gather Manna, but yet no more then should suffice for that only day, so to fasten them allwayes vnto his fatherly prouidence. True it is, that I likewise demand for this day, that supersubstantiall bread, which (as S. Paul saith) is for the terme of our whole life, which is but one day, in respect of eternity.

Mat. 5. Prou. 25. Note

Rom. 12.

Exod. 16

Heb. 3.

Colloquie *O celestiall Father, giue me this bread in great aboundāce, both for this day, & for euer: but yet in such sort, that I liue and pray so deuoutlie in this day, as if there were for me no other day but only this, Amen.*

5. Petitiō. *And forgiue vs our trespasses, as we forgiue them that trespasse against vs.*

1. I will consider, what trespasses or detts these are, wherof I desire and craue forgiuenes. These are, all mortall, or veniall sinnes, & the paines whervnto they doe oblige vs: which dettes, only almighty God can forgiue and pardon, which yet he doth by the meanes he hath ordained for this effect: so that I beseeche him to forgiue me, by applying vnto me those his meanes, and by assisting me to make vse of the same.

2. I will ponder, that although one be so holy that he may iustly call almighty God Father, that his kingdome be come vnto him, and that, although he endeuour to accōplish the will of almighty God here on earth as it is in heauen, yet ought he to acknowledg that he is a sinner, yea and may assure him selfe that he dayly sinneth in these sortes and kindes of venial sinnes, and to make scoares and detts for the which he may dayly say; Forgiue vs (ô Lord) our dettes.

Iames 3.

Colloquie *O most gentle Father, I doe here confes, that euery day I fall, alas, not into one det, but into many, because I trespas sundrie times, not withstanding thou (most full of mercy) desirest daylie to pardon me: and sith thou commandest me to aske thee pardon, I aske pardon of thee because thou commandest me: grant me that which I doe aske thee, because thou coueteſt to accord it me. Amen.*

3. I wil

3. I will ponder what detts they are which I ought to forgiue and remit to others. These detts are the wronges & iniuries which my frinde or neighbour shall doe vnto me, the which I am obliged and bound to pardō, without hating or abhoring him that hath offended me, nor yet reuenging me, on him by myne owne authority, nor letting him see so much as any signes of indignation, but contrariwise the signes and tokens of cōmon amity. But he doth yet pardon more perfectly, who entirely doth forget the iniury, and who with especiall loue doth loue his iniurerer: doing vnto him some particular kindnes, for by this meanes he shall obtaine at the handes of almighty God, a more copious & plenary pardon of his owne offences. Hence we may gather how much Christ our Lord desireth that we forgiue & pardon one another, sith he specifieth & putteth it downe as a conditiō of our owne pardon; as also how greatly he desireth that we pardon presētly, & that the sūne goe not downe vpō our anger, sith in this our dayly prayer he commandeth vs, that we doe pardon our detters: which if I doe not, I my selfe giue sentence against my selfe; because, saying to almighty God, forgiue me as I forgiue others, if I forgiue not, it is as much to say vnto him of my part, that he forgiue not me. *Phil. 5.*

O most liberall Father, from the bottom of my hart I forgiue the dettes due vnto me, to the end that thou pardon me those which I am indetted to thee: for that which is due to me amounteth not to a hundred deniers, & myne amount to ten thoushand talents. Colloquie Mat. 18.

And leade vs not into tentation.

6. Petitiō. 1. I Will I ponder, how Christ our Lord willeth not, that we demād of our Father saying; Suffer not that we be tēpted: or giue not licence to the tēpter that he tempt vs, but plainly presupposeth that we are to be tēpted, & that our celestiall Father ought to suffer the same, and to giue his licence thervnto: & if he giue it, his gift shall be iust and for our profit, and without dout conforme and proportionable vnto our forces: in such sort, that we ought to be prepared to suffer and endure the tentations of the diuell, and of his ministers which liue in the world, and of our proper flesh with its passions, as we haue said in the fift meditatiō. Neuertheles, Christ our Lord will, that we implore his grace that we be not surmounted of the tentatiō, nor fall into it by consenting to sinne: and so we ioyntly craue, that he suffer vs not to be tempted with any such sort of tentation, nor in any such occasion, wherin his Maiesty seeth that we shall be surmounted.

O celestiall Father, looke downe vpon this thy sonne which liueth and seiorneth in a land of tentation, combatted on euerie side by sundrie enimies: I refuse not the battaile, sithe it is thy will, but assist me (I beseeche thee) to issue with victory, sith the victorie of the sonne, is the honor of the father. Colloquie

But

But deliuer vs from euill.

7. Petitiõ 1. IN this laſt petition, we demand to be deliuered from all euills, paſt, preſent, and to come; as well eternall, as téporall; as well of the ſoule, as the bodie; as far as is expedient for the good of the ſoule. We likewiſe demand, that God would deliuer vs from our ſinnes paſt, pardoning them by his eſpeciall grace: and that he vouchſafe to draw vs forth of all ignorances, errors, paſsions, affections, and miſeries which we ſuffer preſently. Alſo that he preſerue and deliuer vs from thoſe that are to come, eſpecially from euerlaſting damnation, and the power of the Mat. 13 diuell, which is the euill from which of all other we deſire to be deliuered, when we ſay. *But deliuer vs from euill*, to the end that nether in this life, nor in the other, he haue any power ouer vs, nor that we euer become his ſlaues or vaſſells. I may therfore in this petition make a Letanie, like vnto that which the Church maketh, particularizing the euills from which I deſire to be deliuered, ſaying. *From all euill, deliuer vs ô Lord. From all ſinne. From thine anger. From the ſpirit of fornication. From the ſpirit of pride &c.*

Amen.

1. FOr a full concluſion, Chriſt our Lord added this word *Amen*: as much to ſay, ſo be it: which ought to be pronounced with feruent affection and deſire, that almighty God would vouſafe to grant me what I haue asked of him; for as much as the deſire of the poore, is heard of Pſal. 37 our Lord. It is likewiſe to be pronounced with great confidence that we ſhall be heard, ſith we demand the ſelfe ſame thinges which our Lord commandeth vs to aske of him, according to that which Sainct Iohn ſaith. *This is the confidence which we haue towards him, that whatſoeuer we* 1. Ioh. 5. 14 *ſhall aske according to his will, he heareth vs, and we know that we haue the petitions which we requeſt of him*: him ſelfe teaching and inſtructing vs the thinges we are to craue of him, conforme vnto his holy will.

2. The doctrin which Chriſt our Lord vnfoulded in this ſermon, of the prouidence which he hath to relieue our neceſsities, and to heare our prayers, ſerueth for matter of many meditations, and maruellous profitable: the which I reſerue for the ſixt part.

THE

THE XV. MEDITATION.

Of the ſending of the Apoſtles and diſciples to preach the goſpell.

THE I. POINT.

1. THe firſt ſhalbe, to conſider how Chriſt our Lord, (willing to ſend his Apoſtles and Diſciples, to preach throughout the land of Iſrael, ſaid vnto them. The harueſt ſurely is great, but the workemen are few, pray therefore the Lord of the harueſt, that he ſend forth workmen into his harueſt. *Mat. 9. & 10. Marc 6. Luc. 9. & 10.*

In which wordes he diſcouereth his infinit charitie and mercie, and the deſire which he hath of our good, and welfare. 1. Firſt he ſaith, that the harueſt is great, becauſe the number of thoſe is great, which he hath ordayned and choſen for the kingdome of heauen: and they many, which expect the ayde of Euangelicall preachers and prelates, to render them wholie deuoted to his diuine ſeruice; the which did moue him to compaſſion, greatlie deſiring that they ſhould be aſsiſted.

2. He ſaith, that the workmen and reapers are fewe, foraſmuch as the moſt part of men, are louers of eaſe, and enemies of labor, and if they labor, it is in ſeeking their owne proffit, and not the good and vtilitie of others. Few there be who diſpoſe themſelues to be workmen; & many, euen withſtand thoſe which ſend them; & this it was which moued him greatly to compaſsion, deſiring that there ſhould be as many workmen, as the greatnes and neceſsitie, of the harueſt required.

3. He ſaith, that it appertayneth to the Lord of the harueſt (who is the ſame Chriſt) to aſsigne, and ſend theſe workmen: becauſe none may enter into another mans harueſt, without the conſent and will of the maiſter thereof: for whoſoeuer ſhall enter into this worke, without the miſsion of almightie God, it is a ſigne that he ſeeketh not the ſeruice, and contentment of his Lord, nor yet the profit of the harueſt, but his owne particular honor, and commoditie, and ſhall looſe his labor: becauſe vnles it be in the name and virtu of IESVS Chriſt, he can nether reape, nor gleane, the harueſt of ſoules.

4. He willeth that they pray the Lord of the harueſt, that he ſend forth workmen into his harueſt to gather the ſame together; Giuing to vnderſtād hereby, that he hath not forgotten it, and that he greatly deſireth that it ſhould be brought and gathered togeather. But yet to this effect he will be prayed, becauſe prayer is a meanes whereby to execute the deſignes

of his diuine prouidēce & predeſtination; As alſo to giue vs to vnderſtand the highnes and importance of this excellent worke, wherein almighti God is not intereſſed, but the harueſt, and the workmen, who labou therein: the harueſt, becauſe thereof dependeth the ſaluation of men, which ought to be as a harueſt reaped, or cutt downe, for the kingdome of heauen: the workmen, becauſe to them God hath committed the charg
1 *Cor.* 5. 16 the of: for which cauſe the Apoſtle ſaith. Woe to me if I preach not the ghoſpell, becauſe of neceſsitie I am obliged thereto.
Iacob 5. 5. Finallie, ſo great is the charitie of IESVS Chriſt, that in declaring this deſire (before the Apoſtles and Diſciples beſought him to ſend workmen) he himſelfe reſolued to ſend them: to ſignifie, that although wee be ſlothfull in ſeeking this fauour at his handes, neuertheles his infinite charitie will not be vnmindfull of this harueſt, but of his owne bountie and mercie will chooſe forth woorkmen, and ſend them, as he doth, through the vniuerſall Church, euen among heathens and vnbeleeuers.

Colloquie *O moſt ſweet Sauiour, I giue thee all the thancks that poſsibly I can, for the care which thou haſt of this thy harueſt, & to ſend forth Woorkmen to gather the ſame togeather: and ſith thou wilt be prayed, a thouſand times I beſeech and pray thee, to ſend forth many moſt faithfull and exemplar Woorkmen, and ſuch as are*
2. *Tim.* 2. *free from offending thee. And, if I were proper for the ſame, behould me, ſend me, becauſe if thou doſt call me, and ſend me, it is moſt iuſt that I obey thee, labouring*
Iſay. 6. *to accomplishe what thou commaundeſt me.*

Theſe, and other like affections and purpoſes, I am to drawe forth of theſe fyue conſiderations aforeſaid, as compaſsionating the neceſsitie of the harueſt, and the want that there is of faithfull workmen.

THE II. POINT.

Matt. 10. 8. THe ſecond ſhalbe to conſider, that after Chriſt our Lord had ſaid this, he ſent his Apoſtles and diſciples two by two, to preach throughout the land of Iſraell, ſaying vnto them. Cure the ſick, raiſe the dead, clenſe the
» leapers, caſt out diuells, gratis you haue receaued, gratis giue yee.
» 1. Where firſt I will ponder the cauſes why Chriſt our Lord, would that his diſciples ſhould goe two by two, and not one alone: which were, 1. That the one might aſiſt, comfort, and countergard the other. 2. That they might practiſe amongſt them the law of perfect charitie, & by their example exhort others to obſerue the ſame. 3. To be two vniforme witneſſes of the ſelfe ſame veritie. 4. And laſtly, to the end that thoſe who were to follow after them, might imitate this example, procuring to walke in theſe
Prou. 18. ſacred commercements, well accompanied; for (as the wiſe man ſaith) two

bretheren

bretheren which aſsiſt one another, are like vnto a very ſtrong citie, and woe be to him that is alone, becauſe if he fall, he hath none beſide him to helpe him vp. And as the ſame Lord ſaith; where two are gathered together in my name, I am in the middeſt of them. O happy aſſemblie, wherein IESVS Chriſt maketh the third that aſsiſteth the company. *Eccle. 4.* *Matt. 18.*

2. I will ponder the liberalitie, and omnipotencie of Chriſt our Lord in cõmunicating vnto his diſciples, without ether enuie or ialouſie the power of workeing miracles, euen ſo farre forth, as afterwards to ſaie vnto them, that they ſhould doe much greater, then himſelfe had done, to aucthoriſe & giue creditt vnto his doctrine: for being men of meane accompt, they ſhould not haue been any thing ſet by or eſteemed, had they wanted this ſoueraigne power. I will alſo ponder theſe two memorable ſentences of our bleſſed Sauiour, *gratis you haue receaued, gratis giue yee.* 1. For with the firſt he doth ground them in humilitie, whereby they might vnderſtand that this power, and other ſpeciall fauors beſtowed vpon them, was not giuen vnto them as of due debt, nor yet for their meritts, but meerely of grace; to the end, that none ſhould glorie in himſelfe but in almightie God of whom he receaued the ſame. Whereupon it enſued, that the diſciples returning from their miſsion, vaine glorious of this that the diuels obeied them, Chriſt our Lord reprehended their pride, ſaying. *I ſaw Sathan as a lightning fall from heauen*: that is to ſaie, take yee for example the verie diuels which obeie you, who fell from heauen by their pride and preſumption, attributing vnto thẽſelues, that which apperteyneth vnto almightie God. 2. With the ſecond he doth exhorte them to be liberall towards their neighbours, as he himſelfe had bin in their behalfe, who nauing giuen them this power gratis, would that they ſhould beſtowe it gratis, and not for any temporall gift, profitt, or price: and that how much leſſe recompence they ſought for of men, ſo much greater ſhould they receaue at the handes of God; who is greiued & complayneth of that wherein his miniſters are defectiue, ſaying by a certain prophet. *Who is there among you, that will ſhutt the dores, of my Temple, and wil kindle fier on mine altar for nought*, ſeeking principally my glorie, and not his owne particular profitt? *Iohn. 14.* *Luc. 10.* *Malac. 1.*

Colloquie

O ſweet IESVS, ſith thou haſt giuen me whatſoeuer I haue, I will with the ſame ſerue thee gratis, it being all and wholly thine. For the loue of thee alone I will ſhutt vp the gate of my ſences, and vpon the altar of mine hart, I will alight the fier of deuout affections, and offer therupon the ſacrifice of acceptable workes vnto thee. And if thou giue me ought for the good of my neighbours, I will impart it among ſt them, without ſeeking other recompence then thy ſelfe, to whom is due the glorie of all whatſoeuer proceedeth from thee, Amen.

THE III. POINT.

1. THe third ſhalbe to conſider the virtues which Chriſt our Lord recommended vnto them in entring into this office of preaching, ſaying vnto them. Behould I ſend you as ſheepe amongſt woolues, be yee therfore wiſe as ſerpents, and ſimple as doues. In which wordes he giueth them in charge ſixe ſeuerall virtues, to witt; the meeknes of ſheepe, hurting no man, though they be hurt of them: the patience to ſuffer al ſuch euils as ſhalbe done them: charitie in freely giuing and beſtowing themſelues, and whatſoeuer they haue for the good of others, yea albeit their enimies; euen as the ſheepe doe giue their milke, their wooll, and their fleſhe for the profitt of men. Notwithſtanding they ought alſo to haue a great confidence in the prouidence of the paſtor that doth ſend them, like as the ſheepe whollie relieth vpon the care of the ſhepheard, becauſe ſhee hath no weapons wherewith to defend her, of if ſhe had, yet knoweth not how to vſe them. And this is that which he would ſaie in theſe words. *Behould I ſend you as sheepe amongſt Woolues*: as much to ſaie, be yee aſſured that you ſhall find woolues, and perſecutors of your life and doctrine, and you for your parts, goe amongſt them, not as woolues, againſt woolues, nor as dogges or lyons, to bite and deſtroie them, but as ſheepe and lambes, figthing with the weapons, of meekenes, and patience, of charitie & confidence, mindfull that it is I who ſend you, I who am your paſtor, your maiſter, and your God, who will haue a care of you, and will defend you in your perills.

Matt. 10. 16.

Colloquie *O ſoueraigne paſtor, ſith it is thou Who defendeſt me, ſend me Whither ſoeuer it pleaſeth thee, ſith vnder thy fauor I ſhalbe ſecure, Where ſoeuer thou ſendeſt me: fortifie my feeblenes through thy diuine virtue, Whereby I may conquer ſuch as be Woolues, and conuert them into sheepe of thy holie fould, fulfilling that Which thou haſt promyſed by thy prophett: that the Woolfe ſhall dWell With the lambe, and the leopard ſhall lye Withe the kid, the calfe, and lion, and sheepe ſhall abide together, vnder the obedience of an humble paſtor, and a litle childe ſhall leade them.*

Iſa. 11.

2. He recommended vnto them, that in ſuch manner they ſhould be meeke, patient, charitable, and confident, that they become not ignorant, imprudent, and raſh, but that they ſhould haue the wiſedome of ſerpents: which wiſedome conſiſteth in this. 1. Soe to performe and accompliſh their function, that the woolues doe in no waies indomage their ſoules, although they ſhould teare in peeces their bodies: like as the ſerpent who ſaueth her head, albeit her body indure and ſuffer, and ſhutteth her eares, againſt

Pſal. 17.

gainſt the inchaunter, for feare of hearing ought that may be hurtfull vnto her.

3. To obſerue the time, the place, and fitt opportunitie to preach, and perſuade our doctrine: like as the ſerpent did which tempted Eue. For ſtandeth with reaſon, that wee ſhould be as prudent, & wiſe in thinges hat are good, as the ſerpents (to wit the diuels) are, in doing of euill. But hriſt our Lord will not, that this wiſedome, be a Woolniſh wiſedome ixed with duplicitie or deceit, with falſe ſuſpitions, or raſhe iudgmẽts, ut with ſinceritie, veritie and puritie of life, without any gall of malice r bitternes: and ſo, that it be not contrary to the meekenes, and mildnes f very lambes. And for this cauſe he addeth, that they ſhould be ſimple s Doues, hauing the eies of their intention pure, to behould that which naketh moſt for the glorie of almightie God, & the good of ſoules, with- *Can. 1. 4.* ut the mixture of earthly reſpects.

O Lambe without ſpott, vpon whom the holy Ghoſt deſcended in forme of a Colloquie *Doue, ioyne in my ſoule, perfect prudence with ſimplicitie, that I may in ſuch ort doe good vnto others, that I receaue no domage from them, Amen.*

THE IV. POINT.

THe fourth ſhalbe to conſider, the manner of walking, or going, which our Lord inioyned them, ſaying. Doe not poſſeſſe gould, nor ſiluer, *Matt. 10.* nor money in your purſes, not a ſcrip for the waie, neither two coats, 9. neither ſhooes, neither rodd; for the workman is worthie of his meate, „ and ſalute not any by the waie; and when you enter into any houſe, ſa- „ lute it ſaying. Peace be vnto this houſe. Where wee are to conſider the intention of Chriſt our Lord, in theſe his councells, which principally reſpect three things.

1. The firſt is, that they quite cutt off, all exceſſe and ſuperfluitie of temporal things, contenting themſelues with that which is neceſſarie, in ſuch ſort that they carie no precious thing of gould or ſiluer, nor ſtore of money to treat themſelues well. And if one garment ſuffice them with one paire of hoſe, that they haue not a double ſute, wherewith to chaunge them: and if clogges, or ſandalls ſuffice (ſuch as poore men weare) that they putt not on ſhooes: and if they haue no need of a rod or ſtaffe, that they vſe none: or if they carrie a ſtaffe to ſtaie them vp, as being infirme, that they carrie not ſuch an one as may ſerue to defend or reuenge them.

2. The ſecond is, that they neglect the exceſsiue care of their ſuſtenance, apparell, and fare, albeit neceſſarie, putting their truſt in the diuine prouidence, which will prouide them of all things, they themſelues

being such as they ought to be, and discharging themselues of their func-
tion as they ought, forasmuch as the labourer is worthie that his maister
doe releiue and nourish him; Yea God himselfe will both giue vnto them,
and inspire men to giue vnto them: which they also may accept, not as the
price of their labors, but as the entertainement, and sustentation of their
Luc. 12. life, the better to trauel. The which was accomplished punctuallie, as the
Apostles confessed, when in the night of the pasion, our Lord IESVS
Christ said vnto them. When I sent you without purse, wallett, or shooes,
was any thing wanting vnto you? And they answered, no Lord.

Colloquie Psal. 22. *O most prouident pastor, the rod, and staffe of thy gouernment, suffice alone to comfort and sustaine me, because hauing thee, I haue all; and not wanting thee, nothing can be wanting vnto me.*

3. The third is, that in the way they doe in no sort intangle themselues
with friuolous discourses, or impertinent things, which may disturbe or
diuert them from their intent, and purpose: as if he had said vnto them, that
they should salute no man by the waie, by entertaining themselues with
prophane salutations, albeit they omitted not those that were conueniēt.
An so he will that they be so humble in the houses or places where they
harbour, that they first salute their hosts or receiuers, and congratulate
them with the peace of the Ghospell, crauing the same of almightie God
in their behalfe, from their very entrance into their lodging. For if there be
not peace and tranquillitie in the house of the soule, she is not well dispo-
sed to heare the truth of this holie doctrine.

Colloquie *O heauenlie maister, sith thou so greatlie seekest our instruction, imprint the same so effectuallie within my spirit, that I may performe it in worke without diuerting me to ought that may turne or distract me from the same, Amen.*

4. Lastly Christ our Lord, doth greatlie incourage them, to execute
their office, saying. If that house be worthie of peace, your peace shall come
vpon it, but if it be not worthie, it shall returne vnto your selues. Giuing
to vnderstand, two things. 1. That their preaching should be profitable
in some persons, that is to saie, to those which were worthie of peace, or
were children of peace, chosen of almightie God to receaue the doctrine
of the holy ghospell, without resisting their predication. 2. That when
they can not procure the profitt of others, because they refuse to receaue
it, that their peace shall returne vnto themselues; that is to saie, that they
ought not to loose their owne peace, nor to disquiet themselues by any
anger, vengeance, or vexation, but leaue the same to almightie God, for in
dooing so, they shall not loose the fruite of their labors.

THE

THE V. POINT.

THe fift ſhalbe to conſider, the matter, and the theame, which he deliuered them to preach, ſaying. And going, preach ſaying, that the kingdome of heauen is at hand: and publiſh vnto all, that they doe pennance. Wherein are to be pondered three things, which this text, or theame, comprehendeth. *Ma 3.10.* 7.

1. Firſt, the meanes of ſaluation whereby to enter in the kingdome of heauen, to witt, repentance, and pennance, for our ſinnes, the extirpation of vices, the exerciſe of virtues, and the contempt of earthlie things, which cauſe and procure, the perdition of ſoules.

2. The end and motiue of all ſuch workes, which ought to be the kingdome of heauen; in ſuch ſort that they be not moued thervnto, principallie for feare of puniſhment, nor for hope of temporall recompence, but only for the promiſe of the kingdome of heauen.

3. That all this, was very facile, ſweete, and eaſie to be done: becauſe that the kingdome of heauen, was neare at hand, and euen within them: that is to ſaie, the authour of grace, to whom it belonged, to open the gates of the kingdome of heauen, and to giue ſweet and efficatious meanes, to enter therein, as he beganne euen from thence to giue them.

Colloquie

O king of heauen, Who haſt placed in the power of the world, ſo glorious a kingdome, helpe me that I may conquer and attaine the ſame, ſith thou ſaiedſt, that ſince the daies of Sainct Iohn Baptiſt, Who firſt beganne to preach the ſame, that it ſhould ſuffer violence, and that the violent ſhould beare it awaie. Giue vnto me (ô Lord) this holie violence, wherewith I may purchace and beare awaie this ſo pretious a iewell, ſith thou, Who art the maiſter and owner thereof, takeſt pleaſure that euerie one doth violentlie ſteale and robbe the ſame, wherewith to enrich them. *Matt.11.* 12.

THE

THE XVI. MEDITATION.

Of the glorious Martyrdome of S. Iohn Baptiſt.

THE I. POINT.

Matt. 14. *Marc.* 6. KIng Herod, hauing taken his brothers wife, and eſpouſing her for his owne, S. Iohn reprehended him, ſaying vnto him, that it was not lawfull for him ſo to doe.

1. Where is to be weighed, the force and zeale of this our new Elias, who albeit he was very familiar, and wel beloued of Herod (of whom S. Marke ſaith, that he feared him, knowing him to be a iuſt and holie man, heard him gladly, and did many things, by his direction) yet notwithſtanding all this, he ſharply reprehended his ſinne, ſo publike and ſo ſcandalous in the ſight of the world, albeit he well perceaued, that he ſhould looſe thereby his loue and freindſhipp: for ſuch as are zealous of the glorie of God, feare not to looſe the fauour of a kinge tereſtriall, but feare to looſe that of the king celeſtiall; And although S. Iohn knew right well, that Herod was cruell, and that Herodias was yet more cruell then he, deſiring to haue him maſſacred for theſe reprehenſions, neuertheles he was nether afraid nor affrighted, nor yet omitted, to diſcharge his duti therein, expoſing himſelfe to al ſortes of perils, diſgrace, and detriment tha might befall him: ſhewing herein his inuincible courage, and conſtancie, & *Ier.* 1. that he was not a light or vnconſtant Reed, but a pillar of iron, and a wal of braſſe: for as he litle reſpected either his life or his honor, ſo feared he not to looſe the ſame: nothing moued with threatenings or menacies, but *Prou.* 20. like a lion, remained ſtable and confident without any feare. Whence I am to frame great and inuincible reſolutions, to imitate the fortitude and conſtancie of this holy precurſor, withdrawing my ſelfe from the diſordinat loue, of the mutable things of this life, from whence proceedeth that I doe ſhake, and wauer like a Reede, with euerie litle winde of temptation.

THE II. POINT.

Luc. 3. 1. HErod, added this great euill, aboue all the euills he had committed, to apprehend Iohn, caſte him in priſon, charge and loade him with many irons.

Wherein is to be pondered how Chriſt our Lord permitted this impriſonment of S. Iohn Baptiſt, albeit he where his beloued freind: foraſmuch as vntil

s vntill then, all things had succeeded prosperously with him, being ho-
ored, extolled, and obeyed of all men, for which respect it was meete
hat he should passe thorough the like persecutiõs, that other prophets had
ormerly passed, and thorough which all the elect were to passe, to the end
hat (after the imitation of holy Iob) hauing shewed his excellent virtues
n time of prosperity, he might likewise shew them in aduersity, and ther-
with purifie and refine himselfe as gold in the fornace, augmenting the
rowne of his glory by the excellency of his patience. Whervpon I will
nake great estimation of persecutions and troubles, indured and suffered
or iustice sake: which, although in the eies of the world they seeme to be
unishments, yet in the eies of almighty God they are the fauours and
remiums, wherewith he rewardeth his deerest freinds: and for this
use calleth them blessed, saying that *theirs is the kingdome of heauen.* *Mat. 5.*

2. I will ponder, the manner how S. Iohn Baptist suffered this affliction,
rit is to be beleeued, that when they came to attache and apprehend
im, he neither fled, nor went about to hide him, but contrariwise did
lly out before the souldiers, exposing & offering himselfe to prison: And
hen he saw himselfe bound with shackells and chaynes, he reioyced in
em, no lesse then S. Paule, comforting himselfe, that they would helpe
im to mortifie his flesshe, which he abhorred with soe holy an abhoremẽt.
he prison he conuerted into an Oratory, spending the nights in holy Note.
raier and contemplation, as he did in the desert: and in the day time, he
eased not to instruct his fellowe prisoners and his disciples; and from
hat tyme sent them to Christ our Lord; craving, not that he would
eliuer him forth of prison, but that he would deliuer those people, forth
f the ignorance wherein they were detayned and imprisoned.

3. Briefly, hauing finished his office of a precursor in the world, he de-
red to be freed, from the prison of his body, to goe and performe this Note
ffice in the prison of Limbo, and to giue notice vnto the iust, that their
edemption drew neare; and from day to day with exceeding ioy he atten-
ed death; for being so great a prophett, he had doutles reuelation of the
iuine will, and knew that his departure was neere at hand.

O *my soule, reioyce thee with this precursor in thy tribulations, sith thou* Colloquie
nowest, that tribulation ingendreth patience, and patience proofe, and proofe hope, Rom. 8.
nd hope is not confounded nor deceaued, sith those who sufferin this sorte, haue
he charitie of the holie Ghost, dwelling and inhabiting in their hartes, which is
he pledge of life euerlasting.

THE III. POINT.

Mat. 14. 6 HErod vpon the day of his birth made a ſumptuous banquet to the chiefe of Galilie: and the daughter of Herodias being entered in to
„ daunce, ſo greatly contented the whole company, that the king promiſed
„ with an oath, to giue vnto her what ſoeuer ſhe demaunded, albeit it were
„ the halfe of his kingdome. She by the councell of her mother, demaun-
„ ded the head of Iohn the Baptiſt, and the king, to fulfill his oath, graun-
„ ted and accorded the ſame vnto her.

1. Where is to be cõſidered firſt, the crafte and cruelty of the diuell, putt in practiſe by the meanes of this tyrant, ſtirring vp all the ſquadron of vices, to cutt off the head of the holy Baptiſt, in hatred of his excellent virtues; for he ſtirred vp the gluttony of the banquet, againſt his abſtinence: the carnality of Herodias, againſt his chaſtity: the leuity of her daughter, againſt his modeſty: the immoderate mirth of the Feaſters; againſt his grauity: the prodigality and vainglory of Herod concerning his promiſe, againſt his pouerty and humility. Breifly cruelty, diſsimulation, falſity, & infidelity, conſpired againſt the meeknes ſincerity, verity, and moſt perfect religion of this ſingular Saint. Whence is to be ſeene, how the diuell, by the meanes of vices, maketh warre againſt virtues, albeit he preuaile not againſt thoſe which are well grounded in them. Wherevpõ with a great and inuincible courage, I will reſolue me to bruſe the head of this ſuttle ſerpent, al though he ſhould ſmite or cutt off myne; becauſe when he ſhall haue cutt off the head of my body, he cannot ſeparate me from Chriſt my head, in whom conſiſteth all my good.

Note

Gen. 3

Coloſ. 1.

Colloquie *O moſt ſweet IESVS (the head of all powers and principalities) graunt vnto me, ſuch feruour of ſpirit, that neither tribulations, anguiſhes, perills, perſecutions nor death it ſelfe, may euer ſeparate me any whitt at all from thy loue and charity: and aſsiſt me here, ſo to fight for thy ſeruice in the church militant, that I may come to reigne with thee in thy Church triumphant, Amen.*

2 I may likewiſe ponder in this place, the condition of ſinne, and of that ſinner, who beginneth to diſorder and abuſe himſelfe, which is, alwayes to proceede from ill vnto worſe, ſith not without miſtery S. Luke addeth, that Herod, vnto all his other ſinnes, annexed this, to apprehend and caſt in priſon the holy Baptiſt: and after this many more which he committed at the ſelfe ſame banquett: that being accompliſhed in Herod, which Dauid ſaieth, that the pride of thoſe, who contemne our Lord, doth daily increaſe. For firſt he became deafe to the correction of S. Iohn Baptiſt: next he apprehended him, and then conſented vnto his death, ſeeking like a

Pſal. 33

ſuttle

ſuttle and crafty foxe, ſome apparent pretext to this purpoſe, vnder the counterfeit title of religion, and keeping his oath. And euen ſo after the example of Herod, I, who was wont to liue in amity with the grace of almighty God (figured by Iohn) and was accuſtomed to hearken vnto his diuine inſpirations, haue ſince reſiſted them, and haue after impriſoned them by my peruerſe affections and paſsions, and laſtly haue ſlaine him with my ſinnes, by adding one vpon another, ſome whiles feaſting them, and other whiles thinking it an act of religion to comitt them. From all which I will learne, to cutt off euill in the very beginning, and eſpecially to receaue correction with a meeke and humble ſpirit: for the difference betwixt the predeſtinate and the reprobate, is not in this, that the one doth ſinne and the others not, but in that the one at the leſt admit correction and amend thē with Dauid, but the others with Saul reiect it, and like vnto Herod powre forth their anger on ſuch as reprehend them, euen to the falling into the moſt profound pitt of malice, and bottomles depth of hell and damnation. 2. *Reg.* 12. 2. *Reg.* 15.

THE IIII. POINT.

1. HErod ſent an executioner vnto the priſon where S. Iohn was to behead him: which he performed, and deliuered the ſame to Herod, who gaue it vnto the daughter of Herodias, and ſhe vnto her mother. *Mat.* 14. 10. ,, ,, ,,

Where is to be pondered. 1. The great conſolation wherewith the Baptiſt receaued the ſentence of death vnderſtanding the ſame, right ioyfull to die for ſo good a cauſe, conforming his will to the will of God, who ſuffered the ſame. And it is to be beleeued, that as IESVS Chriſt our Lord and Sauiour died vpon the ſolēne day of Eaſter, to ſignifie the ioy & cōtentment which he tooke to die, and that his cheifeſt paſchall feaſt was to die for men: euen ſo he would that S. Iohn Baptiſt ſhould die vpon the day of this ſolemne banquett, to teſtifie that it was a feaſt and banquett vnto him to ſuffer death for truth and iuſtice. Note.

2. It is to be beleeued, that falling downe vpon his knees, he firſt praied for his enemies, ſaying thus to almighty God; Lord forgiue them, for paſsion doth blind them, ſo that they know not what they doe. Then he praied for his diſciples: and laſtly for himſelfe, commending his ſpirit into the hands of almighty God, which done he couragiouſly preſented his head vnto the hangman: and if he were greued or ſorry for ought, it was becauſe his death was no more painfull vnto him; as he that deſired to ſuffer more for the ſeruice and honor of his beloued Lord.

3. I may conſider, the honor wherwith this holy ſoule was carried and conducted vnto Abrahams boſome: for if many Angells came to conduct the ſoule of poore Lazarus, how many thouſandes more came to conduct

the soule of this precursor? For euen as many reioyced (according to the saying of the Angell) in his natiuity: euen so when he entred into Limbo, the iust reioyced with a most singuler ioy which almighty God comunicated vnto them at his arriuall, by reason of the good tidings which he brought them, touching the Messias whom they attended. Whence I will consider the glory, which he now enioyeth in heauen, in recompence of so great and singuler seruices which he did for Christ our Lord, from the time that he sactified him in his mothers wombe, vntill he was put to death in prisō. For although his life were very short, not hauing fullie attayned three and thirty yeeres, neuertheles his meritts were marualous great, by reason of the great feruour he had: Whereof wee shall further speake in his holy life: for Christ our Lord did dignifie, and raise him vp to one of the highest thrones of heauen, amongst the supreame Seraphins, giuing vnto him those three most pretious crownes, of virgin, doctor, and double martyr: the one, of perpetuall voluntary martyrdome, by pouerty, chastity, and continuall mortification of his flesh: the other, by a violent Martyrdome shedding his blood in testimony of the truth. Wherefore at the day of iudgement, forasmuch as he hath left and forsaken all for the loue of IESVS Christ, he shall be placed by him in a glorious throne with the Apostles, to iudge the twelue tribes of Israell, and the whole world.

Note

O holie precursor, I much reioyce me at thy greatnes: thou Wast blessed in thy birth, more blessed in thy life, and much more blessed in thy death, but most of all blessed in the glorie Which thou possessest in recompence of such a life and such a death. Blessed Were thy labors and trauailes, Which haue obteyned so blessed a reward, and incomparable a crowne: and sith thy blessednes Was so great, beseech our Lord, to assist mę, to imitate thy life, Wherby I may attayne part of thy glorie, Amen.

4. Finally I will ponder how Herod, Herodias, and her daughter, triumphed in this day, with the head of S. Iohn: but this their ioy did little endure them, forasmuch as the iustice of almighty God soone fell vpon them, and they all three died disasterously, fulfilling that in them, which is written. They hold in their handes, the Lute and the Gitterne, & reioyce themselues with the musick of the Organs, spending their dayes wholly in pleasures, but come at the last to fall into terrible miseries: for the death of the wicked, is very ill, not only in the eies of almighty God, but sometimes also in the eies of men, chasticing thē with some vnexpected death, for the sinnes which they haue comitted in their life; Thus making comparison, of the life and death of S. Iohn Baptist (most pretious in the eies of almighty God) with the disasterous life and death of his enemies, I will

Iob 21.

Psal. 33

will rather chooſe to ſuffer with Iohn, then to reigne with Herod: ſith at this preſent, Herod doth ſuffer moſt terrible torments without any remedy, and Iohn reigneth without end i n neffable ioy.

THE XVII. MEDITATION.

Of the miracle Which Chriſt our Lord did, feeding fiue thouſand men With fiue loaues.

THE I. POINT.

Mat.14.
Mar. 6
Luc. 9.
Ioh. 6

CHRIST our Lord, hauing conducted a great multitude of people, and hauing preached long vnto them in the deſert, it waxing now towards the euening, the Apoſtles praied him, that he would diſmiſſe them, that going into the townes, they might buy them victualls for to eate. To whom Chriſt our Lord made anſwere. They haue no neede to goe, giue yee them to eate.

1. Where is to be pondered. 1. The greate deuotion wherewith theſe people followed IESVS Chriſt our Lord, the which they did for two principall cauſes. The one, for the miracles which he wrought. The other, for the foode of that maruailous doctrine, wherewith he fedd their famiſhed ſoules, accõpliſhing that which is written. I will drawe them vnto me, with the cords of Adam, and with the bands of charity, that is to ſay, with benefitts both corporall and ſpirituall. With theſe cords IESVS Chriſt ſo held them bound, that although it were late, and that they had not what to eate, nor knew neither how, nor where to gett thẽ meate, yet would they not depart from him, or leaue him, but quite forgetting to eate, entertained themſelues with his amorous preſence.

Oſe. 11.

O moſt ſweet IESVS, draw me vnto thee, With theſe cords of charitie and knit and vnite me ſo ſtreightlie vnto thee, that forgetting all things created, I may only ſighe and aſpire after thee, my ſweet Sauiour and Creator, Amen.

Colloquie

2. Then will I ponder the compaſsion which the Apoſtles tooke of theſe deuout people, but much more that which IESVS Chriſt himſelfe tooke of them; beholding the difference of the one, and of the other. The compaſsion of the Apoſtles was but little, as proceeding from fraile, weake, and feeble men, who ſeeing this people fatigated, and famiſhed and that they had not wherwith to ſuſteyne them, tooke pitty on them, beſeeching their Lord and maiſter, to diſmiſſe them, that they might ſeeke for them ſelues to eate; For as they were truly obedient and ſubmiſsiue vnto him, ſo would they doe nothing by their priuate authority, nor licenſe

Note

cense them to depart without their Lords permission. But IESVS Christ beholding the scantines of this compassion, cõceaued another a great deale ampler, breaking forth from the bowells of almighty God, and would with effect redresse this miserie, wherto he exhorted his disciples, saying *Giue yee them to eate:* as if he had saied. Extend the intralls of your compassion, and send not away these famished people to seeke their foode, but doe you your selues seeke it for them, and giue it vnto them, sith I haue bestowed vpon you, the power & might to worke miracles; or at the least aske of me that I may giue them, seeing I am able to doe the same. Wherin he aduiseth vs, that the compassion (especially of prelates) ought not
Reg 9. to be penurious, but exceeding ample (vs Dauid saied of the mercy of God) vsing all the meanes that is possible for vs, to remedy and releeue our neighbours misery; and if of our selues wee haue not meanes, wee ought to haue recourse vnto him, that can helpe in that case, and importunatly solicit him to supply the same.

3. To ponder, more profoundly, this mercy of IESVS Christ our Lord, I will consider, what he saith in another like case; *I haue compassion vpon*
Marc. 8 *this multitude, because loe three daies they now indure with me, neither haue they*
Mat. 15 *what to eate, and if I dismisse them fasting, they will faint in the way, for some of them are come from farre.* In which words he discouereth, that it is the property of the mercy of almighty God, to feele our necessities by degrees: & the respects and motiues he hath to releeue the same, together with the perill which wee incurre vnles he redresse them. Of all which almighty God taketh the charge vnto himselfe, to the end to haue compassion vpon vs and to giue vs remedy, as if it much imported him for to assist vs.

Colloquie *O most mercifull God, what great matter is it for me, to perseuer three daies in company of thee, sith thou imployest them all to doe me good? A great deale more doest thou doe for me, in vouchsafeing to dwell and remaine with me, then I doe in desiring to be, and remaine with thee; And what maruaile is it, if I come from a farre to seeke for thee, sith thou descendedst from heauen, to seeke for me? My wicked life hath sett me farre off from thee, but now I will approach vnto thee by perfect pẽnance; dismisse me not I beseeche thee from thy presence fasting, for feare least I faint in the rugged way of this wretched life: susteyne me (I beseeche thee) with the continuall succours of thy grace, to the end that I may walke with force, to the finall end of this my iorney, Amen.*

4. I will põder fourthly how Christ IESVS our Lord, to manifest the care
Ioh. 6 which he had of these his people, said vnto Phillipp, *Whence shall wee buy bread, that these may eate?* Which also he spoke to proue his faith, & to discouer the necessity there was, to worke this miracle: forasmuch as he will not serue him selfe of miracles to susteyne vs, when he can supply our needes by naturall

aturall meanes. The answere which Philipp made, was. *Two hundred peny worth of bread, will not be sufficient to giue to euery one a morsell of bread, and the selfe same answere the other Apostles made:* all of them confessing in this case, their small ability. Ioh. 6. 6

From hēce I gather (ô most sweet master) the greatnes & immēsity of thy almighty power, for where thou art, neither pence or pounds are euer wanting, for with thine only word, thou canst giue to euery man, not only a bitt or morsell of bread, but euen aboundance. Hence forth therfore, I will no more confide in money, though all things adore and bowe before it, but only in thee (ô most liberall giuer & dispenser of giftes) whose hand is all waies open to fill the hungry with thyne aboundant benediction. Colloquie Eccl. Psal. 144

THE II. POINT.

1. IESVS Christ our Lord, asked of his Apostles, for the bread which they had and, they forthwith presented vnto him fyue barley loaues, and two little Fishes, which was all they had for their owne sustentation. „ „ „

Wherein I will ponder three things full of mistery. 1. The great pouerty of IESVS, Christ our Lord and of his disciples, together with the little care which they had to feede their bodies with dainty fare, sith dwelling in this desert so many dayes, they had no more for thirteene persons (besides some others which they ledd with them) but only fyue loaues, and those of barley: being a sort of bread, amongst all others most vnsauory, and most proper and comon for those that are poore: and although they were Fishers, by their occupatiō, yet had they only but two little fishes amongst thē all. With this example I will confound my selfe, to see with what sollicitude, I seeke after dainty and delicate meate, and will indeauor to content my selfe, with a very little, and of a course and ordinary kinde, albeit the same be somwhat vnsauory.

O sweet IESVS, who fedst the vngratefull people in the desert with bread from heauen, and sustaynedst thy selfe and thy beloued disciples, with bread of barley: graunt me, that I may choose for me, that which thou thy selfe didst choose for thee, treating my body with the same asperity, wherewith for myne example thou treatedst thine, Amen. Colloquie

2. The second is, the great charity and obedience of the B. Apostles, of whom Christ IESVS demaunding those barley loaues, they presented thē vnto him without reply, neuer saying that they should neede them for themselues: but were willing to spare them out of their owne bellies, to supply the necessity of that place. Hence I will learne, to ioyne obedience with loue and charity for the good of the poore, pittying them, and willingly depriuing my selfe of myne owne prouision, to supply their wants and

and miseries sith I loose them not, but employ them the better, as it chanced in this case vnto the Apostles; Whence it is, that albeit Christ our Lord could haue redressed this necessity by many other miraculous meanes, yet would he serue himselfe, of the bread of the Apostles: which he asked of them, to proue if their charity and pitty were perfect: and that they also might haue part in this good worke; As also to teach me, that if I be not able to remedy all the necessity of the poore, that yet it is good, at the least to remedy some part therof: and then almighty God with his liberality, will remedy the rest, fulfilling that which Tobias said vnto his sonne: *As thou shalt be able, so be mercifull. If thou haue much, giue aboundantly: if thou haue little, studie to impart also a little willinglie.* And the very same doth passe in spirituall necessities, as well of myne owne, as of my neighbours, for IESVS Christ our Lord will, that I offer on my part all that I am able (although but little) and he by his mercy and almighty power, will neuer faile to supply the rest.

Tob. 4. 8.

THE III. POINT.

1. THe third shalbe to consider, that which Christ our Lord did, at the entrance and beginning of this banquet. 1. He commaunded his Apostles, that they should make all the people sitt downe vpon the grasse, by a hundred, and a hundred, and by fiftie, and fiftie, as it were by squadrons. One reason was, to knowe by this meanes, the number of the guests; which amounted to the number of fiue thousand men, besides women & children, (nigh as many more.) The other was, so to obserue by this meanes, order & agreemēt in the manner of eating, and distribution of the bread, that so all might behould and see the greatnes of this diuine and stupendious miracle. This done, Christ IESVS our Lord, tooke the bread into his holy hands, and lifted vp his eies to heauen: to giue vs to vnderstand that euery good and perfect guift doth come from aboue: and, that the almighty power which he had to worke miracles in as much as he was man, came likewise vnto him from his Father which is in heauen. Then he gaue thanks vnto almighty God, as well for that present food, as also for that which he pretended to giue miraculously: teaching vs to be gratefull vnto almighty God for euery guift, how small or little soeuer it be, and for that he vouchsafeth to giue vs bread, though it be but of barley, sith it sufficeth that it is God who doth giue it, for which respect alone it is to be esteemed; And so much the more, when he deuideth it vnto the to whom he is nothing in debted, nor meritt nothing at his hands. Afterwards he blessed the bread; with certayn words of holy prayer, wherwith he

e imprinted in it, the virtue to multiply and to be abbettered: for the enediction of IESVS Christ, is not like vnto ours (which asketh or desireth only) but also is effectuall to doe what he saith. And hauing giuen his benediction, he brake the bread, and gaue it vnto his Apostles, to giue and distribute the same to others.

4. In this fact, Christ our Lord instructeth vs, the manner how Christians ought to eate, Christianly, and religiously, with the foure conditions, before specified. 1. With order and agreement, each one sitting in his place, without contention or emulation, but choosing the lowest & most humble place. 2. With lifting vp the eies of his soule to heauen, contemplating that God doth behold him: because with this sight he may the better bridle his tast and his tong, obseruing the temperance and modesty that is meete. For which cause holy Dauid said, that the iust doe eate, and doe reioyce them in the sight of God: euen as Moyses, Aaron, and the elders of Israel, eat bread with Iethro, *Coram Deo*, before God. 3. With a gratefull minde, and with giuing of thankes, as those who eate and liue of alms, giuen them gratis by the liberall hand of almighty God, from whom both poore and rich, receaue the bread which they doe eate; and with this affection, wee will represse the complaints and murmurings which the flesh maketh, when our meate is but little, or but simply seasoned, or that the time of dinner be some what deferred, sith he that merriteth nothing, ought to receaue whatsoeuer is giuen him, and that with gratefulnes and thanksgiuing. *Luce 14.* *Psal 67* *Exod. 18* *Rom. 14*

5. Precedent benediction, with deuout praier, procuring likewise to intermingle the same togeather with our meate: in such wise feeding the bodie, that the spirit also may be refreshed. Whence it will come to passe, that the meate (although but little, and vnsauory) will seeme vnto thee exceeding sweet: because the tast of the spirit will sweeten the vnsauorines vnto the flesh, the which (as S. Paule saith) is sanctified by the word of God, and by praier, receauing the same with giuing of thancks. *1. Tim. 4.*

6. In this act also, is represented vnto vs the manner, how wee are to eate that most holy bread, of the blessed Sacrament, figured by this meat: wherof wee will speake in the fourth part, where Christ IESVS our Lord, did the selfe same things, when he instituted the same, the night of his last supper.

THE IIII. POINT.

1. THe fourth shalbe to consider, the greatnes of this soueraigne miracle, forasmuch as the bread went miraculously, multiplying betwixt

the hands of Christ our Lord, betwixt the hands of his Apostles, and euen of those also that did eate the same; in such wise, that albeit they receaued but a little bread, and that they did also eate thereof, yet it did not diminish, but greatly multiply, till all were filled and much contented: because this bread was exceeding sauory, as being the bread of almighty God, giuen vnto them by soe good a hand.

2. Whereupon I will ponder. 1. The almighty power of IESVS Christ our Lord, who could with such facility conuert fyue loaues, into many thousands: and vnsauory bread, into soe sauory: and in the selfe same manner of the fishes: drawing out of this consideration, great animosity to serue a Lord of such power and might.

Colloquie — *O King of heauen, who will not glorie that he serueth thee, who art soe powerfull, as to feed thy people in a desert? Where this thy almightie power is, wee need neuer doubt, nor feare any desert, for with the same thou drewest water forth* Psal. 77 *of a rock, honnie, out of a stone, and oyle, out of a hard wall: thou sentest Quailes* Daut. 32 *from the skies, thou raynedst downe Manna from heauen, and in the handes of the hongry, thou multipliedst bread, and fishes; to the end that thy children may beleeue, that not only the fruit of the earth, but thyne omnipotent Word, susteyneth* Sap. 16 *all that trust therein.*

3. Where I will contemplate, the fatherly prouidence of this so great and soueraigne a God, in feeding those who faithfully serue him, with a hand soe bountifull, and by meanes soe miraculous, when humane helpe doth vtterly faile, prouided that the confidence doth not faile which wee ought to haue in him, founding our selues vpon the promise which he hath made vs, saying. Be not carefull therefore, saying, what shall wee eate, Mat. 6 " or what shall wee drinke or wherwith shall wee be couered, for all these " things the heathen doe seeke after, for your Father knoweth that you need " all these things. Seeke therfore, first the kingdome of God, and the iu- " stice of him, and all these things shalbe giuen you besides. All which appeared in this people, who came to seeke him, and to heare his doctrine of the kingdome of heauen: to whom (as the Euangelist S. Luke saith) he discoursed largely, and after gaue them corporall meate in great aboundance, both for them selues and for their children, to verifie Psal. 36 the saying of the prophet Dauid. I neuer sawe the iust forsaken, nor yet his children to begge their bread.

Colloquie — *O most louing Father, I render thee thancks, for this fatherlie prouidence which thou hast of those, which faithfully serue and hope in thee. Grant me (Lord) that I may haue an especiall care to serue thee as a sonne, sith thou takest care, to find me all things necessary like a Father, Amen.*

4. I will ponder, the manner of Gods prouidence, which shineth manifestly

eſtly in this miracle, for they being many who were at this banquet, and of different ages and complexions, young and old, ſtrong and feeble, woemen and children, and breaking vnto all indifferently the ſelfe ſame bread, according to the quantity which pleaſed the Apoſtles, it was ſufficient for all, filled, ſatisfied, & contented all; accompliſhing that which is written of Manna, that with the quantitie which euerie one gathered, they remayned ſatisfied, he not wanting which gathered little, nor he hauing ſuperfluous which gathered much, notwitſtāding there ſtill remayned: wherby appeareth the bountifulnes and magnificence of the benefactor. In which is ſett forth vnto vs, the ſingular ſweetnes of the diuine prouidence, which giueth vnto euery one of the iuſt, that which he deſireth, to ſome more, to others leſſe, but yet to all ſufficiently; giuing vnto the iuſt as much contentment with a little, as vnto others with a great deale more. *Exod.* 16 *2. Cor.* 8

5. But much more doth the greatnes, of the bleſſed Sacrament of the Altar repreſent it ſelfe in this place, which being but one ſelfe ſame celeſtiall bread, albeit diſtributed by the hands of Preiſts, amongſt millions of men, doth neuer diminiſh: and albeit one hoſt be deuided and broken into ſundry parts, euerie particle conteyneth as much as doth the whole, becauſe in the whole, and in euery part thereof, Chriſt is wholly and entirely: ſoe that he who receaueth but a little part, receaueth as much as he which receaueth a great deale, the one affording as much facietie as the other, and finallie filleth and ſatisfieth all, giuing vnto euerie one that meaſure of grace, which his neceſsitie and diſpoſition doth require.

O almighty God, how maruailous are thy works, how rich thy prouidence, how ample, ſweet, and amorous! Lett all the Angells prayſe thee for this, lett all mankind cheerfully reioyce of this, and lett my ſoule with all hir powers, be wholly melted in thy loue, imploying them in thy holy ſeruice, ſith thou doſt ſoe imploie thy ſelfe in cherishing of me, Amen. Colloquie

THE V. POINT.

1. THe fifth ſhalbe to conſider, what ſucceeded after the miracle. For firſt IESVS Chriſt our Lord cōmaunded his Apoſtles to gather together the brokē bread which there remayned, & they gathered vp twelue baskets full. Wherein he ſhewed his liberality, in rewarding the good will wherewith his Apoſtles, offered vnto him fyue barley loaues, rendring for them twelue basketts full of excellent bread: who as they were in number twelue, ſoe would he that the baskets ſhould be twelue, as giuing one to either of thē for that which they had offered vnto him, like as the widowe, Note

who gaue liberally a little meale vnto the prophet Elias, which multiplie
3. Reg. 17 miraculously for many dayes after. Whence also is to be gathered, how liberally almighty God, doth recompense the giuers of almes, and a those, who offer ought to his holy seruice, retourning them a great deal more, then what they gaue him: because to giue vnto God, is not t
Prou. 19 loose, but to wine, and is (as the Wiseman saith) to put to vsury, sith th giuer receaueth a hundred for one.

2. From hence I will likewise gather, how large almighty God wi
Luc. 6. bee in the next life, sith he is so liberall in this; He will doutles giue (a himselfe saith) a good measure, pressed downe and running, ouer, & whic shall exceede infinitly all wharsoeuer wee haue done for him here.

Colloquie *O infinit God, Wherwith shall Wee repaie thee, the much Which thou hast don in our behalfes! I desire to giue vnto thee a measure, on euery part perfectly heape vp With holy Works, pressed together by strict pennance, running our With fer uent affections, accomplishing more then thou commandest me, performing Withal What thou doost counsell me: and sith by thy grace, thou hast infused into me th desire, graunt me also force to fullfill the same, Amen.*

3. Lastly I will ponder, the ioy and admiration of that people, seein
Note and beholding so great a miracle, which was so great that they fully reso ued, to make IESVS Christ their king, houlding themselues for highly ho nored, to serue so powerfull and so liberall a Lord. But our B. redeeme vnderstanding their thoughts, forthwith fled, and retyred himselfe into th most hidden parts of the desert, so to frustrate their determination, becaus he sought not honors, nor temporall dignities: teaching me by his ex ample not to seeke at the handes of men, after temporall rewardes for my good works, nor to aspire after dignities, but as much as may be on my part, to flie the same, and to shunne and auoyd the occasions thereof.

Colloquie *O most eternall king, Who so abhorrest temporall reigne, for that thy kingdom Was not of this Wretched World: giue me grace, that I may likeWise tread vnder my feete all temporall greatnesses, contenting me With those that are eter nall, Amen.*

THE XVIII. MEDITATION.

Of the miracle Which Christ our Lord did Worke, appeasing the tempest of the Sea.

AFTER the miracle of the loaues, succeeded another miracle exceed ing famous, in appeasing the tempest of the sea: notwithstanding he had done before another semblale, whereof this meditation shalbe made, because it will facilitat very much that which followeth.

THE

THE I. POINT.

CHriſt IESVS our Lord, hauing preached to a multitude of people, it waxing late, he entred into a ſhipp, and comaunded his diſciples to put from the ſhoare, and he beganne to sleepe by the ſterne of the ſhipp vpon a pillowe: and at the ſame time there ſuddenly aroſe a great tempeſt, ſo that the waues, entered into the ſhipp, and filled it with water, in danger to drowne it. *Mar* 4 37. *Mat.* 8 ,, ,, ,, ,,

1. Concerning the sleepe of Chriſt our Lord, I will conſider three circumſtances, which concurre therein. 1. That this happened vnto him after great and laborious trauailes, to ſhew that he was man, and ſtood in neceſsity of this repoſe. 2. That he tooke the ſame in paſsing, and for this cauſe he laid him not downe to sleepe, like Ionas in the bottome of the ſhipp, but at the ſterne, where they might find him, and eaſily a wake him. 3. That although his body slept, his ſpirit watched, knowing all that paſſed, as if he had waked. With theſe three conditions I alwaies ought to accõpanie my sleepe; procuring that it be not for eaſe or idlenes, but truly cõſtayned by neceſsity, with moderation and modeſty, and if it were poſſible, to intermingle the ſame with good cogitations, to the end, that I may ſay with the Pſalmiſt. The night is my light in the midſt of my repoſe, and although I sleepe, my heart watcheth. *Pſal.* 138 *Can.* 5.

2. Then will I ponder, the miſtery of this sleepe, how Chriſt our Lord, in the ſhipp of his Church, and in euery ſoule ſeemeth ſometymes to sleepe, and to neglect the ſame, ſuffering to ariſe ſuch a number of tempeſts, perſecutions, and temptations, that the ſhipp is vpon the point, to be caſt away, becauſe the waues, doe not only beat it without ſide, but alſo (as S. Marck ſaith) they enter within, and fill the barque with inward waues of ſadnes, feares, ſcruples, and diuers other like tribulations; But notwithſtanding wee muſt not thinke, that almighty God is out of the Barke, nor that he leaueth, to behold all what paſſeth in the world, and eſpecially the perills and dangers of his elect. For this cauſe it was that Dauid ſaid; I am with him in tribulation, I will deliuer him, and glorifie him; And againe, he neither sleepeth, nor slumbreth, who keepeth Iſraell. *2. Cor.* 7 *Mar.* 4 *Pſal.* 90 *Pſa.* 120 *Pſal.* 68

O moſt ſweete Sauiour, who like vnto a shipp, wast toſſed and turmoyled in the ſea of this world, with the terrible waues of tempeſts and trauailes, the bitter waters of ſorrow, and feare, entring into thy bleſſed ſoule: fortifie me by the example which thou hast giuen me, that I be not drowned with the interior or exterior tribulation which doth aſſault me, Amen. Colloquie

3. Lastly, I will ponder, how IESVS Christ our Lord, suffereth stormes, as hath beene seene, for the proofe of our faith, for the confirmation of our confidence, to ground vs in humility, to purge vs frō vices, and to prouoke vs to the exercise of praier, and of other virtues. For this cause the prouerb saith, that those who expose them selues to the perill of the sea, doe learne to pray, and the waues of tribulations, entering into the soule, driue comonly away the waues of vices: for humility entring, the wind of pride is driuen forth, and anguish entring, sloth is expelled.

Colloquie *O most Wise and skilfull Pilott, gouerne euen as thou Wilt, the shipp of my soule, soe that thou goe not forth of the same, because if thou be present, although shee should be greatlie tossed, she shall not be drowned, but be better assured, the Waues of tribulation, lifting her vp to the soueraigne exercise of all virtues, Amen.*

THE II. POINT.

Mar. 3.39 THe disciples fled to Christ our Lord, and awaked him saying. Lord ,, saue vs because we perish. He said vnto them, Wherfore feare yee, men ,, of little faith? And what is become of your former faith?

1. Two things are here to be pondered; One, on the behalfe of the disciples, who in this extremity, had recourse vnto the only remedy of all tribulations, which is God himselfe, by the meanes of prayer, Some of them in short, but efficatious words, alleadging their perill & necessity said. *Domine salua nos perimus.* Lord saue vs, because wee perish. Others after a manner of amorous complaint said vnto him. *Magister non ad te pertinet quia perimus?* Master doth it not pertayne to thee that wee perish? As much to say, it appertaineth to thee to haue care of vs, because thou art our maister, in thee it is that wee putt our trust, how then doest thou leaue vs in such danger? After the imitation of these disciples, I will haue recourse vnto Christ our Lord, with these two praiers, saying.

Marc. 4

Colloquie *Lord saue me because I perish. O my Lord and maister, to thee it belongeth to deliuer my soule, because shee is more thine, then myne. I am thy disciple, and liue vnder thy protection. Tuus sum ego, saluum me fac. I am thine, and therefore saue me. Exurge quare obdormis Domine? Arise (ô Lord) and sleepe no longer, arise and forsake me not foreuer, Wherfore turnest thou thy face from my pouertie and tribulation?*

Psa. 118 & 43

2. On the behalfe of Christ our Lord, wee are to ponder, how sodēlie he awaked, as he who had a singuler care to succour his disciples, reprehending them for the little faith and confidence they had in his omnipotency. And for this cause he said vnto them. *Quid timidi estis, modicæ fidei?* Why are you afraid, ô yee of little faith? As if he had said. Albeit, if you

you weigh your perill, and your proper force, you haue reason to feare, yet if you consider that you are in my company, you haue no occasion to feare, putting your trust in me.

O my sweet Sauiour I doe confesse, that beholding thee I haue no cause to feare or doubt, neither of thy knowledge, nor Will, concerning my succour, because thou art infinitlie mightie, Wise, and good. Into thy hands therfore I cast my selfe with my whole hart, and by how much my tribulation shall wax greater, so much greater shall my confidence bee in thee, that thou maist manifest in me thine almightie power, Amen. Colloquie

THE III. POINT.

INcontinently Christ our Lord, comaunded the winds, and sea, to cease, saying *Tace, obmutesce*: Peace, be still: and at the selfe same instant, the wind ceased, and the sea on a soddaine became calme. *Marc. 4. 39.*

1. I will ponder the omnipotencie of Christ IESVS our Lord, and the power which he hath ouer all creatures, and their punctuall obedience, to whatsoeuer he commaundeth: reioycing me hereof because it is a glorie to my redeemer, and confounding my selfe for my little obedience, and manifest rebellion; These two wordes are not void of maruailous misterie; *Peace, be still*, forasmuch as the workes of almightie God, are most perfect, so that when he will shew his almightie power, he not onlie commaundeth to be whist and still, but which is more to be mute, healing the roote of trouble and causing perfect peace. And so when I see my selfe troubled with diuerse thoughts or passions, I am to beseech our Lord to cõmaund them, not only to be still for a time, but also to be dumbe, soe that they neuer trouble me more, in that wherein before they troubled me. And if it be conuenient for me, he will so bring to passe, that with great admiration, of that which I shall feele within my selfe, I shall say with those which were in the shipp. *Who is this that both Winds and seas obey him?* *Marc. 4. 40 41*

O almightie Sauiour, my hart is in a turbulent sea, tossed with many thousand of Waues, and troubled much with the Windes of contrarie passions, commaund them to cease, and to be calme, saying, Tace, obmutesce. *Peace, be still; because thy Word is almightie, and incontinently they Will obey thee.* Colloquie *Isay 57.*

THE

THE XIX. MEDITATION.

Of the miracle, which our Lord did, Walking vpon the Water, and was supposed to be a Ghost.

Mat.14 Mar. 6 Ioh. 6

IN this meditation, by way of instruction, I will putt downe certeyne aduices, wherby to discerne the true spirit of IESVS Christ from a phantasticall, and from the true feruor of spirit, with the effects, which almighty God doth worke in soules, when he doth visitt them in prayer with his sweet presence.

THE I. POINT.

Mat. 14. IESVS comaunded his disciples to goe vp into a boate, & to goe before him, ouer the water Theriades, whilest he ascended into a mountaine, alone to pray, where he remayned vntill the fourth watch of the night, when by and by, there arose a great tempest, which beat and tossed the little Barke.

1. First I will consider the loue which Christ our Lord, bare vnto prayer, choosing forth, for this purpose solitary places, and the silent time of the dead night, and leauing the company of his disciples, prolonging his prayer, almost vntill morning with great feruor, as wee haue said in the Introduction of this Third part. Whence I will gather, with what solicitude, I am to pray for myne owne saluation, sith IESVS Christ prayed soe much for the saluation of others.

2. I will ponder how loth the Apostles were to leaue their maister, for as S. Marke saith. *Coegit*, he compelled them, for their desire was, to goe vp with him into the mountaine, and euer to be in his blessed company, and loth to venter without him, vpon the perills of the sea. Neuertheles the virtue of obedience did preuaile, because God in all things ought to be obeyed, although he expose vs to eminent perill, and leauing with all our retired prayer, because this is, to leaue God, for God.

3. I will ponder the mistery of the tempest, which the shipp of the B. Apostles suffered. For the other time, the tempest arose, Christ being in the shipp, but yet a sleepe. This time, he was absent, the better to proue, the faith of the disciples, seeing themselues so farre from their maister: to signifie that Christ our Lord, is sometimes wont to absent himselfe from those that are his, as touching the sensible succour of his grace, and leauing them in great tribulations for proofe of their loyaltie:

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making by meanes of ſuch abſence, new proofes daily of them, for the numerable good, which ariſeth from them.

THE II. POINT.

CHriſt IESVS our Lord, albeit he was in the mountaine, and that it was night, yet ſaw his Apoſtles, how they laboured, in rowing; & taking compaſsion of their trauell, becauſe the winde was contrary, he went vnto them, walking vpon the waters. And the diſciples ſeeing him (full of feare) ſuppoſed it to be a viſion, and cried out ſaying. It is a ghoſt. *Mat. 14 26*

1. Whence is to be pondered firſt, that the Diſciples, in this tempeſt, loſt not their courage, ſtood not idle, nor leaning vpon their elbowes, but laboured, rowing painfully againſt the wind, and bluſtering tempeſts to ſaue their Barke, and to bring her to harbor. Whereby I am to learne that in tribulations and temptations, I am not looſe courage nor to be idle, leauing my remedy wholly to God, but to doe on my part, all that I am able, although it be with paine and trauaile, like vnto him that roweth alone, exerciſing the workes of praier, and pennance, the moſt that I may, that God may come to ſuccour me.

2. I will ponder the charity of Chriſt our Lord, who albeit it ſeemed that he were abſent, yet did not forget thoſe that are his, but ſtood beholding their labor and diligence, and delighted on the one ſide to ſee their trauailes, and one the other ſide tooke compaſsion, to ſee them ſuffer.

Colloquie

O my ſoule, although thou ſee thy ſelfe in the ſea and night of this wretched world, full obſcurity, and art toſſed with temptations, haue great confidence, for that thy Sauiour is aboue in the mountaine of the heauens, entreating and praying for thee to his eternall Father, and beholding from his throne, all thy trauailes, hauing compaſsion on them, and aſsiſting thee as he did S. Stephen with his infinit mercy, to the end thou maiſt obteyne an eternall crowne. *Rom. 8 1. Ioh. 2*

3. I will ponder the cauſes why Chriſt our Lord, came walking vpon the water. 1. The firſt was, to ſhew vnto vs his almighty power, demonſtrating hereby the ſoueraignity which he hath ouer the waters of the ſea, and ouer the tribulations and tempeſts of the world, who as ſuperior ouer them all, holdeth them vnderneath his feete: who alſo if he would, could haue exempted him ſelfe from them, as in effect he would not: and by conſequence, if in the time of his paſsion, he was as ouerwhelmed vnder the waues, and borne into the bottome of the veſſell, it was not for weakenes, but for meere charity, and thorough a deſire to ſuffer for our good: neuertheles in ſuch ſort that incontinently he roſe againe from the *Pſal 68*

depth of tribulations, as superior and conqueror of them all. Another cause was, to manifest the virtue of that prayer, which he had made in the mountaine: from whence the iust arise with such force, that they doubt no tempest, nor are ouer-whelmed in them, but with a couragious mind in the virtue of God, doe passe quite thorough them, & doe surmount the. And when those, which are within the Barke doe feare, those feare nothing who are in the middest of the sea, because prayer and cõfidence in almightie God, doth giue them greater assurance, then all humaine helpes, doe giue vnto those that trust in them. And although they are in the middest of inumerable tempests, and within the belly of the Whale, as Ionas was, yet they obteyne by prayer, that the Whale of tribulation cannot endamage them, but contrariwise bringeth them to the port, with great security.

Note

Ionas 2.

Colloquie *O sweet IESVS, graunt me that I may ascend with thee into the mountaine of praier, lifting vp my selfe aboue my selfe: that in the virtue thereof, thy grace may lift me vp aboue the waters of temptation and tribulation, without being sunken of them, Amen.*

4. I will ponder the vaine feare of the disciples, when they saw Christ our Lord comyng towards them vpon the waters, thinking him to be a ghost; where those that cried not out for the fury of the tempest, cried out, for feare of their owne imagination: whence wee may obserue our great feeblenes and misery, who oftentimes by the diuine virtue, doe surmount and vanquish extreame perills, and difficulties, and a little after, with great cowardlines and pusilanimity, suffer our selues to be affrighted, with the foote of a fly; wherby wee may see, that our fortitude in great dangers, is none of our owne, sith it abandoneth vs vpon the least occasion.

Note.

THE III. POINT.

1. TOuching this saying of the Apostles, wee haue to consider three sorts of persons, who treat with IESVS Christ our Lord, and haue different feelings of him, and of that which proceedeth from him. Some hold that which indeed is a fancy and an imaginary shadowe, to bee truly Christ, qualifying their fond fancies, or imaginations for true reuelations, and their vicious passions for very virtues, esteeming their inraged anger, for rare zeale, and their carnall loue, for spirituall. These for the most part, are some proud and presumptuous persons, who trust ouermuch to their owne iudgement. And for this cause sometimes the diuell transfigureth himselfe into an Angell of light, making them beleeue, that his words are very light, being in deede very darknes. Sometimes their proper iudgment performeth the office of the diuell, perswading them, that all

all the interior inſtincts which they feele, aſſuredly proceed from the holy Ghoſt being inſtincts of their owne, carnall, worldly, proud and blinded ſpirit. And ſometymes their owne imagination, by meanes of the weaknes of their brayne doth abuſe and deceaue them, fayning ſuch liuely figures of IESVS Chriſt, that they ſeeme to be euen Chriſt himſelfe, looſing themſelues with this fayned fauor, deeming that he ſpeaketh vnto them thoſe very words, which a little before themſelues had imagined, or tooke contentment for to heare. Breifly euen the moſt ſpirituall, who are accuſtomed to feele the inſpirations of almighty God, ſometimes thinke that their owne diſcourſes, doe come from God as it happened to the prophet Nathan, as S. Gregoire well obſerued: for euen ſo doe they deceaue themſelues, in qualifying theſe ſpirituall motions which paſſe in others, eaſily beleeuing what is ſaid vnto them and guiding themſelues by exterior apparences. Whence it cometh, that they approue that which is but a ſhadowe, and walke by that way, whereof the holy Ghoſt ſaith, that it ſeemeth good, but leadeth vnto death and to perdition.

2. Cor. 11

lib. 2. dial. c. 21. & hom. 2. in Ezech.

Prou. 14

2. Others by another extremity hold for a ſhadowe, that which is truly IESVS Chriſt, for virtue paſsion, and good inſpiration, for the imagination of their owne ſpiritt. Theſe are ordinarily ſome puſilanimous, ſcrupulous, and ignorant perſons, who feare and cry out, where there is no cauſe, thorough their owne imbecillity, or thorough their timorous, and melancholie cōplexion. And ſometimes this happeneth euen to tried and approoued perſons, during the time of violent tempeſts & temptations, as here it ſucceeded vnto the Apoſtles; our Lord permitting theſe clouds and doubts, (whither that which they ſee and feele be God or a ghoſt) to the end to exerciſe, proue, and augment their virtue and humility, for then the temptation is moſt terrible, when I imagine, that to be a new deceit, which God doth ſend me for a ſuccour. And in the like manner, ſome doe deceaue themſelues, in iudging the ſpirits of other men; who being very incredulous, and but little experienced, blaſpheme whatſoeuer thē ſelues vnderſtand not, cenſuring all viſions, reuelations, and wonderfull workes for ſo many phantaſticall ghoſtes, and imaginations, as though almighty God, did not euen at this day, ſometimes ſweetly communicate himſelfe vnto vs, as the he did to the Saints in former ages. Theſe two extremities, are paſsing dangerous and pernitious, becauſe it is no leſſe an euill, to take IESVS Chriſt, for a ſhadowe or fancy, then a ſhadow or fancy for IESVS Chriſt: to leaue that which is God, and to dout it for a diuell, then to admitt that which is a diuell, and to deeme it for God: and euen no leſſe perillous is it to followe the motions of the fleſh, imagining them to proceede from the holy Spirit, then to choke the inſpirations of the ſame

S. Greg. hom. 5 in Ezech.

1. Theſſ. 5

ſpiritt, imagining them for the motions of the fleſh.

1. Ioh. 4 3. A third ſort of perſons, obſerue a meane, following the counſell of S. Iohn. Who ſaid, beleeue not euery ſpirit, but firſt proue and examine the ſpiritts, if they be of God; and by meanes of this examen, ſecõded with the mercy of our Lord, they qualifie euery thing, for ſuch as it is, diſcerning aſſuredly, that which is Chriſt, from that which is a fantaſie or a ſhadow, as well in their owne affaires, as in thoſe of others, which they examine. For which effect, our Lord is accuſtomed to communicate vnto 2. Cor. 12 them, that guift which S. Paul calleth, the grace to diſcerne ſpirits; which grace, he eſpecially imparteth to the rulers of his Church, the which for this occaſion, wee call prouers or examiners, of the mettalls of ſpiritts, to whom thoſe of leſſer experience, ought to haue recourſe, to the end they be Hier. 6 not deceaued, taking counterfeit gould, for good, or fine, for falſe. This celeſtiall light, all of vs ought carefully to craue of IESVS Chriſt, to the end that wee erre not, ſaying.

Colloquie Prou. 16 *O celeſtiall maiſter, the true trier of ſpirits, ſuffer not, that I doe thee this iniury, to call that a ſhadowe or ghoſt, which is almighty God: or againe that God, which is but a ghoſt; Illuminate me with thy diuine light, that I may diſcerne betweene the one and the other, and aſsiſt me with thy grace, that I may alwaies followe the inſtincts and motions of the good ſpiritt, and abhorre the motions of the badd, Amen.*

THE IIII. POINT.

» CHriſt our Lord, heareing the cries of his diſciples, imediatly he ſpake,
» and ſaid vnto them. Haue confidence, it is I, feare yee not.

act. 14 v. 27. 1. Hence I am to ponder, firſt the clemency of IESVS Chriſt our Lord, in comforting ſo preſently his afflicted Diſciples, and manifeſting himſelfe by vttering three only words, wherewith they were freed from their falſe apprehenſion. For it is the property of the ſpiritt of Chriſt, to moue and perſuade vnto true confidence, and to take away falſe feare, imprinting ſuch effects in the ſoule, that by them ſhee vnderſtandeth the truth of this word, *Ego ſum*, It is I, for it would not be enough to ſay, It is I, if he did not ſpeake vnto them, with his owne voice, and that the ſame were vnderſtood of them, or giuing them ſufficient euidence whoſe it was. Where, I will enter into conſideration, of that which paſſeth in our hearts, when IESVS Chriſt our Lord doth viſitt them, and ſpeake vnto them, giuing them to vnderſtand, by certaine interior ſignes, who he is that ſpeaketh vnto the. For euen as euery man hath a certaine ſound, or manner of ſpeaking, by which ſuch as conuerſe with him, doe diſcerne him from others: euen ſo the Saints who hold frequent diſcourſe and conuerſation with IESVS Chriſt,

Chriſt, affirme, that he vſeth ſuch a particular manner of ſpeaking vnto the heart, with ſuch ſweetnes, peace, and plenitude of virtues, which repreſenteth his diuinity, that he eaſily giueth to vnderſtand, that it is the good ſpiritt that ſpeaketh, becauſe the euill ſpiritt, cannot ſpeake, nor diſcourſe, with ſuch odor, and ſweetnes; this our Lord made to appeare with the omnipotency of his word, for in one moment he appeaſeth, the hart of the fearfull, with confidence, chaungeth his heauines into ioyfulnes, his troubles, into calmnes, his hardnes, into ſoftnes, his drines into deuoutnes; and for his afflictions by ſundry temptations, of the fleſh, of pride, and of couetouſnes, giuing him in exchang chaſtity, humility, liberality, with affections contrary vnto his afflictions. In ſuch ſort that in the time of ſtormes and tempeſts, as the ſpirit of the diuell, imprinteth puſillanimity, diſpaire, diffidence, and deſperation: ſo the ſpirit of Chriſt, imprinteth magnanimity, animoſity, confidence in God, and ſtability in his ſeruice. Contrariwiſe, in time of proſperity and of good weather, temporall or ſpirituall, the diuell imprinteth pride, vainty, preſumption, ſelfe confidence, ſelfe complacence, opinion of his owne ſufficiency, and of his owne iudgement with contempt of others. But the ſpirit of Chriſt imprinteth humility, cõtempt of himſelfe, diffidence of himſelfe, a holy feare to fall no more, ſubiection to God, and vnto all others for the loue of God.

S. Greg. lib. 4 dial. c. 48. S. Aug. l. 6 conf. c. 13. de ſancta Monicha. Id dicet S. Diõ. l. de perfect. c. 30.

2. Euen as one, and the ſame man, pronounceth after a different maner, one and the ſame word, when he will demonſtrate his anger, to make one afraid, or ells his courteſie, when he meaneth to gratifie: euen ſo Chriſt our Lord, with one, and the ſame word, it is I, doth worke contrarie effects in diuers perſons; for herewith, he draue away feare from his diſciples, & with the ſame, he ſoe affrighted thoſe who came to take him in the Garden, that he made them fall backward flatt on the ground: as wee ſhall ſee in the fourth part. And in the ſame manner he giueth interior teſtimony of his preſence, both to the ſinners, and to the iuſt: to the ſinners, affrighting them with reprehenſions, threatnings, and reproaches, to inforce thẽ to iſſue out of ſinne; but comforting the iuſt with tender affections, of ioy and ſpirituall peace, whereby to incourage them in his ſeruice, and if at the firſt he enter with ſome manner of feare, by reaſon of the reuerence, which is due vnto him, preſently after he cauſeth peace, with great ioy & ſecurity of conſcience.

Ioh. 18.

S. Tho. 3. p. q 30 a. 3. ad 3. B. Ig. in Reg. de hoc.

3. Pondering theſe things I will beſeeche Chriſt IESVS our Lord to viſit me, and to ſpeake in ſuch wiſe vnto my hart, that I may know him to reuerence, loue, ſerue, and put my confidence in him.

O almightie God, Who art he, Who thou art, ſay vnto my ſoule, It is I, manifeſting vnto it thy moſt ſweet preſence, to the end that there with all hir friuolous

Colloquie

feares may be appeaſed, and her feruent deſires may be enkendled, putting them in execution to thy honor and glorie, Amen.

THE V. POINT.

Mat.14 28

SAint Peter, hearing the words of Chriſt our Lord, ſaid vnto him. If it
» be thou, bidd me come to thee vpon the waters.
» In theſe words are deciphered vnto vs, fyue properties of feruent charity, whereby, true feruor is diſtinguiſhed, from that which is falſe. 1. The firſt is, to haue a great light and eſtimation, of Chriſt our Lord, and of the excellencies, which this word conteyneth, It is I, which S. Peter penetrated with diuine illuſtration, wherevpon relying he ſaid, affirmatiuely without heſitation. Lord ſith thou art who thou art, wiſedome, and power it ſelfe, bounty, and charity it ſelfe, ſhew thy ſelfe to be ſuch in my behalfe, giuing me proofe of what thou art.

2. The ſecond property is, to haue a great deſire to be often commanby almighty God, to the end I may diſcouer the loue which I beare vnto him, ſaying, If it be thou, *Iube me, commaund me*, I am thy vaſſall, ready to obey thee, and ſhall hold it for a fauor, that thou vouchſafe to comaund me: commaund me therfore what it ſhall pleaſe thee, behold me ready to obey thee.

3. The third is, to haue a cordiall deſire, to be vnited with his beloued, eſteeming each little delay, exceeding long, wiſhing and deſiring to redouble my paces to approache vnto him. And for this cauſe S. Peter ſaid; *If it be thou bid me come to thee, vpon the waters*. He ſpake not this for vaine glory, or to demaund a miracle, but as tranſported with a feruent deſire, to be vnited vnto his Maiſter. Where I am to ponder that when S. Peter, ſaw in his ſhipp, the miracle of the fiſhes, he deſired to withdraw him-
Lucæ 15. ſelfe from IESVS Chriſt, and therfore ſaid vnto him; *Depart from me, ô Lord, becauſe I am a ſinfull man*; But now, ſeeing him to walke vpon the
Note waters, he deſired to draw neere vnto him: and yet both theſe ſpirits were paſsing good. The 1. proceeded from humility, by caſting his eies vpon what he was, and behoulding himſelfe for a great ſinner. The 2. from loue, by caſting his eies, vpon what Chriſt was, and vpon his almighty power. Both which affections, I am to practiſe at ſondry times, becauſe the ſecond aſſureth the firſt, and the firſt doth perfect the ſecond.

4. The fourth property is, to expoſe our ſelues confidently, vnto thoſe things, which ſurpaſſe our forces, although they ſeeme impoſsible to our feeble nature; for ſuch an one meaſureth not his deſires with his owne might, but with the power of almighty God. For this cauſe it was, that S.

Peter

eter offered, to throwe himſelfe into the tempeſtuous ſea, beleeuing hat in the power of his maiſter, he ſhould walke vpon the waters as he alked, without being drowned in them : for inflamed charity, hath no eare to be drowned with the waters of tribulation, according as is written n the booke of Canticles. Breifly, albeit charity be feruent, yet is it ne- her raſh nor headlong, but ſtaied, and prudent, which pretendeth no more, hen it is able to doe, without licence, commaundement and inſpiration f God, in whom it truſteth: no otherwiſe then S. Peter, who threw not imſelfe into the ſea, vntill IESVS Chriſt, had firſt comaunded him. *Can.* 8.

O moſt ſweet maiſter, lead me into the caue, of thy moſt pretious wines, and rder in me thy charity with the ſelfe ſame qualities, which thou conferredſt vnto his holy Apoſtle, to the end that feruour, doe not precipitate me by diſorder, nor ith-hold me back, by ouer great feare, Amen. Colloquie *Can.* 2.

THE VI. POINT.

CHriſt anſweared, come: and Peter leaping out of the ſhipp walked vpon the waters, to goe where IESVS was. *Mat* 14 24 ” ”

1. Where is to be pondered. 1. How Chriſt our Lord, who at other imes reprehended the feruor of S. Peter, at this time tooke contentment herein, and condeſcended to his requeſt, becauſe it proceeded, from pure loue, and from a ſpirit of reſignation and of great confidence, not in his owne forces, but in thoſe of IESVS Chriſt; Euen ſo when petitions are made after this manner, that they doe proceede from the holy Ghoſt, our Lord doth admitt them, whoſe property is, to fullfill the will of thoſe that feare him, and to graunt the petitions of thoſe that loue him, when they ſerue as a proofe, and ſigne of their loue. Contrariwiſe when S. Peter, ſaid in the night of the paſsion, that he was ready to goe vnto priſon and to dy with him, our Lord anſwered not, come: becauſe he knew, that his offer proceeded of pride, and of ſelfe preſumption, with ſome contempt of his companions, preferring him ſelfe before them, which he did not here. Where I will learne the maner how to demaund, ought of our bleſſed Lord, if I will, that he graunt me my demaund. *Pſa.* 144 Note

2. He likewiſe accorded this petition, that his diſciples might ſee by experience, with what great reaſon he had ſaid vnto them, *Feare not it is I*; for he was ſo powerfull, that with one only little word, *Come*, he could do a thing ſoe prodigious, as was to make a man to walke vpon the liquid waters as if it had bene on the firme land, and from whence they eleuated their ſpirits to beleeue, and truſt that he was likewiſe as powerfull to make thē to walke vpon Baſiliskes and Serpents, and to tread vnder foote Lions, and

Dra-

Dragons, without receauing any manner of domage; As alſo to the end that they might not feare the waues of the ſea, of this world, but that they might walke vpon them, not only without ſinking, but euen without ſo much as wetting, vnles it be the ſoales of their feete, with ſome light offences, or inaduertance of imperfection.

Colloquie *O powerfull IESVS, this my ſoule deſireth to goe after thee, by following thy life, and to goe vnto thee, to enioy thy glory. Say vnto her (Lord) this Word, Come, for in virtue thereof all shalbe moſt eaſie vnto her, for nothing at all is impoſsible vnto thee, Amen.*

3. I will ponder, how S. Peter heareing this word of Chriſt our Lord, *Mar. 9.* without delay or feare, leaped out of the boate, and beganne his iorney, walking towards the place where IESVS was, with deſire to approach vnto him: to ſhew vnto vs, the promptitude and confidence which wee ought to haue, to execute the will of IESVS Chriſt, and to accompliſh the purpoſes, and reſolutions which once wee haue made in his holy ſeruice, not fearing to expoſe our ſelues to all ſorts of perills, in virtu of his *Phil. 4.* word, ſith we may doe al things in our Lord, who fortifieth vs.

THE VII. POINT.

Mat. 14. S Aint Peter ſeeing the bluſtring of the winds, was a fraid and cried out
» ſaying, Lord ſaue me; and incontinently Chriſt taking him by the hād
» ſaid hnto him, ô thou of little faith why didſt thou doubt? And when they
» were gone vp into the boate, the winde ceaſed, and the Bark arriued at
» the hauen.

1. Whence wee are to conſider. 1. How Chriſt our Lord, permitted this feare in S. Peter, that he might not waxe proud for the tyme to come, and that he might acknowledge, that he had not as yet a perfect faith, ſeeing he who was ſoe hardy as to throwe himſelfe into the ſtormy Note and bluſtring ſea, was afterwards afraid of a blaſt of winde: which happened vnto him, becauſe he turned away his eies from IESVS Chriſt, to looke vpon the wind, wherevpon his faith and confidence failing him, his footing alſo failed him, and he beganne to ſinke into the water.

Colloquie *O almighty God, aſsiſt (I beſeech thee) my feeble faith, and ſuffer not that I turne myne eies from thee, in my tribulations, for feare I ſinke and be drowned in them, Amen.*

2. I will thinke that whoſoeuer for obedience vnto IESVS Chriſt, and faith in his word, ſhall expoſe himſelfe to perill, yet ſhall not periſh, but calling vpon him, he will ſtretch forth vnto him his holy hand to drawe him out and to deliuer him from them: but if I caſt my ſelfe into them, of myne

may owne ſelfe will, or through boaſting and vaine glory, almighty God will withdrawe his hand from me, in puniſhment of my folly, and preſumption, and permitt me to periſh with the Machabean preiſts, who for the like vaine glorious end, entered into battaile without counſell. *1. Macc. 5*

3. I will ponder how IESVS Chriſt entering into the ſhipp, the wind ceaſed: to ſignifie that temptations, which ariſe in time of his abſence, doe ceaſe by his preſence, and with his aide, the barke doth forth with, and with good ſucceſſe, ariue at the land of the liuing, and at the hauen of euerlaſting ſaluation.

4. Finally, in all this diſcourſe Chriſt our Lord diſcouereth, the rule which he obſerueth when he calleth vs to religion, or to ſome important and weighty enterpriſe: for at the beginning he doth facilitate our trauailes, to make vs without feare, to plunge our ſelues more bouldly into them: but ſoone after, he ſuffereth to ariſe great ſtormes and affrighments, yet not to forſake vs, but to perfectionate vs in virtues. And laſtly doth giue vnto vs a compleat peace, with greater ioy, by meanes of the new experiences of the great things wee are able to doe by the helpe of his grace, for ſo he ſaith by the prophet. I will deceaue her with the milke of my cõſolations, and will allure and lead her into ſolitude, and after I will place her in the valley of tribulation, where ſhee ſhall recouer new hopes, and ſing as ioyfully as in her firſt beginning. Note *Oſe. 2.*

O my right deare and beſt beloued, deceaue me (I beſeech thee) with this holie deceit, to deliuer me from the deceits of this deceitfull World: that afterwards I may goe to enioy thoſe eternall quietneſſes aboue in heauen, Amen. Colloquie

THE XX. MEDITATION.

Of the Worthy confeſsion Which S. Peter made, of the diuinitie of Chriſt our Lord.

THE I. POINT.

IESVS Chriſt, demaunded of his Diſciples ſaying. Whom doe men ſay, that I the Sonne of man am? *Matt. 16 Marc. 8 Luc. 9.*

1. Wee are here to ponder, that Chriſt our Lord (as S. Luke noteth) had firſt praied all alone: to giue vs to vnderſtand, that it was not for curioſity, but of neceſsity, not for his profit, but for ours: and to learne vs, that in the virtue of his prayer, he gaue vnto S. Peter that light which he declared in his anſwere. And if I deſire the like light, I muſt obteine the ſame by prayer according to the ſaying of the Apoſtle. *If any of you lack wiſedome, lett him aske of God, Who giueth to all* *Iac. 1.*

men aboundantly: so that they demaund the same in faith and without hesitation.

2. I will ponder how Christ our Lord made this demaund, to take an occasion to giue vnto his disciples a more cleare vnderstanding from whence he was, whereof (as the same Lord himselfe saith) dependeth the seed of our saluation; as also to teach vs the manner how to make our owne profitt of the speeches of men; for, to desire to know, the opinion which they haue of vs, to ground thereon the security of our life, were a very great and euident error, sith (as S. Paule saith) he who is to iudge vs is almighty God. Yet it is not amisse, for to inquire and knowe, to the end that hearing their opinions, wee may correct the euills which are in vs, or ells shunne them in such sort, that they may not affirme them with verity: and, if they speake good of vs, to indeauour to gett it, if wee be without it, or more to perfect it, if already wee haue it, and thus wee may conuert vnto our owne profitt the opinions of men.

Ioh. 17

2. *Cor.* 4.

3. I am to ponder, the humility which shined herein, that Christ did comonly call himselfe with this name of the *Sonne of man*, which is a name common to all men how vilde and contemptible soeuer they be, silencing other names much more glorious, wherewith he might haue qualified himselfe: teaching vs by this example, to humble our selues, and alwayes to take the meanest and least accounted titles that wee may according vnto our estate; because he that exalteth himselfe, shalbe humbled. For thus Christ our Lord calling himselfe Sonne of man, was forthwith, by reuelation from his Father, called of S. Peter, Sonne of the liuing God.

Note

Colloquie *O Sonne of the liuing God, giue vnto me the same humilitie, which thou didst shew calling thy selfe the Sonne of man, embracing the basenes of the children of men: to the end that by this humiliation, I may come to the dignitie of the Sonnes of God: enioyning that glory which they enioy, Amen.*

THE II. POINT.

Mat. 16. 14 THe Apostles answered, some say that thou art Iohn the Baptist, other some Elias, and others Ieremias, or one of the prophets.

1. Where wee are to ponder. 1. The prudence of the Apostles in this answere; for knowing that the Scribes and Pharises, said of IESVS Christ, that he was a Samaritan, a glutton, a dronkard, and a freind of Publicans, with other iniuries and imputations, yet they made no mention hereof, but only of that which made for the honor of their maister. Teaching vs by this exãple, that the iust and prudẽt, ought not to relate to others the sayings of their enemies which comonly are false and serue to no other purpose

oſe, but to irritat them to anger and indignation againſt them : ſo that *S Luc ait*
t is prudently done to ſilence thē & not to relate trifles, which choke and *quem me*
tifle brotherly charity. For this cauſe alſo, preaduenture it was, that *dicunt eſſe*
Chriſt our Lord inquired not what the Scribes , and Phariſes, ſaid of the *turbæ.*
Sonne of man, but what men ſaid and cenſured of him, that is to ſay, the
omon ſort and multitude of people.

2. Wee are to ponder, that it is the property of men, left to their owne miſerable nature, to erre in the knowledge of God, and of IESVS Chriſt. Either by reaſon of their ſhort vnderſtanding , or that their paſsion doth blind the light of their reaſon, or thorough the deception of the diuell, who laboureth to take from them this perfect knowledge, to keepe them captiues, vnder his tyranny, with inumerable ſinnes ; according to that which the prophet ſaith. *My people were led away captiue, for want of know-* *Iſay 5.*
ledg : that is to ſay, for that they had not the true faith and knowledge of almighty God , and of the thinges appertayning to his holy ſeruice. From hence I will drawe an inward compaſsion , of all infidells , and ignorants which erre in this point, of whom S. Paule, ſaith: *ſome there are* *1. Cor. 15*
who haue not the knowledg of God , of whom who ſo is ignorant , he will *34.*
be ignorant of them, becauſe he will not knowe them to be his , nor will *1. Reg. 3*
acknowledge them, to euerlaſting life.

O God of all knowledge, haue thou compaſsion on our ignorance , and accom- Colloquie
plish the promiſe which thou haſt made , filling the earth , with the knowledge *Iſay. 11*
of our Lord, Amen.

3. I will ponder, how the moſt part of men, when they erre in things concerning God our Lord, and IESVS Chriſt, is in taking from him, that which belongeth vnto him, ſeeking to meaſure, the greatnes of almighty God, with the ſhortnes and ſhallownes of their owne vnderſtanding, or with their iudgement, ſubiect to paſsion: and thus the baſer ſort of the people, denied the dignity of IESVS Chriſt, affirming that he was a pure man, as was the Baptiſt or Elias; Others more paſsionate , ſaid, that he wanted witt and called him foole; others ſanctity, and called him Sama- *Ioh. 12.*
ritan; others, might , calumniating his miracles ; and others wiſedome blaming his works like thoſe which ſaid . Could not he lett that Lazarus had not died? And vnto this day Chriſt our Lord, endureth theſe iniuries of infidells, heretikes, and ignorants: which ought to comfort me, in all my iniuries, when to perplex me they would depriue me of the honor due vnto me.

4. I will ponder that ſome Chriſtians thorough their euill and lewd conſcience doe witnes by their workes , that they hold a falſe opinion of God our Lord, and of IESVS Chriſt, and doe practically erre in their

owne knowledge, fayning to themſelues, a God ſeuere cruell and implacable, who ſeeketh to reape, where he hath not ſowed, like as the ſlothfull
Mat.15 ſeruant ſaid. Or contrariwiſe, a God ſo exceeding mercifull as to diſſemble all things, although they liue howſoeuer they liſt: for that their owne malice lieth vnto them and ſeduceth them. *Formans ſibi idolum pro eo quod*
Ser. 33. in Cant. *non eſt Deus*; Forming to them ſelues (as S. Bernard ſaith) an idoll, ſo farre from the truth which is in God; ſo that this is not, an imagination or conception of the true God, but of a falſe, an of an idoll, which can doe nothing, nor is not at all in the world: becauſe there is not found in the
2. Cor. 8. world, a God ſo cruell, forgettfull, inexorable, accepter of perſons, diſſembler of ſinnes &c. and ſuch a one as they imagin.

5. Moreouer, ſome others alſo, euen ſpirituall perſons, in that they are men, erre actually, in the knowledge of God, and of the ſpirit of Chriſt our Lord, taking from him, what belongeth vnto him, imagining, a ſhort or lymitted Chriſt, cutt after the meaſure of their ſhort vnderſtanding. Some thinke that the ſpirit of IESVS Chriſt, is only the ſpirit of the Baptiſt, rigorous, auſtere, and of ſtrict pennance. Others, that it is only the ſpirit of Elias, zealous, and terrible againſt ſinnes, and all ſinners. Contrariwiſe others, that it is only the ſpirit of Ieremias compaſsiue, and bewayling for the ſinnes and miſeries of the world. Others, that it is only the ſpirit of the prophetts, who retire them in ſolitude, or of thoſe who preached vnto the people, or of thoſe who wrought wonders and mira-
Sap. 7 cles &c. All theſe, doe come a great deale ſhort and erre egregiouſly, ſo ſhortening and lymitting the ſpirit of Chriſt, the which (as the wiſe man ſaith) is one and many, and doth imbrace, great variety of ſpirits, and diuers waies to proceede in the ſeruice of God; yet all grounded in the ſelfe ſame ſpiritt of loue and charity, and all tending to the ſame end, which is the glory of almighty God. Hence I will gather, that it is a great abuſe for me to lymitt IESVS Chriſt and his diuine ſpiritt, conforme to that ſpirit which is in me, wiſhing that euery one ſhould take the ſame way, for this is to iudge reſtrictiuely or lymittably of almighty God, and of the redemption of IESVS Chriſt, who to ſome is as the Baptiſt, to others as Elias, and to others as Ieremias: to ſome he is ſolitary and cotemplatiue, to others moſt familiar and actiue.

Colloquie *O euerlaſting Wiſedome, in Whom are gathered together all the ſpiritts of the Saints, that doe thee ſeruice: graunt me that ſpirit, Which is moſt agreable vnto thee, and to euery one of thine elect, that Which is moſt conuenient for them. Purge myne vnderſtanding from errors, Whereby I may knoW thee for ſuch as thou art in verity, and may lodge thee Within my hart, in the forme and figure Which thou deſeruest, Amen.*

THE

THE III. POINT.

IESVS ſaid vnto them. But whom doe you ſay that I am? Simon, Peter, anſwered, and ſaid. Thou art Chriſt the Sonne of the liuing God. ,, ,,

1. Here I am to ponder. 1. That Chriſt our Lord hauing heard, that which men reported of him, he would alſo know, what his diſciples thought of him, ſaying vnto them. You, who are more then men by meanes of the heauenly doctrine which you haue heard, and ſublimity of life, whereof you make profeſsion, whom ſay yee that I am? This he ſaid, not that he was ignorant what opinion, they held of him, but to take occaſion, to quicken and confirme them in the faith of his diuinity. In imitation whereof, when IESVS Chriſt doth enter within my hart, I will demaund of my ſoule. Thou, what ſaiſt thou of IESVS Chriſt? What thinkeſt thou of him? What iudgeſt thou, of his bounty and mercie, of his wiſedom and omnipotency? What ſuppoſeſt thou of his humility and obedience, and of the virtues, which he practized, in the abiections which he imbraced for thy ſaluation? This propoſition will I make to my ſoule, to prouoke my ſelfe to conceaue very highly of IESVS Chriſt, and of his virtues, with infinit eſtimation, and apprſement of them, reprehending my ſelfe for my defectiuenes in this behalfe. *Mat. 16 15*

2. I will ponder, how albeit this demaund was addreſſed to all, S. Peter only retourned anſwere, and this for two reaſons. The firſt, for that he was more feruent then the other, in the loue and ſeruice of IESVS Chriſt, as being alwayes the moſt diligent, and firſt in whatſoeuer concerned the honor of his maiſter. After whoſe imitation I will indeauour to become moſt remarkable amōgſt the good, & to be the firſt to runne, to the things, which belong his ſeruice, although by humility, I eſteeme my ſelfe the leaſt of all others, in myne owne eies, whereby (without myne owne damage) I may become the firſt in ferour; The ſecond was, becauſe almighty God our Lord, ſeeing him ſo well prepared to receaue his guifts, did illuſtrate him with an extraordinary light, to knowe the excellencies of IESVS Chriſt: and ſo being tranſported by the force of this light, gott the ſtart of the other diſciples, and in the name of them all, made anſwere ſaying. *Thou art Chriſt the Sonne of the liuing God.* *Mat. 16 16*

O my ſoule, prepare thy ſelfe with great feruour, to ſerue thy beloued, who ſaith. To him that hath, ſhalbe giuen, that he may abound. Hould what thou haſt receaued, diligently making thy profitt thereof, to the end, that almightie God may multiplie vnto thee, the guifts of his grace, Amen. Colloquie *Mat. 13*

3. I will ponder the words of this illuſtrious, and worthy confeſsion,

word by word, as they were ſpoken; The firſt was, *Tu es*; *Thou art*. As much to ſay, thou which calleſt thy ſelfe Sonne of man: thou whom men doe hold to be the Baptiſt, or one of the prophets: thou who art our maiſter, and haſt elected vs for thy diſciples, thou art he, that art, and art eſſentially being it ſelfe, of whom dependeth, all that which hath any being.

4. The ſecond word was. *Thou art Chriſt of God*: that is to ſay, thou art the Meſsias, promiſed to the Iewes, and deſired of the Gentills, thou art the king of Iſraell, the King of Kings, and Lord of Lords: thou art a high preiſt according to the order of Melchiſedech; thou art that ſupreame prophet, to whom all ought to obey: thou art the holy of holies, anoynted of our Lord with the oyle of gladnes, aboue all thy fellowes; All this the name of Chriſt conteyneth, which ſignifieth Anoynted, and by excellency, agreeth vnto our bleſſed Sauiour, in whom are vnited, the dignities of all thoſe, which haue bene anoynted: the which are thoſe aforeſaid.

Ioh 1

Pſal. 109 *Deut.* 18 *Dan* 9 *Pſal.* 44

5. The third word was. *The Sonne of the liuing God*. As if he had ſaid, thou art not a common Chriſt, as ſundry who are but only men, but thou art the Sonne of almighty God, yet not his adoptiue, but his naturall Sõne, who for that he is liuing, hath the moſt noble operation amongſt the liuing, which is, to ingender his like; for ſo he ingendred thee (liuing God) like vnto himſelfe, and by conſequence infinit, immenſiue, eternall, omnipotent, wiſe, and good, yea very wiſedom, and goodnes it ſelfe. All this, with much more, S. Peter, penetrated by the light of heauen, and confeſſed it by mouth, when he ſpake theſe wordes. And although it be true, that S. Iohn Baptiſt, Nathaniell, and others had made this confeſſion, and ſaid in a manner the ſelfe ſame words, yet S. Peter made himſelfe eminent, aboue the others, in pronouncing them with vnſpeakable feruor, and with wonderfull reuerence and deuotion. I therfore will indeauour to pronounce them with the ſame ſpirit, reioycing me in the greatneſſes of my Redeemer: beſeeching him to giue vnto me part of the ſame light which he gaue vnto this Apoſtle, that I may pronounce them with ſuch a liuely and feruent faith, as may be agreeable and pleaſing vnto him.

Note

THE IIII. POINT.

Mat 16 17

IESVS anſwered, bleſſed art thou Simon, the Sonne of Ionas, becauſe
„ fleſh and blood, hath not reuealed this to thee, but my Father which
„ in heauen.

1. Here will I ponder, how greatly agreeable this illuſtrious confeſsion of S. Peter was to our Lord, and the manner how he did confirme, approue and

and agrandize this holy Apoſtle. 1. He calleth him bleſſed, becauſe from this recognizaunce and confeſsion, began his good fortune and ours alſo, for this confeſsion is the beginning, of euerlaſting life and of all happines. 2. He called him Simon, as much to ſay, as obedient: Sonne of Ionas, to witt of grace, or of Ioanna which is to ſay doue: to ſignify that by this noble confeſsion, he had ſhewed himſelfe, obedient vnto almighty God, who had reuealed it vnto him: Sonne of grace *i*, and of the holy Ghoſt which inſpired it into him, and in virtue whereof, he ſhould be obedient vnto the lawe of grace, and ſhould be filled with the holy Ghoſt, with aboundant plenty of his diuine guifts. 3. He ſaied that fleſh and blood reuealed not this vnto him, becauſe neither this faith, nor the ſupernaturall goods, which proceed from thence, cannott be vnderſtood, nor come by inheritance or guift of carnall Fathers, nor by the induſtrie or inſtruction of worldly men, nor by the forces of our humaine nature: for of our ſelues were are not ſufficient to thinke or conceaue any ſuch like thing, as proceeding from our ſelues, but all our ſufficiency herein proceedeth from God. 4. He ſaith, that this his Father which is in heauen had reuealed vnto him: wherein he aſſureth vs, that he is the Sonne of the liuing God, whoſe Father is in heauen, and who reuealeth theſe verities of his meere grace for the glory of his Sonne, and euen for the good of vs men: who for this cauſe is named Father of lights, becauſe from him proceed all true illuſtrations, whereby both himſelfe is knowne, and his Sonne.

Ioh. 17

Ioh. 21

2. *Cor.* 3

Iam. 1

Colloquie

O celeſtiall Father, for the loue Which thou beareſt vnto thyne only begotten Sonne, vouchſafe I beſeech thee, to illuminate my ſoule, to vnderſtand that Which fleſh and blood cannot attayne: and ſith that none can come vnto thy Sonne, vnles thou draw him, drawe me (Lord) With the cords of charity, to the end I may obey him, as I am bound; So that being a true Sonne of obedience, I may be likewiſe a ſonne of grace, thorough the holie Ghoſt, Which thou giueſt to thoſe Which are in charitie, Amen.

Ioh. 6
Oſe. 11

THE V. POINT.

THen Chriſt our Lord added ſaying, thou art Peter, and vpon this rock will I build my Church, and the gates of hell, ſhall not preuaile againſt it; And I will giue to thee the keyes of the kingdome of heauen, and whatſoeuer thou ſhalt bind vpon earth, it ſhall be bound alſo in the heauens, and whatſoeuer thou ſhalt looſe in earh, it ſhalbe looſed alſo in the heauens. Where I will ponder, the glorious promiſes which IESVS Chriſt our Lord made vnto S. Peter: wherin is to be ſeene, how well he rewardeth, euen in this life, the ſeruices, which are done vnto him, and the

Matt. 16 18

the happines of thoſe who ſerue him with feruor, and are the firſt in things apperteyning to his honor, ſith for this cauſe this bleſſed Apoſtle, receaued fower eſpeciall fauors, aboue the reſt of his fellowe Apoſtles.

1. The firſt was, to impoſe vpon him, a moſt glorious name, ſaying. *Thou art Peter*; as if he ſaid, thou haſt ſaid of me, that I am Chriſt the Sõne of the liuing God, and I will now fulfill my word, which I haue ſaid to thee, that thou ſhalt be called, Cephas, or Peter, and ſo hence forth I will that
Ioh. 1. thou be called, and be, Peter. And like as the names, which IESVS Chriſt impoſeth, are not empty or vaine, but full of the verity which they ſignifie: euen ſo with this name, he made this Apoſtle participant of
1. Cor. 10 the virtues, which the name of Peter doth ſignifie, deriued from *Petra* (or Rock) which is Chriſt, making him like vnto himſelfe, in that wherein he was to be the fundamentall Rock of the holy Church, in fortitude and conſtancy, and in the other virtues, of this ſtrong and pretious ſtone.

Mat. 16, 18 2. He alſo addeth the ſecond excellency, ſaying, *vpon this Rock, Will I build my Church*, as if he had ſaid; I who by excellency, am that wiſe man, who built his houſe vpon a Rock, to the end that neither raine, nor winds, nor floods, might ouerthrowe the ſame, I will build myne vni-
Matt. 7. uerſall Church vpon my ſelfe, who am the fundamentall ſtone, and the foundation of all foundations: and I will likewiſe build it vpon thee, as vpon a firme Rock, giuing thee the dignity of vniuerſall head ouer all the
1. Cor. 3 faithfull, which ſhall rely vpon thee, and vpon thy confeſsion and liuely faith, and ſhall build vpon the ſame, the houſes of their conſcience, and thou ſhalt confirme and eſtabliſh them in faith and religion, and in obedience to my holy lawe.

3. The third fauor was, that he aſſured him, of the perſeuerance, and inuincible fortitude of this Rock, and of this building, ſaying, that although the gates of hell, ſhould open on euery ſide, and that all the infernall powers, ſhould iſſue forth, yet ſhould they neuer preuaile againſt the ſame:
Mat. 7 and although that the raines, winds, and floods of all the perſecutions of the world and of the fleſh, ſhould diſcharge thẽſelues vpon this houſe, yet neuer ſhould they ouerthrowe it: becauſe it is built, vpon the omnipotency, wildome, and protection of IESVS Chriſt, who is the liuing ſtone, who will defend, and giue firmity vnto this Rock, which is Peter, and to his ſucceſſors as being his Vicars, to the end they neuer faile in this holy faith.

4. The fourth fauor was, the promiſe of the keyes of the kingdome of heauen, wherewith to open and ſhutt the gates thereof to mortall men, that is to ſay: that he wonld giue him the key of ſcience to declare the truthes,

truthes, which are incloſed in the holy ſcriptures, to make them knowne vnto men: and the key of power, to pardon thoſe ſinnes, which hinder the entrance into heauen. All this Chriſt our Lord, did truly accompliſhe, as ſhalbe ſeene in the meditations of the fyfth part, where wee will ponder and examyne, the greatnes of theſe promiſes, for the which I am to thanck him infinitly, reputing thoſe fauors, for myne owne, which he beſtowed vpon this holy Apoſtle. For he receaued not theſe priuiledges ſo much for himſelfe, as for the profit of the vniuerſall Church, and for me (if I can make my profitt of them) as if they had bene graunted me alone. I will likewiſe reioyce me, in the greatneſſes of this Saint, with deſire to imitate him wherein I am able.

O glorious Apoſtle, I reioyce me of the new name, the which this day was impoſed vpon thee, and of the new dignity, promiſed vnto thee: be thou in good tyme, the foundamentall ſtone, of the Catholike Church, dreadfull to the diuells, the porter of heauen, beloued of the Angells, and fauorable to men. Beſeech our Lord that he doe make thee a fundamentall ſtone, to helpe me to build my life, vpon the ſame: in ſuch wiſe, that the gates of hell preuaile not againſt me. Open vnto me, with thy celeſtiall keyes, the gates of heauen, which I haue ſhutt againſt my ſelfe, and doe thou ſhutt the gates of hell, which I haue opened by my ſinnes: to the end, that being cleane fram all guilt of ſinne, I may enter to enioy with thee, the kingdome of glorie, Amen. Colloquie

THE XXI. MEDITATION.

Of the Transfiguration of our Lord Ieſus Chriſt in the mount of Thabor.

Mat. 17. Marc. 9 Luc. 9.

AFTER ſixe daies, IESVS taketh with him, Peter, Iames, and Iohn his brother and bringeth them into a high mountaine a part, „ and being in prayer, was transfigured before them; his face „ did ſhine as the ſunne, and his garments became white as ſnowe „

Vpon theſe wordes there at to be conſidered, ſixe things diſtinguiſhed by the points hereafter enſuing. *S. Tho. 3. p. q 45*

THE I. POINT.

1. FIrſt I will conſider the motiues which Chriſt our Lord had, to tranſfigure and ſhew himſelfe glorious vnto his Apoſtles. 1. To giue ſome proofe of the glory which he concealed and ſuppreſſed, vnder his mortall and paſsible humanity; and of that which his ſeruants ſhall enioy, when they ſhall hereafter reigne with him. 2. To incourage them the rather

to carry their crosse, euen in this life, he giueth to tast the ioyes of his glory, although as it were in passing: and as himselfe said a little before. *Amen I say to you, there be some of them that stand here, that shall not tast death, till they see the Sonne of man, With glorie comyng in his kingdome, and vntill they haue seene the kingdome it selfe.* Where vnto agreeth that which wee haue already said, to witt, that the life of him which followeth Christ is so a-crosse, that it is a sugered crosse, of spirituall pleasures, which maketh his yoke sweet, and his burden light. From all which I will drawe great desires, to serue this so glorious a Lord, in hope to enioy him in his glorie, for perhaps he will giue me, euen in this life, some little tast thereof.

THE II. POINT.

1. SEcondlie I will ponder, the time and the place, which Christ our Lord chose to worke this misterie. The time was in the midst of his preaching, and fixe dayes after that he had preached to all to carrie their crosse, making the promise afore mentioned, that some of them should see him in his kingdome: the which, as another Euangelist saith, he did fulfill on the eight day (counting the day wherein he did it, and wherein he accomplished it:) to teach vs, that almighty God doth not long delay his promises when it is needfull forthwith to fulfill them to fortifie vs. Moreouer, that our perfect glorification, shalbe after the six daies of this mortall life vpon the eight day of the generall resurrection. Notwithstanding, all that tyme, is but little in respect of eternity, sith as Dauid saith, a thousand yeres before God, are but euen as
Psal. 89 yesterday: or as S. Paule saith, all this is but a moment, and which with
2. Cor. 4. much adoe can scantly be perceaued.

2. The place was a high mountaine, and a part, maruailous fitt and proper for prayer: to signifie that almighty God, doth not impart those fauors vnto those soules, which liue in publike and in the tumult, and traffique of the world, but in the solitude and secrett of recollection, and where
Ose. 2. they are very farre retired from earthly cares and affections, and eleuated in a life of great perfection: euen as Moyses, and Elias, who had not the sight of almighty God, amidst the people, but in mountaines very solitary. With this example I will incourage my selfe to seeke out this solitude, and ex-
Psal. 54 cellency of life, saying with Dauid. O who may giue me wings like a Doue to flie, and carry me into the desert, hoping that there almighty God, will speake to my heart, and that I shall find the rest which I desire!

Colloquie *O my soule, lift vp thy selfe aboue thy selfe, and indeauour to make thy hart like a mountaine, highe, and a part; a mountaine, by the perfection of thy Worke*

high

high, by the contemplation of things that are eternall; and a part, by the mortification of things perishable, to the end that IESVS Christ, delight to come vnto thee, and to transfigure thee by loue, into himselfe, Amen.

THE III. POINT.

1. THirdly I will consider the company, which he led with him into the mountaine, and the practize of prayer, wherein he imployed him; His company was the three Apostles, the most feruent of all others, and most beloued: for although that God our Lord, doe loue and cherish all the iust, yet vnto the most feruent doth he shewe the greatest fauors. And if he led not all the twelue, it was to giue to vnderstand, that these extraordinary fauors, were not to be shewed vnto all; and perhaps, Note
because amongst the twelue, there was a Iudas, an euill, and a wicked man, and that it was not expedient, to lead him thither to enioy the sight of so great a good, nor to leaue him alone, for feare to defame him. Whence I will learne, how much it importeth me, to be feruent in the loue of IESVS Christ; and what damage an euill member causeth, in a comunitie of good.

2. I ought also to note, that Christ our Lord, doth impart these extraordinary graces, to whom he pleaseth, and how he pleaseth: and sometimes bestoweth them, on such as are but meanely holy, and leaueth another more deuout, by his secret iudgements, reseruing all his recompence for the life to come: for euen so albeit S. Andrew was not led vnto the mountaine, it followeth not therfore, that he was not as feruent as the others. And this shall comfort me, when I shall see others, fauored of almighty God, and my selfe forsaken, not to loose courage, nor to fall into pusilanimity and desperation, holding for a soueraigne good thing, the eternall disposition of our Lord, and to followe his steps, sith they are alwayes, the most conuenient and assured.

3. Thirdly I will ponder the mistery of those three Companions, or associates of our Sauiour, by which are represented the three principall virtues, which accompany prayer, to the eleuating of it euen to the transfiguration of the soule; that is to say, a liuely and feruent faith (figured by Peter:) stedfast hope fighting with valour against the enemies of prayer (figured by Iames:) and ardent and affectuous charity (figured by Iohn.) But it is necessary, that Christ our Lord walke before, and with his inspiratiõ conduct and lead them, to the end they may assuredly mount vp to the height of these most perfect affections, where by is obteyned transfiguration into God, by the vnion of loue.

Colloquie Psal. 42 *O most sweet maister, send forth from heauen, thy light, and thy truth which may accompany and conduct me to the holy mountaine, leading thither myne affections, vniting my selfe with thee by meanes of them, Amen.*

4. Hence it is that the exercise wherein Christ our Lord, did imploy himselfe in the mountaine, was (as S. Luke saith) to pray: to teach vs how in prayer are conferred those celestiall fauors and delights, and that prayer obteyneth the transfiguration of the soule, altering and changing an earthly life into a heauenly, and an humane into a deuine. In prayer the soule doth lift vp her selfe, aboue her selfe: her face doth shine, with the light of verities, and the splendor of virtues, which there are communicated, casting forth beames of amorous affections, and whitening her garments (which are her worcks) with most pure intentions. Breifly she abideth there deified, and wholly transformed into almighty God, according to that which S. Paule saith, contemplating the glory of our Lord, transforming our selues into his owne image. 2. Cor. 3

Colloquie *O most sweet IESVS, graunt me so to meditate and contemplate the glorie of thy virtues, that I become transformed into them: instruct me to pray with such a spiritt, that I may be transfigured into the image of thy glory, Amen.*

THE IIII. POINT.

1. FOurthly, I will consider the manner how Christ our Lord, transfigured himselfe, which was, giuing licence, that the glory of his soule, which was suppressed intrinsically (without deriuing it selfe to the body) then burst forth extrinsically, and comunicated it selfe vnto the same, and so it became more bright and shining then the sunne, yea and a great deale more by many degrees, nor is there splendor in the world to be compared therunto. From thence resulted, that his garments, became as white as snow, and his diuine face, full of ineffable beauty, euen the greatest, as Dauid saith that euer was, or euer shalbee seene among the sonnes of men: whereof I wilreioyce me, and congratulate him, saying vnto him. Psal. 44

Colloquie Thren 4 Can. 5 *O IESVS of Nazareth, prince of all the Nazarites, I doe reioyce me, to see thee much whiter then the snow, more purer then milke, more vermilion then Iasper, and more beautifull then the Saphire. O how glorious didst thou appeare in the presence of our Lord, with the beauty wherewith he reuested thee! O my soule, behold thy beloued, more beautifull then the Moone, more resplendent then the Suune, white and rudie, and electe among thousands, reioyce thee in his glorie, loue his beauty, and repose thee therein.*

2. I will likewise draw forth great affections of prayses, and thanks giuings

ings to Christ our Lord, for hauing for our sakes, depriued his body so many yeares of so great a glory: and for that he gaue vs then a little tast hereof, albeit for a little time, and with purpose to suppresse it, to prosecute the busynes of our redemption.

O good IESVS, I giue thee all possible thancks that I am able, for the rest and freshment Which thou gauest in this day vnto thyne afflicted, and ill-treated body, ffering it to tast of the sweetnes of that glorie, Which it was to enioy in that miculous resurrection, before it tasted, of the paines and outrages of thy passion. erelie (ô my Lord) I percene by this how much I am indebted vnto thee, for hang depriued thy most holie body, so many yeares, of so great a glorie, to the nd, it might be sacrificed vpon the crosse with so great ignominie. O that I could nounce all the delights and perishing pleasures of this miserable life, to suffer mething for thyne infinit loue: For I had rather (my Sauiour) to find my selfe ith thee, vpon the mount of Caluarie suffering, then in the mount of Thabor rejcing: Now therfore I will choose to suffer with thee, and after, When thou halt be fully serued of me, then to enioy thee. Colloquie

THE XXII. MEDITATION.

Of the things Which happened Whilest Christ our Lord Was Transfigured.

THE I. POINT.

MOYSES, and Elias, appeared vnto Christ our Lord, in great maiesty, and they talked with him, of his excesse, which he should accomplish in Ierusalem. Luc. 9.

1. Vpon this point, I am to consider, first, wherfore Christ our Lord chose forth these two prophets, amongst so many others of the old testament. The causes were. 1. For that these were the most remarkable, and most famous, for the greatnes of their sanctity. 2. They were both very zealous of the obseruance of the law, and of the good of the people, and for this cause indured many troubles. 3. Both fasted, forty daies, like Christ our Lord; and both, in another mountaine, contemplated the greatnes of almighty God, and of the mistery of his Incarnation: and for this cause our Lord would honor himselfe with them, and honor them also vpon this occasion. From whence I will procure a great desire, of the virtues which shined in these Saints, especially of fasting, prayer, and zeale, to become familiar with our Lord with whom these Saints were so familiar. Exod. 34 3 Reg. 19

2. Secondly I will ponder, how these Saints came with great splendor and maiesty. The one, because, it was conuenient so to be for the honor

of IESVS Christ, whom they came to acknowledge for their Redeemer. The other, to giue to vnderstand, that the Saints shall be like vnto IESVS Christ in glory and maiesty, as they are in the labours and ignominies, of this life. O what contentment, did these Saints receaue, in seeing him, whom for so many yeares they had expected and desired? How did they acknowledge him, and adore him for their God, for their Sauiour, and their Lord? O what thancks, did they giue vnto him, that he vouchsafed to come, for to redeeme them? And I, pondering these affections, will practise the like in their blessed company.

3. Thirdly I will põder of what they discoursed with Christ our Lord, telling him of the excesse, which he was to accomplish in Ierusalem, that is to say, of his passion and death, which was an excesse of dolors and of ignominies, an excesse of satisfaction for our sinnes, all which was most excessiue, more then our meritts, and more then was necessary for our saluation.

Colloquie *O sweet IESVS, What wordes are these, whereof thou discoursest amidst these ioyes? For Words of passion and death, what connexion haue they with such a glorie? If musick be displeasing, in time of mourning, teares are no lesse out of season in time of ioy: Whereby I perceaue, that thy musick is, discourses of suffering,*

Eccl. 22 *Which loue doth render sweet vnto thee.*

4. Hence I will gather how Christ our Lord, during his life, would not take one little moment of repose, but alwaies mingled, with some labour: to teach vs, that to repose, is to labour in this life; As also that wee may vnderstand, that he that loueth with excesse, delighteth to discourse of what he loueth: and as he loued his passion, both to please his Father, and for our profit, so he tooke delight to heare talke thereof.

Colloquie *O excessiue louer, graunt me to loue thee, as thou hast loued me, whereby I may delight to suffer, and to talke thereof, as thou delightest. O that all my consolations, might ayme at this, to suffer contumelies and sorrowes with excesse, albeit there could be no excesse, sith all should be little in respect of that which I haue deserued for my sinnes, and in respect of that which thou (my Lord) didst suffer for them.*

THE II. POINT.

Matt. 9. 32 IN the meane while, that these three Apostles lay slumbring and oppressed with sleepe, awaking they saw the glory of Christ our Lord, and
,, of Moyses, and Elias, and S. Peter said. Lord lett vs make vs here three
,, tabernacles, one for thee, one for Moyses, and one for Elias: not vnder-
,, standing what he said.

1. Here I am to ponder, first our misery and frailty, sith whilst Christ our

ur Lord prayeth, watcheth, and thorough his prayer is transfigured, the hree Apoſtles fell a ſleepe: yet it is to be beleeued, that at the firſt they fell o prayer with their maiſter, but the prayer laſting ſomewhat long, they eing weary, fell a ſleepe. Wherein is repreſented the difference betwixt he prayer of the feruent, and that of the luke-warme: that of the one (as he wiſe man ſaith) is better in the end then in the beginning, becauſe at he end it obtayneth this transfiguration, which Chriſt declared. But the ther quite contrary are better in the beginning then in the end, becauſe hey enter with feruor, and ymediatly giue ouer all at an inſtant, for this eaſon obteyneth not the perfect transfiguration whereto it is ordayned. Where I, if I make reflexion vpon my ſelfe, I ſhall find that I likewiſe ſũ- erſundry times, looſing the fauors, which God would doe me, if I did watch with feruour in prayer; Notwithſtanding ſometimes Chriſt our Lord doth ſhew his infinit mercy, and awaketh him that ſleepeth with his ſuddaine illuminations, diſcouering vnto him his glory, and vouchſafing him the comfort, which he had not deſerued, as it here ſucceeded vnto the Apoſtles. *Eccl. 7* *S. Aug. in Soli. c. 21*

2. I will ponder that immenſe ioy which ſhalbe in the eſtate of glorie, ſith one only dropp which S. Peter taſted, ſeeing the body of Chriſt glori- fied, did ſo repleniſh him, that he deſired neuer more to moue from thẽce, and was ſory to ſee that Moyſes, and Elias would retire them; offering himſelfe to build them vp three tabernacles, wherein they might inhabite, forgetting both himſelfe and his companions as if they had not bene in the world, nor ſtood in no need of the like tabernacles wherein to inhabite: for the beauty and ſweetnes of celeſtiall things, cauſeth the forgetfulnes of all earthly things, and to ſay with S. Paule, that we eſteeme all the things of this world, but dounge in reſpect of the gayning of IESVS Chriſt, and to dwell with him in his euerlaſting glory. *Phil 3.*

O my God, how great is the multitude of that ſweetnes, which thou haſt hidde for thoſe that feare thee: giue me to taſt one little dropp whereby I may loath whatſoeuer is earthly, and only deſire to ſeeke that which is heauenly, Amen. Colloquie *Pſal. 30*

3. The third ſhalbe to conſider, that S. Peter vnderſtood not what he ſaid, partly for being inebriated with that ſweetnes, which he felt in his ſoule; and partly for the horror which he conceaued of the paſsion and death of IESVS Chriſt, in which diſcourſe he did not delight, but deſired to hinder it, as he pretended ſixe daies before the transfiguration; for which cauſe Chriſt our Lord ſaid vnto him, that he ſauored not the things of God, but of man. And hearing now, Moyſes and Elias to confirme that which Chriſt our Lord before had ſpoken of his paſsion, he ſought to in- terrupt and hinder the ſame, and ſpeaking with great feruor, beſought thẽ neuer *Mat. 16. 22.*

neuer to depart from thence; But he knew not what he ſaid, God hauing ordayned that Chriſt ſhould die, for that this life is not to ioy in, but to ſuffer in; nor the conſolations of prayer are not giuen that wee ſhould rest in them, but to incourage vs by them to the trauailes of ſuffering: for as much alſo as it is a groſſe ignorance to flie the diſcourſes, wherein Christ taketh contentment, and vnder the pretext of being in his company, refuſe to accompliſh his holy will.

Colloquie *O ſweet IESVS, graunt me (I beſeech thee) to loue what thou loueſt, and to take contentment, in thoſe ſweet conſolations, which thou shalt giue me in the mount of Thabor, whereby I may be animated to accompany thee to the mount of Caluarie, Amen.*

THE III. POINT.

Mat. 17. 5 AND as Peter ſpake theſe wordes there came a bright cloud and ouer-
" ſhadowed them, and there went a voyce out of the cloud, which ſaid,
" This is my beloued Sonne, in whom I am well pleaſed, heare yee him.

1. Where I am to ponder, firſt, how the eternall Father, and the holy Ghoſt alſo would honor IESVS Chriſt our Lord, and authorize him in this caſe: to make knowne the authority of his perſon, his dignity and doctrine, as they did at his Baptiſme. The holy Ghoſt, in the figure of this cloud: Which repreſented the aboundant dew of his diuine doctrine and ſcience, and the nomber of graces and celeſtiall guifts which ſhould be giuen to men by IESVS Chriſt. This cloud was not obſcure, as anciently that cloud was, wherein almighty God manifeſted himſelfe, but

Note bright and reſplendent: to ſignifie that the ſhadowes, and figures, were to ceaſe, and that the truth was come which they repreſented. The eternall Father alſo deſidered to aucthorize his Sõne, with this voyce which iſſued forth of the cloud, which likewiſe repreſented the diuinity of Chriſt our

1. Ioh. 5 Lord, fulfilling here what S. Iohn had ſaid. There are three which giue teſtimony in heauen of IESVS Chriſt, the Father, the Word, and the holy Ghoſt, and theſe three are one ſame thing in the Deity, and moſt conforme in the teſtimony, which they giue of him.

2. I will ponder, the wordes of the Father, ſaying. *This is my deare and welbeloued Sonne, in whom I am well pleaſed.* With which words he ratified that, which he had ſpoken at his Baptiſme: and ioyntly aduiſeth vs, that the ſtate of the ſonnes of almighty God, beginneth in this life, by the meanes of Baptiſme, and is perfected in glory, where they ſhall receaue their euerlaſting inheritance. Theſe wordes, haue already bene pondered in the third Meditation, and at this time the Father added; *Heare yee him;*

as

as if he said, hearken to that which he shall teach you, and comaund you beleeue it, and accomplish it, because he is your maister (not Moyses, nor Elias) and it is my will that you hearken vnto him.

O soueraigne Father, I giue thee thancks, for the testimonie which thou hast giuē of thine only begotten Sonne let: it delight me (ô Lord) to heare his doctrine and to embrace it, sith his droctrine is thine: and he hath heard from thee, that which he speaketh, and that in hearing him, wee heare thee. O sweet IESVS, in good time be, this new approbation of the office which is giuen thee of a maister: and sith thy Father comaundeth me, to hearken vnto thee, speake (Lord) vnto my hart, for thy seruant heareth, with desire to accomplish, what I shall heare, Amen. Colloquie Ioh. 7. 8.

THE IIII. POINT.

THe Apostles, astonished with the maiesty of this voyce, fell to the ground, and greatly feared. But Christ our Lord went presently vnto them, and touching them with his hand, said vnto them. Arise and feare not. Mat. 17. 7

1. In this is represented the property of the good spirit, when he speaketh, which is to intimide or affright at the first, and afterwards to calme, and to quiet the hart, as it succeeded vnto Daniell. Dan. 10

Consider, ô my soule, that if the voyce of almightie God (so amorous and peaceable) cause so great an affrightment in his elect, what shall his terrible and fearfull voyce doe, when it shall resound in the eares of the reprobate? Wherefore heare now the voyce of thy sweet Maister, for feare hereafter to be affrighted, with the voyce of a fearefull and rigorous iudge. Colloquie

2. The Apostles arose, and sawe none but IESVS all alone: to giue thē to vnderstand, that this voyce had bene pronounced, for him alone, and that he alone was sufficient for thē without any need of Moyses, or Elias. Mat. 17 8

O my right dearlie beloued, although that all doe vanish from me and forsake me, so that thou doe still abide with me, I neuer will demaund no more. Depart Moyses, depart Elias, vanish away all kind of creatures, if thou (my God) depart not from me, and doe not leaue me, I shall be secure, content, and satisfied. Colloquie

3. Finally Christ our Lord said vnto them. Tell to no man what you haue seene vntill the Sonne of man, doe rise againe from the dead. Desiring herein to conceale this glory, least it should be an occasion to hinder his death and holy passion.

O profound humilitie, ô burning charitie of our Redeemer, who to manifest his glorie, chose forth a mountaine, a secrett place, few wittnesses, vpon whom he imposed silence during their life: and to die with dishonor, chose a mountaine, and a publike place, seeking to confound my pride, by so rare ex- Colloquie

amples of humilitie, and alluring me to suffer by so remarkable demonstrations of his charitie. Graunt me (ô Lord) to imitate thee in these holie virtues, sith for this end, thou gauest them to me for ie example.

THE XXIII. MEDITATION.

Of that which happened to Christ our Lord With the Sonnes of Zebede, Who demaunded to sitt in his kingdome, one vpon the right hand, and the other vpon the left.

IN this Meditation, we will followe the mistery recounted by S. Marke, becaus e it serueth more to our purpose, adding thereto what S. Mathew saith: obseruing by the way, that to recite and ponder the imperfections of the Apostles at this present, is not to aggrauate them, but to exalt thereby the great bounty, and power of Christ our Lord, who both supported, and instructed them, and afterwards, did change them, and gaue them most excellent sanctity and perfection: and this aduertance may serue for sundry Meditations, which haue bene pondered heretofore.

Mat. 20. *Marc.* 10

THE I. POINT.

Marc. 10 35. CHrist our Lord, hauing manifested his passion and resurrection vnto his Apostles, Iames, and Iohn, the sonnes of Zebede, came vnto him, „ and said vnto him. Maister wee will that what thing soeuer wee shall aske, „ thou doe it to vs. Vpon this point, I am to ponder in the person of these two bretheren, the quality of ambitious men, and the manner, how they craue and negociate what they desire.

1. First I will consider, that these two Apostles, albeit they had been told of that excesse, which Christ our Lord was to suffer, as also hearing him tell that he was to rise againe and to raigne, forgettfull of the first, they *Mat.* 16. layed hold on the second, desiring the best and eminenst places in his kingdome, with a kind of ambition and desire of honour. Whence is to be seene, that ambitious affection (which stoppeth our eares, least it should vnderstand what ignominy is) inclyneth vs to open them to vnderstād what honor is, whetting the desire to procure it.

2. I will ponder, how these two Apostles (which as then were imperfect) discouered their ambition, in the manner of praying and demaunding *Mar.* 10. saying. *Maister Wee Will that What things soeuer Wee shall aske, thou doe it to vs.* 35 Wherein they comitted three incongruities; The first was, in shewing them-

themſelues, to be ouer fauorable, and freinds to their owne will, taking it for the rule of what they deſired, and of what IESVS Chriſt was to accord them; From whence proceeded the ſecond, which was lack of reſignation, of their will, vnto the will of Chriſt our Lord, for they ſaid not. Maiſter if thou wilt, or if it be poſsible, or if it be conuenient for vs, but abſolutely, wee will: pretending to drawe the will of Chriſt to follow theirs, and not to conforme theirs with that of his. From whence proceeded the third, which was preſumption in demaunding of IESVS Chriſt with ſuch generall termes, that he ſhould giue them, whatſoeuer they asked: as if they had byn certeyn, that they had asked nothing but what was iuſt, or that Chriſt muſt denie them nothing, which they ſhould aske him, abuſing the promiſe which he made vnto them, ſaying. *Aske, and yee ſhall receaue,* for who ſo asketh, receaueth. In all which they erred, as imperfect men, becauſe the prayer, which is agreeable to IESVS Chriſt, ought not to proceede from ſelfe loue, but from the loue of almighty God: nor from its owne proper will, but from a deſire to fulfill the diuine: nor yet to be done for our owne glory, but for the glory of IESVS Chriſt. *Matt. 7.*

O ſoueraigne Maiſter, neuer ſuffer me to aske thee that which myne owne will deſireth, but only that which is conforme vnto thine: nor permitt not that I ſay vnto thee temerariouſly, giue me what I will, but in all humilitie, giue me what thou wilt, Amen. Colloquie

3. I am to ponder how thoſe two bretheren, linked themſelues together to make this demaund, becauſe fleſh and blood ordinarily doe linke themſelues together, to attayne their pretentions of honor; but yet to coceale their ambition, and to negociate ſo much the better, they would not themſelues propoſe this demaund, but ſolicit their mother, that ſhe ſhould demaund for them, what they deſired. For ſo S. Matthew ſaith, that the mother of the ſonnes of Zebede, went vnto Chriſt accompanied with her ſonnes, adoring him with exterior reuerence ſaying, that ſhe had a requeſt of great importance, to propound vnto him, ſeruing in lieu of an interpreter of the will of her ſonnes. But S. Marke ſaith, that they themſelues wēt, to aske that which their mother pretended to aske in their behalfe. Whēce is to be ſeene, that ambition (euen to them that haue it) appeareth euill, and that they couer it, in ſearching after honor or dignity, yea, will not haue it knowne that they pretend it; but vnder hande they are diligent negociators imploying all the meanes of fleſh of blood, and of the world, that their ambition repreſent them to ariue to the butte of their pretentions. For this cauſe, Dauid calleth the tentation of this vice; A buſynes, which walketh in darknes: for ambition is a ſubtill euill, a ſecrett poyſon, a hidden peſtilence, a trayne of deceits, mother of hipocriſie, fountayne of enuie, the origi- *S. Ber. ſer. 6 in Pſal. 90* *Pſal. 90*

nall of vices, the ruſt of virtues, and the conſuming worme of all ſanctity: and therfore I am to beſeech our Lord, that with the buckler of his truth, he doe keepe and defend me from this ambitious negotiation, which draweth ſoe much detriment vpon the heads of his owne negociators.

THE II. POINT.

Matt. 10 36 IESVS Chriſt ſaid vnto them. What will you that I doe to you? And they ſaid. Graunt to vs, that wee may ſitt one on thy right hand, and
" the other on thy left hand, in thy glory.

" 1. Here I am to ponder. Firſt the prudence and wiſdome of our Lord IESVS Chriſt, who knowing the very harts of theſe two Apoſtles, did not preſently reprehend them, nor ſay vnto them; Aske me not that which you require, becauſe the ſame is not conuenient; but expected that themſelues ſhould diſcouer the wound of their owne ambition, & ſhould ſpew out of their mouth their owne poyſon. Nor yet did he ſay, that he would giue vnto them whatſoeuer they asked: to teach vs, that it is not prudence to accord to euery ignorant and bold demaunder what others demand, eſpecially they being imperfect which doe demaund it, becauſe it may happen, that they may demaund ſome euill or imperfect thing: as it chaunced to Herod, when he ſaid to Herodias, that ſhe ſhould demaund what ſoeuer ſhee would, and ſhee demaunded the head of the Baptiſt. *Marc.* 6.

2. I will ponder, that theſe two bretheren, knowing that Chriſt preferred them before the other Apoſtles (except S. Peter) grudged that Peter alſo was preferd before them, and for this cauſe they asked thoſe two imediat places neareſt vnto IESVS Chriſt, one on the right ſide, and the other on the left, that ſo euen S. Peter himſelfe ſhould not be before them. And it is very credible, that if this ambition had paſſed further, it would likewiſe haue taken place among themſelues, and would haue ſeparated and diſunited them: becauſe that euery one deſireth for himſelfe the right hand, to be preferred before another. Whence I will gather the great inquietude of this vice, which ſpareth neither freind nor brother, and how much more ſecure it is to chooſe (as our Sauiour ſaith) the loweſt place, vnder which there is none other, without ſeeking to be preferred before any one, for there need but one, to trouble the tranquillity of the hart, and the fruit of humility. *Luc.* 14 *S. Ber. ſer.* 37 *in Can.*

Colloquie

O IESVS Chriſt (Maiſter of humilitie) Who being compared With Barrabas Wouldſt not be preferred, no not before him, chooſing for thy ſelfe the loWeſt place in the eies of the World: I beſeech thee, to aſsiſt me to chooſe the ſame likeWiſe for my ſelfe, becauſe it is but reaſon, that the Diſciple ſhould chooſe that,

Which

Which the Maiſter made choice of for himſelfe, Amen.

3. I will conſider how ambition creepeth into all eſtates, as well temporall, as ſpirituall, deſiring preeminence in all things diſordinatly: for euen ſo theſe Apoſtles, either deſired the higheſt excellency, in the kingdome and glory of Chriſt, imagining that he ſhould be no ſooner riſen againe, but he ſhould poſſeſſe a temporall kingdome (following herein the opinion of the Iewes) or if they beleeued that it ſhould be ſpirituall, they yet deſired, the cheefeſt place and primacy therein, not becauſe they were the moſt holy, but to be the moſt honored of all the others: and from hence proceeded, that they pretended the ſame by diſordinate meanes; their meanes both of ambition, and pride, being greatly diſpleaſing to our Lord, as wee ſhall imediatly ſee.

THE III. POINT.

IESVS *Chriſt ſaid vnto them. Neſcitis quid petatis, you Wote not What you aske.* Vpon this word, I am to conſider the errors, which wee comitt in holy prayer, ignorant euen of that which wee demaund. Whence proceedeth, that (as the Apoſtle S. Iames ſaith) wee aske and receaue not, becauſe wee aske euelly. *Mar.* 10. 38 *Iam.* 4

1. The firſt error is, to aske ſome excellency, and temporall dignity, or other earthly thing, without reſignation, vnto the will of almighty God, and without putting downe this condition, to witt, if it be conuenient for vs to obteyne our ſaluation.

2. The ſecond is, to demaund ſome ſpirituall excellency, albeit in virtues, without due purity of intention, pretending the ſame, not ſo much for the glory of almighty God, as for our owne.

3. The third is, to demaund ſome ſuch excellencies as farre ſurpaſſe our meritts, and ſuch as are ſingular or extraordinary, and greater then wee our ſelues imagine: which wee demaund through ignorance, and want of humility; ſuch are thoſe who deſire rapts, reuelations, and the like fauors, after the maner that the ſpouſe ſaid. *Shew me, Where thou feedeſt at noone day:* and the anſwere was: *If thou knoweſt not, goe forth and depart &c.* that is to ſay, thou demaundeſt more then thou meriteſt, becauſe thou doeſt not know thy ſelfe. *Cant.* 1.

4. The fourth is, to aske ſpirituall greatneſſes, ſuppoſing to obteyne them only by prayers and intercceſſions without reſpect of merits, or good works. For although that prayers are neceſſary, yet are they not ſufficient, if workes and labors doe not ſecond them, which may diſpoſe vs to receaue them: and much leſſe are they ſufficient, when we only alleadge the reſpects

and titles of fleſh and blood, and of only kinred, which are of little force before almighty God, to obtaine a thing of ſo great excellency.

5. The fift error is, to demaunde theſe greatneſſes, which are the crowne and reward of thoſe which haue conquered, before they haue fought, or deſerued recompence. For all theſe reaſons (according to the mindes of diuers Doctors) Chriſt our Lord ſaid vnto theſe two Apoſtles, *Marc.10 38* *You wote not what you aske.* And I, taking warning by other mens harmes, will be wary what I aske, and take heede to the intention, meanes and maner wherewith I aske, leaſt Chriſt our Lord ſay vnto me: thou woteſt not what thou askeſt.

Colloquie *Ioh. 14* *O good IESVS who ſaidſt vnto thyne Apoſtles, what ſoeuer you ſhall aske in my name, ſhalbe giuen vnto you: graunt that I may only aske that which is iuſt to obteyne in thy holy name, to the end that asking that which is agreeable vnto thee,* *Rom. 8* *thou graunt me what I ſhall demaund thee. O holie Spiritt, ſith I am ſo ignorant that I know not what is fitt for me to aske, nor yet the manner, which becometh me to aske, teach me the one, and the other, whereby asking that which thou haſt taught and inſpired me, it may not be ſaid vnto me, thou woteſt not what thou askeſt.*

THE IIII. POINT.

Marc.10. 38 OVr Lord IESVS Chriſt preſently added. *Can you drinke the cupp that I drinke, or be baptized with the Baptiſme wherewith I am Baptized?* That is to ſay, haue you force and courage, for the purpoſe, and are you prepared for the ſame?

1. Here I am to ponder, firſt, that it is a ſingular benefitt of our Lord IESVS Chriſt, when wee erre, ether in the thing which wee aske, or in the manner we aske it, to refuſe vs the ſame, and preſently to rectifie vs in the one and the other, ſetting before our eies, that which wee ought to aske him, as he did to theſe his two beloued Apoſtles, both at this time, and at others, when they ſaid vnto him. *Lord wilt thou, that wee aske, that* *Luc. 9. 54* *fyer come downe from heauen and conſume the Samaritans? And our Lord rebuked them ſaying. You knowe not of what ſpiritt you are, for I am not come to deſtroy ſoules, but to ſaue them.* Hence it is, that I ought to thanke almighty God, Note not only for that which he hath graunted me, but alſo for that which he as a Father hath denied me, when I know not what I aske for my ſelfe, and that he doth rectifie me to aske him that, which I ought to obtayne.

2. I will weigh the charity and ſweetnes of Chriſt our Lord in this demaund, wherewith he inuiteth his Apoſtles, to the trauailes of his paſsion, with words, examples, and effectuall reaſons: giuing them to vnderſtand, that the meanes to obteyne the right hand, and the left, which they preten-

ded

ded, was to drinke tha Challice, which he dranke, and to be Baptized with the Baptiſme wherewith himſelfe was Baptized, prouoking them to imitate him herein, by his owne example : For if the ſupreame Monarch of heauen, and earth, went to ſitt in the throne of his glory, drinking this Challice, how much more reaſon is it, that his vaſſalls goe not to ſitt with him in thoſe thrones which he hath promiſed them, vnles they drinke of the ſame Challice? And what great matter was it for the Diſciples to drinke of it, ſith their Maiſter dranke the ſame? *Luc.* 12

O my Welbeloued, it ſufficeth me that thou haſt drunk this Challice, and doſt deſire that I doe drinke the ſame, the more willingly to offer my ſelfe thereto. Albeit there were no place for me, neither on the right hand, nor on the left in thy kingdome, yet hold I my ſelfe for exceeding happy to drinke thereof, becauſe my principall reward is to do & ſuffer much for thee, in thankfulnes of the much which thou haſt done and ſuffered for me. Colloquio

3. I will ponder, the ſpirit incloſed in this vocation of Chriſt our Lord, to his paſsion and death, to his Challice and Baptiſme, alluding to the ancient cuſtome, to kill malefactors, by giuing them a poyſoned chalice, or by ſtifling them in water: to ſignifie that as the Challice of death killeth when the poyſō entereth within the man; and Baptiſme ſtifeleth hiding or drowning the whole man vnder the water: euen ſo vnto his paſsion and death two ſorts of trauailes did concurre, as ſhalbe ſaid in the fourth part; the one interior, which penetrated his moſt holy ſoule; the other exterior, which afflicted his body. And albeit S. Matthew ſay that hee demaunded them. *Can you drinke the Challice, Quē ego bibiturus ſum?* That I am to drinke? Yet S. Marke ſaith. *Quem ego bibo.* That I doe drinke? Foraſmuch as he dranke the ſame alwaies, by deſire and inward repreſentation, and was euen now vpō the point, to drink the ſame outwardly by his paſsion. All which is full of maruailous miſtery, ordayned by him to repreſſe the inward and outward ambition of his diſciples, inuiting them to mortifie the ſame by the meanes of this drinke, and Baptiſme, of ſo many trauailes, & contēpts, deſiring thē from their harts, and accompliſhing them in effect. *Lucæ* 12. *Pſa.* 68

4. Laſtly is to be conſidered, another miſterious cauſe, wherfore he ſaid. *Can yee drinke the Challice, Which I am drinke?* Becauſe in holy Scripture, there is mention made of many Chalices, and Chriſt our Lord did not drinke thē all. The one is of paſsion, & labors. The other is of glory and rewards, which is, the lott of the bleſſed. Another is of the ire & indignation of almighty God, which is the portiō of the damned. The firſt, Chriſt our Lord dranke, & exhorted vs to drinke thereof, and whoſoeuer ſhall drinke this firſt which Chriſt him ſelfe dranke, ſhall alſo drinke the ſecond, and ſhall not drinke the laſte, as neither Chriſt dranke it. But he who re- *Pſal.* 115 *Pſal.* 15 22 *Pſal.* 74. *Iſay.* 51

refuseth, to drinke of the Challice of tribulations, and ouerthroweth by this meanes, the lawe of our Lord, shall not taste of the second, nor assay for his portion, but of the later.

Colloquie *Wherefore (ô my soule) receaue gladly the Challice of thy saluation, although it be somewhat bitter, because by this temporall bitternes, thou shalt deliuer thee from the eternall, and shalt drink that excellent Challice, Which maketh drunke, seeing and louing almighty God with vnspeakable ioy.*

5, With this consideration, I will imagine that Christ our Lord demaũdeth of me as of his Apostles saying vnto me. Hast thou the courage, & art thou prepared, to drinke the Challice which I haue drunke? And to be baptized with the Baptisme, wherewith I was baptized? And then will I enter within my hart to examyne, whither I haue the courage and promptitude, to answere, I (after the manner which wee shall presenly sett downe:) and if I want it, to procure to obteyne it by the considerations next ensuing.

THE V. POINT.

Marc. 10 39. THe two Apostles answered, saying. Wee can drinke it, and IESVS said to them, the cupp indeed which I drinke, you shall drinke, „ and with the Baptisme wherewith I am baptized, you shall be bapti- „ zed, but to sitt on my right hand, or on my left, is not myne to giue „ vnto you, but to whom it is prepared by my Father.

1. Here, I am to consider, first, that one may proceed, for three causes, to offer himselfe to drink this Challice, and say with much resolution this word, *Possumus*. *Wee can*. 1. The first, with a spirit of ambition; the which as it prouoketh to great enterprises, so doth it suggest the meanes to obteyne them, suffering certaine humiliations to come to be exalted. 2. The second is with a spirit of feruor, but blind, ignorant, and little experienced, which casteth it selfe blindfold into trauailes and sufferances; which is wont to be easie to manie, because, warre is sweete, to those which neuer were in it, he thinking it an easie thing to drinke this Challice, who neuer tasted of the same. 3. The third is with the spirit of Christ who inspireth semblable desires and purposes in his elect, offering them selues verie particularlie, to all the trauailes which Christ him selfe sustayned. And it is credible, that after this manner these two Apostles offered them selues; which if they did not then, at the least it is certeyne, they did it since, and putt in practize their desire. And I with this spirit, will likewise indeauor to offer my selfe thereto, not trusting in myne owne forces, but vpon the forces of

of IESVS Christ saying with S. Paule. I can doe all things in Christ our Lord, who fortifieth me: and so fortified with his grace, I can, and desire to drink the same Challice, which he dranke. *Ephes. 4.*

2. I will ponder, how it is a great grace and fauor of Christ our Lord, to giue vs to drink the Challice of his passion, and so he granted it vnto these two his beloued Apostles. Not withstanding it was not without great misterie, that the one died, for IESVS Christ, and the other, although he suffered much, yet died his naturall death: to signifie that the challice of the passion of IESVS Christ, is not only drunk in dying, as Martyrs, but also in suffering, as Confessors. Note.

O sweet maister, graunt me such fauor as to heare from thy mouth, and to experience in effect, Thou shalt drinke my challice, and shalt be baptized with my Baptisme: that suffering with thee, I may likewise reigne with thee, Amen. Colloquie

3. Wee are to ponder the infinit wisedome, bountie, and charitie, of Christ our Lord, which shined in the last words, which he spake vnto these two Apostles: for so did he denie them the sitting on his right hand, and on the left, for the respect which they demaunded it, that ioyntly he graunted it vnto them, for an other respect, as if he had said. It is not my office, nor is it fitt or conuenient to giue vnto you the sitting on my right hand, or on my left, as due vnto you because you are my kinsmen, nor because of your petitions and demaunds, without hauing deserued, or otherwise labored for the same: but it is my part to giue it vnto those to whom my Father hath assigned it, which are, those who shall drinke my challice, and haue labored in my seruice, to accomplish that which I haue commaunded. And consequently sith you are to drinke my challice, I graunt it vnto you vnder this title, when I shall see you drink the same. For my Father (who in as much as he is God, predestinateth men to the the kingdome of heauen) hath ordained, that the predestinate aspire not vnto great rewards, but after great labors.

O most sweet IESVS, true God, to whom it belongeth as well as to the Father, to dispose of the seats of thy kingdome: I reioyce me of the vprightnes which thou hast intermingled with so much sweetnes: and sith it is not thine to giue these seates vnto the vnworthie, but to the worthie, make me worthie by thy grace, whereby I may obtaine one of them in thy glorie, Amen. Colloquie *Luc. 22.*

THE VI. POINT.

Matt. 20. Mar. 10.

THe ten Apostles, hearing what had passed, conceaued indignation against the two. And IESVS calling them, said vnto them all. They

„ which rule ouer the Gentills, ouer rule them : and their princes haue
„ power ouer them. But it is not ſo in you, but whoſoeuer will be greater,
„ ſhalbe your miniſter, and whoſoeuer will be firſt amoung you, ſhall be the
„ ſeruant of all : for the Sonne of man alſo, is not come to be miniſtred vnto,
„ but to miniſter, and to giue his life a redemption for many.

1. Wee are to conſider, the great frailtie and miſerie of men, before they be perfected by diuine grace, for that when the ten Apoſtles had heard the anſwere of Chriſt, which was ſo powerfull as to be able to repreſſe the aſpiring ambition of the ſonnes of Zebede, it made noe impreſſion in them, vntill they ſtumbled into the ſelfe ſame ſinne, diſdaining the two, for that they pretended to be greater then they. From whence is to be ſeene, the domage which ariſeth by euill example, and how great preiudice, ambition breedeth in a communitie, cauſing amoungſt them diſcords, enuies, and indignations.

2. Wee are to ponder, the maruailous meekenes of Chriſt our Lord, in not being angrie, neither againſt the ambitious, nor againſt the iealous, but with the ſpiritt of loue, pacified and conioyned them together, admoniſhed eache of them of their error, and repreſſed their ambition with two examples : with the one, teaching what they ought to flie: with the other, what they were to followe ; That which they were to flie, was the cuſtome of worldly princes, who place their greatnes in this, to comaund others after an emperious, and tyrannicall manner, and to hold their ſubiects vnder their feete; but you (ſaith he) ought to place all your greatnes in ſeruing of all, and in becoming the ſeruants and vnderlinges of all, & by this path muſt you walke, to aſpire to the greatnes of my kingdome, which whoſoeuer ſhall obteine, he is to obteyne it by this meanes. The example which wee are to followe herein, is the life of him who propoſeth the ſame, for I (ſaith he) being your maiſter, greater then you and the firſt in the kingdome of my Father, came into the world, not to be ſerued, but to ſerue, and to giue my life with great torments and contempts, for the ſaluation of men. Wherefore, if you be my Diſciples, know yee that as I am come for this occaſion into the world, euen ſo you are come for the ſame occaſion, into my ſchoole.

Colloquie *O moſt ſweet Maiſter, I haue heard, that ſouereigne leſſon, which thou haſt read vnto me, I deſire not for the tyme to come, to learne any more examples of the world, which are for my condemnation, but only thine, which are for my ſaluation and perfection. And ſith, by thy grace, thou haſt admitted me into thy ſchoole, helpe me to putt in practize the leſſon, which I haue learned therein, for the glorie of thy holie name, Amen.*

THE

THE XXIV. MEDITATION.

Of the poore Lazarus, and of the rich glutton.

THis hiſtorie, which Chriſt IESVS our Lord recounted vnto vs for our example, and inſtruction, is a liuely picture of the bleſſed death of the iuſt, which drinke the challice of his paſsion: and of the diſaſterous death and puniſhment of ſinners which forſake the ſame, and drinke the challice of Babylon, the which (as S. Iohn ſaith) is of gold, becauſe it conſiſteth in honors and riches, and yet is filled with abhominations and maledictions. *Luc.* 16. *Apoc.* 17.

THE I. POINT.

The firſt is, to conſider the life of the begger Lazarus, which was a continuall exerciſe of patience, in three or fower remarkable things, by meanes whereof, he attayned to ſingular ſanctitie, and to be a liuelie patterne of that which afterwards, Chriſt our Lord did ſuffer.

1. Firſt he made himſelfe very like vnto him in ſuffering greeuous dolors and ſores, for that he was full of them, euen from the ſoale of the foot vnto the head, like an other Iob, without being able, to moue himſelfe from one ſide to another, lying along at the rich mans gate, ſuffering all this with great conformitie to the will of God, without rancor, murmuring, or complaint.

2. Secondlie, in ſuffering extreme pouertie, beggerie, and hungre, all which he bore with ſo great ſilence, that it is not ſaid of him, that he aſked an almes with words, but with the ſhewing of his ſoares.

3. Thirdlie in ſuffering great reiection and contempt of men, for being ſo hungrie, that he was conſtrained to craue the crummes which fell from the rich mans table, none are giuen him: nether yet for this did he cõplaine of the crueltie of the rich man, nor of his ſeruants. And to this was added that he ſuffered all theſe things, ſeeing before his eies, the obiect of the aboundance which others enioyed, which is wont likewiſe to augment the paine.

4. Fourthlie this miſerie ſo farre arriued, that the dogges came forth to lick his ſores, and to clenſe the filth of their holes & yſſues, and he was ſo weake and broken, that he could not driue them from him, nor had not whom to driue them for him; And, if wee impute this to the

Note naturall pittie of the dogges, this it ſelfe augmented his paine, to ſe that the dogges had pittie of him, and not men. Whence is to be ſeene that perfect patience embraceth all ſorts of tribulations, as well thoſe which come of their owne nature, as are infirmities and the like, a thoſe which come by the handes of men, ſuch as are robberies, iniuries and the like, as alſo thoſe which come from brute, and vnreaſonable creatures, ſuch as are wild beads, gnatts, waſpes &c. Moroeuer, colds, froſts and other like intemperatures of the aire, which ſometimes the diuell *Iam. 1. 5.* doe procure Wherein is accompliſhed that which S. Iames ſaith: patience hath a perfect worke, to the end you may be perfect and intyre fayling in nothing.

5. By theſe degrees, Lazarus aſcended to great ſanctitie, yea ſuch, that our Lord IESVS Chriſt would make a Chronicle of his life and labours, and propound the ſame for an example of ſanctitie; and it ſeemeth that in the ſame he would draw forth the liuely lineaments of his owne paſsion, wherein he remayned all couered with ſoares in extreame pouertie, and with ſo great dereliction, that deſiring one dropp of water vpō the Croſſe, he found not any to giue it vnto him, nor that did take compaſsion on him. So that IESVS Chriſt, by his owne labours confirmed thoſe of Lazarus: inſtructing vs that the moſt aſſured and moſt ſhort way to attaine to ſanctitie, is to ſuffer dolors, derelictions, and deſpections of men, conforming our ſelues in all things, vnto the diuine wil: I ſay in all things, for, to conforme himſelfe in ſome one of theſe trauailes only is not much, but in all coniunctiuely is a moſt heroicall and generous act. For it is no heroicall thing to ſuffer ſickneſſes, if I haue ſtore of riches, and the cheriſhings of men; nor to ſuffer pouertie, if I haue them who releeue me with almes; but to ſuffer al this with extreame dereliction, is an heroicall virtue and maruelous like, to that of our bleſſed Lord and Sauiour IESVS.

Colloquie *O IESVS, vlcerated, poore, and derelinquished, graunt me grace to imitate thy holy patience, as likewiſe that of this poore begger, conforming my Will with thine, in all my tribulations, ſith for this end, thou haſt ſett before me theſe examples, Amen.*

THE II. POINT.

SEcondly, conſider the glorious death of Lazarus, whereof Chriſt IESVS ſayeth, *that dying the Angells caried him into Abrahams boſome.* Wherein is to be pondered.

1. Firſt how the death of Lazarus was the end of all his dolors, pouer-

ties,

es, and temporall forsakements; and the beginning of his rest, riches, and ternall honors. And albeit that his death, as touching the bodie, was vile nd abiect in the eies of the world, neuertheles, as touching the soule, it as most pretious in the eies of God, who sent his Angells to carrie him to Abrahams bosome, there to rest and repose with the iust. And albeit, hat his Angell Gardian was alone sufficient for this effect, yet would he hat many Angels should come, as it were an armie of them, to honor and ccompanie him. O how contentedly went this soule forth of his bodie! O with what ioy did it goe, in so noble a companie! O what congratulaions, did the Angells vse for his glorious victory, and how ashamed did he diuels leaue him! Verily (o my God) now I see that the death of thy aints is pretious in thy sight albeit they haue bin poore, vlcered, and desised in the world. O that my soule might die the death of the iust, & hat my last end, might be like vnto theirs! *Psal.* 115. *Num.* 23.

2. Secondlie I wil ponder the glorie which the soule of this begger, now nioyeth in heauen (whither he was transferred from Lymbo Patrum) nd those which his body shall enioy att the latter daie of the resurrection. For his vlcers, he now receaueth immensiue ioyes: for his pouertie, euerasting riches: for his nakednes, garmēts of glorie: for his hunger sempiterall sacietie: for his dereliction, and despectiō of men, the protection & hor of God and his Angells O how wel imployed doth he deeme his trauailes, which he indured in this life! Now it seemeth vnto him, that all which he suffered, was but little, and the time no more then a moment, compared with that eternitie, which they haue procured him. O my soule animate thy selfe to suffer in this life, sith so great repose is prepared for thee in the other. *Rom.* 8.

THE III. POINT.

THirdly I will consider the great honor which Christ our Lord did in this life vnto this begger, especially in two things.

1. The first was, to reueale his name, which was forgotten in the world, and would that it should be written in his gospell, that all men might eternize the memorie thereof: not vouchsafing to nominate the couetous rich man, nor to take his name in his holy mouth. Whereby the poore and despised, may vnderstand, that almightie God, hath not forgotten them, and that he knoweth them by their names, hath care of them, and in his time will publish their praises and honor them; and will that they be honored in his holy Church, as was S. Paule the first Hermit, S. Fraūcis, and others, whose names had bene forgotten, if they had not Note.

not byn Saints. To make vs alſo hereby to neglect the deſire to be knowne and renowned in the world, or that our fame and workes, doe flie abroad to be knowne, but to leaue the care hereof to almightie God.

2. The ſecond was, himſelfe to canonize him for a Saint, and to manifeſt the glorie, which the Angells made him in his death, to the end that all ſhould hold him for ſuch, and in his honor Churches might be builded, his images erected, and if his reliques were found, highly reue-
Pſal. 118. renced, accompliſhing that which Dauid ſaid. *Nimis honorati ſunt amici tui Deus.* Thy frenids (ô God) are honored exceedingly. And this Chriſt did, eſpecially to giue to vnderſtand the excellencie of patience, in afflictions and miſeries, ſith it alone was ſufficient, to render teſtimony of his ſanctitie, and to canonize the patient for a Saint: becauſe he who conformeth himſelfe to the will of almightie God in ſuffering, with more facilitie will conforme himſelfe in obeying: and to be a famous Saint, it ſufficeth to obey to what God comaundeth, and to ſuffer patiently what he ordayneth or permitteth, after the manner that wee haue ſaid.

Colloquie *O eternall God, I giue thee thancks for the honor which thou haſt done vnto thy ſeruant, lifting vp the poore from the dunghill, to place them with the princes of thy kingdome: graunt me to imitate this his patience and obedience, that by the meanes therof, I may enioy thy glorie, Amen.*

3. To theſe three points, may be reduced that which may be meditated of euery Saint, that is to ſaie. 1. his life, and the ſteps of virtue wherby he aſcended vnto ſo eminent a ſanctitie, after the imitation of IESVS Chriſt. 2. His glorious death, and the recompence which almightie God, beſtowed vpon him for the ſame. 3. The honor which almightie God, doth vnto him, rewarding him euen in this preſent life before men.

THE IV. POINT.

1. THe fourth is, to conſider the miſerable life, of the couetous rich man, in all circumſtances contrary to the life of the iuſt Lazarus: for as much as his whole life was nothing ells, but a continuall practize, of couetuouſnes and pride, of nicenes, and daintines towards himſelfe, and of hardnes of hart towards others. His pride and ſenſuallitie appeared in his apparell, clothing himſelfe in purple for vanitie, and in ſilke for delicatenes; Alſo in his eating, making ſumptuous banquetts by waie of boaſting, and feeding on delicate diſhes

for

for gluttonie ſake, eating and drinking euerie daie till he was ready to burſt.

2. Secondly his Auarice appeared, in that he reſerued his riches for himſelfe alone, ſhewing great hardnes and crueltie to the poore, without vſing any pittie or mercie towards them, nor giuing them almes, no not ſo much as the crummes that fell from his table, nor had any compaſsion on him which was couered with ſores, and laie full hongrie at his gate: ſhewing himſelfe much more cruell, then his verie dogges, giuing meate vnto them, and not to the poore. Whence it proceeded, that thoſe of his houſe were ſuch as himſelfe, for like Maiſter, like ſeruant, there not being one ſeruant amoungſt ſo many, who tooke any pittie of that poore man. For theſe reſpects he fell into many and moſt enormous ſinnes; drinking downe the whole malignant ſpiritt of the world, which groundeth it ſelfe, in the concupiſcence of the fleſh, of worldly wealth, and in pride of life; wholly contrarie to the ſpiritt of Chriſt. 1. Ioh. 2.

3. For this cauſe cheifly, Chriſt did ſo abhorre him, that in recounting his life, he would not nominate him, nor take his name into his mouth, in ſigne how greatly he did deſpiſe and deteſt him, and that he neither knew him, nor approued him, whoſe name was blotted out of the booke of life, nor would that his memorie ſhould remaine amoungſt men. In the ſame manner doth he abhorre all thoſe, which haue this ſpiritt, or any iott thereof, ſeeking after vanitie, ſenſualitie, and their owne comodities, albeit to the preiudice of their neighbors. Whence wee may ſee how contrary the iudgmens of Chriſt are, to thoſe of the world. Lazarus, in the eies of the world, was accurſed: cõtrariwiſe the rich in the eies of the world was bleſſed, but curſed in the eies of IESVS Chtiſt, who was alwaies humble, and auſtere to himſelfe, but ſweet, and indulgent vnto others, willing that his ſeruants ſhould be alſo ſuch. Note.

O ſweet IESVS, I abhorre from my very hart, the pride of purple, and of all ſoft and delicate cloth, ſith thou waſt clothed in purple, for ſcorne and mockerie, and faſtened naked vpon the Croſſe. I will no banquets nor delicate dishes, ſith thou didſt eate bread made of barley, gall giuen thee in ſtead of meate, and ſowre vineger in ſtead of drinke. I will not that my name be vainly published in the world, for feare leaſt thou blott it forth of the booke of life, quite forgett me, and caſt me forth of thy holy kindome. Colloquie

THE

THE V. POINT.

1. CONsider fiftlie, the lamentable death of this rich man, and the torments which he ſuffered in the fyer of hell: *Who as ſoone as he was dead, was buried* (as Chriſt ſaith) *in hell*: ſo that his death was the end of al his riches, delights & vanities, and the beginning of the miſeries, torments, and deſpiſements which he ſuffereth and ſhall ſuffer, for euer and euer without any end. Forth of this life he caried nothing with him of all he had, ſaue only his vices and his ſinnes, which were to be the fuell of his tor-
Iob. 21. ments, and ſo was verified in him that which Iob ſaid. They ſpend their daies in pleaſures, and in a moment goe downe to hell, for albeit he died ſweetly in apparence, yet the laſt of his life, was the beginning of his paines. O terrible point, the end of a voluptuous life, which laſteth not long and beginning of a miſerable life, which ſhall neuer end. If in this point I diſcend into hell, to what purpoſe will my pride ſerue me, and the
Sap. 5. boaſting of my riches, what profitt will it bring me? Better it is for me to paſſe my daies in tribulations, and in a moment to mount to heauen, to enioy the reward and recompenſe of them.

2. Then Chriſt our Lord ſaid, to declare the paines of this miſerable
Matt. 16. 23. man, that being in torments, he lifted vp his eies and ſaw Lazarus, in Abrahams boſome, and cried out vnto him ſaying. Father Abraham, haue mercy on me, and ſend Lazarus that he may dippe the tippe of his finger into water, to coole my toungue; becauſe I am tormented in this flame. Wherein he aduiſeth vs, that the damned ſuffer torments proportionable to their offences, as this wicked wretch ſuffered fower exceeding terrible. 1. The firſt of flames which couered him all ouer, from the feete vnto the head, becauſe of the vanitie, of the ſoft and purple garments wherewith he had bene clothed. 2. The ſecond, of his toungue, which as it was the inſtrument of his gluttony, and his talkatiuenes, ſoe was it burned in the fier and tormented with moſt terrible hunger and enraged thirſt. 3. The third, of enuie, ſeeing by reuelation the bleſſed lott of Lazarus of whom he durſt demaund nothing, but of Abraham. 4. The fourth, of contempt and dereliction of euery one, in chaſticement of his crueltie, for which he found no mercie at the handes of Abraham, not affording him, the dropp
Note. of water which he demaunded, becauſe he had denied, thoſe crummes of bread vnto the poore; nor did he meritt any mercie, becauſe himſelfe had ſhewed no mercie.

Colloquie *O moſt iuſt God, how iuſt are thy iudgments and how proportionable thy punishments to our offences? How redoubt I not the rigor of thy iuſtice? And how tremble I not at the torments of hell? Deliuer me (o Lord) from offending thee,*

that

that thou discharge not thine anger and indignation vpon me. Open the eies of the rich, that they may take example by this Wretch: open also the eies of the poore, that they conceaue no enuie against the rich, Amen.

THE VI. POINT.

SIxtly to consider the answere of Abraham, denouncing vnto him the irreuocable sētence of the diuine iustice, in these words ensuing. Sōne, remember that thou didst receaue good things in thy life tyme and Lazarus likewise euill, but now is he comforted, and thou art tormented: and beside all these things, betweene vs and you there is fixed a great Chaos, that they which will passe from hence to you, may not, neither goe from thence hither. Lucæ 16. 25.

1. This sentence embraceth and comprehendeth two branches. The first, that the rich man receaued in this life temporall goods, to witt embraced them, with great contentment, placing in them his felicity, and taking them for the reward of certeyn good workes: but in the chastisement of his euill workes, the case was otherwise, for which he now indured paines and torments. Contrariwise, Lazarus receaued in this life euills and afflictions, embracing and supporting them with singular patience, and purging with them the faults he had comitted: but in reward of the good workes which he performed, the chaunce turned, and now receaueth great goods, and euerlasting contentments. And thus conferring together the lotts of these two men, I will choose for my selfe the lott of Lazarus, sith it is impossible, to obteyne in this life, the lott of the rich, and in the other the lott of the begger: and if I haue for the present that of the begger, I will cōfort my selfe, that the lott of the rich shall not hereafter befall me.

O my soulo take good heed, What lott thou choosest in this life, because thereon dependeth that, Which is to befall thee in the other. Tremble at temporall prosperities, Which perhaps shall afterwards torne them into eternall aduersities. And contrariwise reioyce thee in the aduersities of this life, sith God doth send them vnto thee, as pledges of the prosperities Which thou shalt enioy in the other. Colloquie

2. The second is, that there is no passage from hell vnto heauen, nor frō heauen, vnto hell, so that neuer shall any one blessed goe forth of heauen to be damned in hell, because the decree of almighty God in this case is absolute, firme, and irreuocable, as in his place shalbe declared

3. Lastlie ponder another demaund, which forthwith this miserable man, made vnto Abraham, which he likewise flatly refused him, saying. *Sith that Lazarus* (quoth he) *cannot come Where I am, send him at the least vnto my* Med. 51. part. 6

Fathers houſe to the end he may aduiſe my fyue brethren that they liue not as I liued, for feare that they come into this place of tormẽts, in Ꝑhich I am tormẽted. This he ſaid, not for any charity, but becauſe the company of his brethren in hell, ſhould not redouble and augmenthis torments, for the ſinne of euill example, which he had giuen them. O terrible miſery of the damned, whoſe paines are increaſed with the ſight of the good whō he contẽned, and with the company of the euill, with whom he conſorted: ſo that both
Rom. 2. good and euill, are as his tormentours all things turning to his euill: as vnto thoſe who loue almighty God, they ſhall turne to their eternall good.
Luc. 16 27 Abraham anſwered, they haue Moyſes, and the prophets, lett thẽ conſult with thẽ and hearken to them, & this will ſuffice them. The rich man
" replied. I doubt it will not ſuffice, as it did not ſuffice me, but if ſome
" one, ſhall goe from the dead vnto them, they will do pennance. Abraham
" anſwered; If they heare not Moyſes and the prophets, they will as little be-
" leeue one that ſhall riſe vp from the dead to tell them: for they may alleadge that it is a Ghoſt, or a fantaſie, and much more certeyne is the teſtimony of the Scripture reuealed by almighty God, then that of the dead. Hence will I concluded how much it importeth me, to know and beleeue with a liuely faith, what God hath reuealed in his word and goſpel of the life to come, and to conforme my life to this beleefe, taking heed by anothers harme: for if I ſtopp myne eies and myne eares, not to heare what holy faith doth dictate vnto me, I ſhould be more blind and hard to beleeue, that which the dead ſhould ſay vnto me if they ſhould come in perſon to ſpeake vnto me. And if I will beleeue and hearken to what the dead ſhall ſay, much better is it to heare what the holy Scripture reporteth of them, as if I heard it of them ſelues: ſith alwaies they are ſaying vnto vs,
Eccl. c. 38 that of Eccleſiaſticus; Remember thee of my iudgment, for ſuch likewiſe ſhalbe thine: that which paſſed yeſterday vpon me, ſhall paſſe to day vpon thee: as is pondered in the Eleauenth Meditation of the firſt part.

Meditations of certeine miraculous Workes Which Chriſt our Lord did in conuerting of ſinners and healing the ſick.

TWo ſorts of workes, did Chriſt our Lord doe about men, beſides thoſe which wee haue recounted about the inſenſible creatures, of wine bread, and waters. The one ſpirituall, conuerting ſinners, inueterate in their ſinnes. The other corporall, healing the incurable infirmities of the
3. p. q. 44 ar. 3. ad 3 ſick, and raiſing the dead. And as S. Thomas ſaith, he ordinarily conioyned the firſt with the ſecond, giuing the health of the ſoule, with the health of the body, healing (as the ſame Lord ſaith) *Totum hominem*. The whole man, as well the exterior, as the interior, firſt diſpoſing him to receaue entire and perfect health: and ſo meditating the corporall miracle
Ioh. 7. Luc. 5 Ioh. 5 wee ought to ponder the ſpirituall effect which he wrought in the ſick, and what it ſignified for our vtility. For as the infirmities of the body, are ſigne

of those of the soule: euen so the cure of the one representeth the misterious cure of the other. All this shall be seene in the insuing meditations, beginning with the cõuersiõ of sinners, wherof the Euãgelists make mẽtion.

THE XXV. MEDITATION.

Of the conuersion of Mary Magdalen.

THE I. POINT.

IESVS being inuited, by a certeyn Pharise named Symon, a woman sinner, which was in the citty, as he supped, went to the house of the Pharise to seeke him. *Mat 27.6*

1. Here is to be pondered, first, the quality of this sinner, for calling her by this name, is giuen to vnderstand that hir sinnes, were sinnes of the flesh, deepely trooted & scãdalous in her, sith for such sinnes, this name is wõt to be giuẽ to voluptuous womẽ. Neuertheles, the Euãgelist doth not specifie, the quality of her sinnes, because (as S. Paul saith) wee ought not so much as to name thẽ with our mouthes; but forasmuch afterwards as S. Luke & S. Marke said, that Christ draue out of her seauẽ diuells, thẽce is to be gathered, that she was loadẽ with inumerable sinnes signified by the number of seauen; & that the seauen deadly sinnes, & the diuells who tempt & seduce vnto thẽ, had long time inhabited in her soule. Frõ hẽce I will draw forth two affections; The first of feare of myne owne frailty, in beholding mary Magdalẽ, who thorough litle defaults, came to fall into so many & haynous offẽces: sith what happened to her, may likewise happẽ vnto me. The secõd, of cõfidence in the mercy of almighty God, in whom this hainous sinner, found a remedy: hoping that I shall also find the like, if as I haue imitated her in sinne, I imitate her in her penance. *Ephes. 5* *Luc. 8* *Marc. 16.*

2. Secondly I will ponder the occasion which this woman, tooke to haue recourse vnto Christ our Lord, which was, to heare of him a certeyen sermon, and to take notice of the meeknes, wherewith he receaued such as were sinners. But aboue all the inspiration of heauen, which touched her hart with a wonderfull light, not by waie of feare, terrifying hir with the seueritie of chasticements, but by the waie of loue, discouering the obligations which shee had much more to loue the Creator, then the creatures, placing in him all that loue which she before had placed in them.

O celestiall Father, Without Whose fauor, none can come vnto IESVS Christ, draw me to his seruice With the chaynes of charitie, lamenting me to haue offended him, Who for so many respects, deserueth to be beloued of me. Colloquie 1. *h.* 6 *Ose.* 11.

3. Thirdly I will ponder the prompt obedience of this sinner, vnto the inspiration and touch of almightie God, who attended not till Christ our Lord retorned from thence to his vsuall lodging, but vnderstanding where he did eate, although it were in the house of a stranger, at a banquett, and in the presence of many people, hyed hir incontinently to find him forth.

Whereby I will learne not to delay good resolutions, and instantly to answere diuine inspirations: especially in matter of my conuersion, remembring that which the wiseman saith. Delay not to conuert thee vnto our Lord, nor doe not deferre it from day to day, because on a suddayne his anger will come, & in the day of vengeance he will destroy thee. *Eccl. 5*

THE II. POINT.

Ioh. 12. 3 THis sinner, entring into the house where IESVS was went behind him, and prostrate at his feet, beganne to wash them with her teares, and to wipe the with the haires of her head, kissing them and oynting the with a pretious oyntment which she had brought with her in at boxe of Alabaster. In which remarkable, and singular act, is to be pondered the perfect pennance of this woman, and the excellent virtues, which shee shewed at that present.

1. The first was, a great faith and estimation, which she conceaued of the diuinity and mercie of Christ our Lord, because she verily beleeued him to be almighty God, to whom only it apperteyneth to pardon synnes: beleeuing that without speaking a word vnto him (as shee spake not one) that he vnderstood and penitrated her very hart, and knew sufficiently wherefore she came, and what she sought and required of him. Others came vnto IESVS Christ, to craue of him remedy for their corporall infirmities: but of this woman sinner alone wee read, that she came vnto him only for the cure of her spirituall infirmities, and for the forgiuenes of her sinnes. *Isay. 34*

2. The second virtue was, an heroicall humility, vtterly despising her owne honor, and what those at the table might say, beholding her in such a manner. Nichodemus came to consult with IESVS Christ, concerning his doubts, but he came by night, and full of humane feare: contrariwise Mary Magdalen came vnto Christ, to aske of him the health of her soule, euen in the midst of the day, full of diuine loue, treading vnder her feete all humane feare, and what the world might censure of her, forasmuch as her whole desire was placed in this, to seeke to please almighty God. Nor had she only humility before men, exposing her selfe to be despised of them, but also had an other greater degree of humility before almighty God, not daring to appeare before the face of IESVS Christ (so shamefast was shee in respect of her sinness) but went behind him, prostrating herselfe at his holy feete. *Ioh. 3* Note

Colloquie *O my soule, humble thy selfe before almightie God, humble thy selfe also before men: because Who so humbleth himselfe in all points, and to all persons, shall not faile*

faile to find grace, before almighty God, and shall afterward be honored, both of men and Angells. Eccl. 3

3. The third was, an amorous internall sorrow, ioyned with great affections of prayer and deuotiõ, which shee declared by these exterior signes. She watered, and bedewed the feet of IESVS Christ, with her brinish teares, right sorrowfully deploring her sinnes past; beseeching him to wash her soule with his holy grace. She wiped them with her haires, beseeching him cleane to wipe away the foulenes and deformity of her faults. She kissed them with her lippes, crauing that he would reconcile her vnto him, and giue vnto her, the kisse of peace, and of perfect pardon. She anoynted them with pretious oyntment, beseeching him to anoynt her soule with his diuine virtues, taking from her the vnsauory odour of her sinnes. And without speaking a word, she poured forth her hart in the presence of Christ, much more aboundantly then that pretious oyntment, manifesting vnto him all her miseries, with a deepe remorse and feeling of them. Note

From all this I may learne a most excellent manner, how to pray, not by words, but by affections, witnessed by workes, and by ardent tokens bursting forth from the fyer of my hart; Such are, sighes, groanings, sobbes, beating of the brest, lifting vp of the hands, bowing of the knees, euen to the ground, kissing it with humility, and other like acts which the Saincts vsed, to excite them selues vnto deuotion; becausse the fyer which secretly burneth in the bosome, sodenly catcheth hold of the garment, and the deuotion of the spirit, breaketh forth of the very body. 1. *Reg.* 1 *Psal.* 31 & 141

4. The fourth virtue was, her externall pennance, conuerting into instruments of satisfaction, the things which had occasioned her perdition, imploying in the seruice of IESVS Christ, her eyes, haires, lippes, pretious perfumes, and her selfe wholly, forgettfull of her selfe, and of all which was not to the contentment of her Lord: accomplishing that which since the blessed Apostle S. Paule said. As you haue exhibited your members, to serue vncleannes, and iniquity, vnto your perdition: so imploy them now to serue vnto iustice, for your sanctification. *Rom.* 6

O feruent penitent, ô efficacie and force of diuine inspiration! Touch me (ô Lord) with such an efficacie, that all my intrailes may be melted, and all my powers and senses may imploy them selues to appease thee, conuerting me vnto thee ten times more then I haue departed from thee, Amen. Colloquie *Bar.* 4

THE III. POINT.

THe Pharisee, who inuited IESVS Christ beholding this spectacle, said within him selfe, if this man were a prophet, he could not but know, *Luc.* 7. 39

" and what manner a woman she is who toucheth him, because, she is a
" sinner. Where is to be pondered, two exceeding rash and pernicious iudge-
ments of this Pharisee: the one against IESVS Christ: and the other against
Mary Magdalen, both which proceeded, because he was proude and pre-
sumptuous.

1. The first was to iudge, that IESVS Christ was ignorant, what mā-
ner of woman Mary Magdalen was, and consequently that he was no pro-
phet: or if he knew hir, that he was not holy, sith he suffered himselfe to be
touched of her, and to pollute himselfe by such a touching. In both
Isay. 64 which points he was deceued, following the opinion of other proud Pha-
risies, who said that of the prophet Isay. Withdraw thy selfe from me, come
not nigh me, because thou art soyled and vncleane: where vnto the holy
prophet presently addeth the punishment saying. That they should be the
smoake and fuell of hell fyer: punishing their error with the smoake, and
their pride with the fyer.

Colloquie *O good IESVS, holy prophet, Wise, and humble. Thou knowest (ô Lord) who it is that toucheth thee, and therefore, sufferest them to touch thee, that so they may be sactified by such touching, without any waies polluting thee, for thou refusest not to be touched by sinners, to render them pure, and vnspotted from their sinnes.*

2. The second rash iudgemēt was, to censure that woman because before
she had byn a sinner, supposing that therefore she was so still, albeit she
gaue sufficiēt signes, that she was so no more, weeping so hartely at the feete
of Christ; From whence I will gather, how false and erronious, the iudge-
ments are of proud persons, who rashly presume to iudge of the very harts
and inward intentions, which are wholly reserued to almighty God; thus,
forth of good, drawing euill; because from whēce they had matter to draw
compassion, and edification, they tooke occasion to despice their neigh-
bour. And in particular I will pōder in this Pharise, a most pernitious error,
of some opiniatiue persons, in their first apprehensions, who hauing noted
Note or obserued, some sinne in another, will not persuade themselues, that euer
afterwards, he can become good, and alwaies doe distrust him: and albeit
they see euident signes of his change and conuersion, yet will they not giue
any credit vnto him: so that, with greater difficulty doe they alter their
owne peruerse iudgement, then the others doe their euill life. And, if they
be superiors, they are occasion of desperation vnto their subiects, because
they beleeue not their pennance as well as their fault. Wherein they like-
wise greatly iniury the infinit goodnes of almighty God, whose property
is, both to forgiue and forget sinnes, as soone as a man doth pennance for
them, yea and to honor him who hath offended, and hath amended.

THE

THE IIII. POINT.

Luc. 7.

IESVS seeing the thoughts of the Pharises hart, said vnto him. I haue a word to say vnto thee. Symon answered; Maister say it. 40 ,,

1. In these words, I will ponder the souereigne wisedome of IESVS Christ our Lord, the vniuersall iudge, who beholding this sinner, and this Pharisee, whist & silent, penetrated their thoughts, as well the good of the penitēt, as the ill of the rashe & temerarious Pharise, and exercised vpon thē a iudgment, most admirable, iust, and mercifull, approuing the one, and condemning the other, and all for the good of both the parties. For with his souereigne wisedome, he defēded the honor of this sinfull woman, preferring her before the Pharise, and reprehending his rashnes, thereby to cure him: giuing him to vnderstand that he was a Prophet, and knew right well, whom this woman was, seeing he knew and vnderstood his very thoughts. And withall he discouered herein wonderfull modesty and humility; considering that Symon had inuited him to dinner, and that he was within his house: for purposing to reprehend him, he first courteously craued his leaue, to propose a demaund vnto him, and did not forthwith beginne to condemne him, but did dispose him, by the discourse of parable. To teach vs hereby with what meeknes, and modestie wee are to correct those that are learned and persons of note, to the end that the reprehension, may redound to their profitt, as in like case it did, to the prophet Nathan, when by the comaundment of almighty God, he reprehended King Dauid, setting before him and shewing him his sinne vnder a parable, and with the same moued and induced him to doe pennance. 2. Reg. 12

2. The parable of our Lord and redeemer was this. A certeyn creditor had two debtors, one did owe fyue hundred pence, and the other fiftie, they hauing not wherewith to pay, he for gaue both: whither therfore doth loue more? Symon answearing said. I suppose, that he to whō he forgaue more. IESVS said vnto him. Thou hast iudged rightly. Vpō this parable, I am to cōsider first in generall the mistery which it infoldeth, pōdering, who is this creditor: who are the debtors: who oweth most: who least: how they haue not wherewith to pay: how he pardoneth them of grace: and which of these debtors loue him most, who thus doth pardon them. Luca 7. 41 ,, ,,

3. First the creditor is almighty God, who is offended by our sinnes, and hath to shew against vs, the wryting, & obligation, which the Apostle S. Paule calleth. *Chyrographum decreti quod erat contrarium nobis.* The hand writing of decree, that was against vs, or which was contrary to vs. Or a bond and obligation of the decree of almighty God against vs, whereby Col. 2.

wee

wee ſinners, are bound to pay thee temporall and eternall paine, which our ſinnes haue deſerued. And foraſmuch as he is infinitly wiſe, and powerfull the debtor, or creditor, can neither couſin him, nor eſcape away from him.

4. Secondly, the debtors are men, amongſt the which ſome owe more, ſome leſſe, becauſe they haue comitted more enormous ſinnes. Some owe fiftie, becauſe with their fyue ſenſes, they haue broken the ten comaundments of the law of God. Others, owe fyue hundred, for hauing infringed them, more often times, transgreſsing, as well the precepts of the Church and of their owne vocation, as of the lawe of the ghoſpell, which is a lawe of perfectiō, ſignified by the nomber of a hūdred. Amongſt theſe I am to count my ſelfe for one, preſuming that I am indebted a great deale more, then I imagine, for that the debtor oweth many ſecret & vnknowen debts; but not vnknowen vnto the creditor, for the which Dauid ſaid, deliuer me Lord, from my ſecret ſinnes. *Pſal. 18*

Thirdly, theſe debtors, are not able to pay their debts, for it is impoſsible by our owne forces, to ſatisfy almighty God, for our offēces, or yet deſerue that he pardon vs, and cancell our obligation which he hath againſt vs, which ſhould remaine, foreuer whole, if the ſelfe ſame God, out of his infinit mercy, had not made himſelfe man, & with his paſsion and death cāceled them, and nayled them with him vpon the Croſſe: in virtue whereof he freely pardoneth vs of our faults, by the meanes of pēnance, to oblige vs to loue him with all our hart for the infinit bounty which he ſhewed, in pardoning freely ſo great a debt to ſo vile a ſlaue, & to inuite him by this meanes, a new to loue and ſerue ſo good a Lord. *Iam. 6* *Col. 2.*

5. Hence it is, that he who hath byn the greateſt ſinner, after that God hath pardoned him, is obliged in this reſpect to loue him the more, for that he hath receaued a greater benefit, in ſoe long expecting his repentance, pardoning him ſo greiuous offences, and deliuering him frō greater paines. And if he haue the light of heauen to confeſſe theſe fauors, let him make it apparant by ſhewing himſelfe gratefull vnto his creditor: and this is the end & ſcope of this parable; for to loue almighty God much, or to loue him little, depēdeth not ſo much on this, to haue bene a great or leſſe ſinner, as to haue a great or leſſe acknowledgmēt of the multitude & greiuouſnes, of his ſinnes. And like as the proud (ſuch as was the Phariſie) in their owne opinion, are indepted but litle to almighty God, and haue but little acknowledgment of their offences which appeare to them little: euen ſo, doe they but little loue almighty God, becauſe they hold but for little, the benefitt to haue bene pardoned of him. But thoſe who hold them ſelues, for greiuous ſinners, and haue a profound knowledge, of the greatnes of their ſinnes, doe greatly loue almighty God, when he doth pardon them, becauſe

cause they acknowledge this benefitt for exceeding great.

O most liberall and most mercifull Lord, I desire to loue thee with all my hart, sith in lieu of punishing me for hauing offended thee, thou desirest to pardon me, to the end I should loue thee. I acknowledge my sinnes to be most greuous, and many in number, and for themdesire to retorne thee, very many and great seruices therby to witnes myne amendment.

THE V. POINT.

NExt consider, how Christ our Lord applied this parable vnto this woman, who held her selfe for so great a sinner, and to the Pharise who reputed himselfe for iust, and a great deale lesser sinner then shee; wherfore turning him towards the woman, he said vnto Symon. Doest thou see this woman? I entered into thy house, and thou gauest me not water to my feete, where with I would haue washed me; but she, not with water but with teares hath wette my feete, and with her haires hath wiped them; Thou didst not giue me the kisse of peace, but she since I entered in, hath not ceased to kisse my feete; Thou hast not anoynted my head with oyle, and she hath anoynted my feet with pretious oyntment; for the which I say to thee, many sinnes are forgiuen her, because she loued much, and to whom lesse is forgiuen, he loueth lesse: That is to saie, This woman esteemeth her selfe a great debtor, and so expecteth from me a greater benefitt to remitte and pardon her: and for this cause she loueth me much, as she hath manifested by her workes, and I haue remitted her many sinnes, because she hath with this loue, disposed her selfe, to receaue the pardon of them. But thou supposest thy selfe to owe but little, and so expectest but a little benefitt and fauor from me in pardoning thee, and consequently louest also but alittle. *Luc. 7. 44.*

1. Where I am to ponder, first, how by the example of great and notorious conuerted sinners, almightie God is accustomed to confound those which presume they are iust, and therefore counsaileth vs that wee doe behold and consider them attentiuely, saying, *Vides hunc mulierem?* Seest thou this woman? Seest thou her teares, and her sighings? Seest thou her humiliation, and confusion? Seest thou the inuentions which she hath found, whereby to please and appease almightie God? Seest thou all this? Then I say, consider it well, and be confounded of the little which thou doest, whereby to purchase pardon at the handes of God. For I speake truth vnto thee (saith Christ our Lord) that many Publicans, and sinners, shall in the kindome of heauen, goe before those which presume to be iust. Secondly I will ponder, that one great sinner, with one only feruent act, is wont

to mount vp vnto a more excellent degree of charittie and ſanctitie, then one luke warme iuſt with many acts, and in many yeares; Where I am to behold what an excellent meanes it is, to obtaine pardon greatly to loue almightie God, for loue diſpoſeth to pardon of ſinnes, walketh with it, encreaſeth and augmenteth with it, ſeeing himſelfe obliged, to loue him who hath pardoned him.

Colloquie *O my Redeemer, Iam confounded in the preſence, of this ſo feruent a penitent, beholdinge mine extreame tepiditie. Waſhe (Lord) the ſpotts of this daughter of Sion,* Iſai. 4. *(my poore ſoule) with the ſpiritt of iudgment, and of feruor, giuing me the ſpiritt of iuſtice, and the fier of charitie, whereby I may loue thee much, becauſe thou haſt remitted me much, Amen.*

THE VI, POINT.

Luc. 7. 48. Then ſaid IESVS vnto the womā. Thy ſinnes are forgiuē thee. And they that ſate together at the table were troubled at theſe words, ſaying within themſelues Who is this that forgiueth ſinnes? But IESVS ſaid vnto the woman the ſecond tyme, Thy faith hath made thee ſafe, depart in peace.

1. Wherein is to be conſidered, firſt, the efficacie, of theſe wordes. *Thy ſinnes are forgiuen thee*: where with he abſolued both from guilt, and paine, and comunicated a ſuperaboundant grace, maruailouſly recoycing the hart of Mary Magdalen to heare the ſame. Wee likewiſe ought greatly to reioyce our ſelues, ſeeing now our Confeſſors when they abſolue vs, ſay the ſame words vnto vs, and doe worke in vs the ſame effect, if that wee bring the ſame diſpoſition.

Luc. 7. 50. 2. Secondlie, the modeſtie of our Lord IESVS Chriſt did likewiſe ſhew it ſelfe in this caſe, for ſeeing, that they were aſtoniſhed, for that he pardoned ſinnes, he would impute this pardon, not to his owne liberalitie, but to the faith of the ſinner, ſaying. *Thy faith hath made thee ſafe.* That is to ſaie, the liuely faith which thou haſt had of my power and diuinitie, and the louing confidence which thou haſt taken in my mercie, haue bene the cauſe of thy ſaluation.

Note.

3. Finally, I will ponder, how fixedly Marie Magdalen, ſate at the feet of IESVS Chriſt: for ſeeing ſhee had obteined the pardon ſhe pretended, ſhe would not ſtirre, nor depart from thence, till Chriſt had ſaid vnto her. *Goe in peace:* ſith thy peace is made with almightie God, and within thy ſelfe, with plenary indulgence of all thy ſinnes, and with compleat victorie of thy ſenſuall paſſions; for it may well be preſumed, that the liberalitie of our Lord graunted all this to her, whom he loued ſo much. Peraduenture

for

for this cause he said not to her, as vnto other sinners, sinne no more, as he that knew full well, the great firmitie, which she had therein, by the aboundant grace and loue which he had giuen her.

O happie those who approach in humilitie and charitie vnto the feete of IESVS Christ, from whence they carrie so happie a dispatch. O my soule, goe and prostrate thy selfe before them with great confidence and embrace them with great loue, purpose with great firmitie to follow his footsteps, and neuer to depart from them, till he saie vnto thee. Vade in pace. *Depart in peace, Amen.* Colloquie

THE XXVI. MEDITTATION.

Of the conuersion of the Samaritan.

THE I. POINT.

IESVS Christ our Lord, walking from Iewrie into Galile, thorough Samaria, wearied of his iorney, sate him downe vpon a well or fountaine; And about the sixt houre, there came a woman of Samaria, carying her pott to draw water. *Ioh. 4.*

1. Where we are to ponder, first, the labors, and wearines of our Lord IESVS Christ in his voyages, and pilgrimages, for the good of soules, walking a foot and without any easement, long iorneyes, and in the heat of all the daie.

O souereigne Pastor, how deare doth it cost thee, to seeke forth thy straied and wandring sheepe, taking as much paines, for one alone, as for the whole flock! How many times didst thou sweat by the waie, the wearines of thy bodie, inforcing thee to sitt thee downe to ease and repose thee? I giue thee thankes (O my Lord) for these thy wearinesses, and take compassion on them, because they are fore messengers of others, farre more painfull; for within a little time, thou shalt find no other place of repose in the heat of the daie, but the hard bedde of the Crosse. Colloquie

2. I will ponder the charitie of this Lord, who reposed not so much by the side of this well, to vnwearie his bodie, as to surprise a soule which he had elected: for he neuer omitted any occasion to seeke the good of distressed soules.

O Wisdome incarnate, how amorous and how admirable is the prouidence wher with thou walkest forth after those which wander astray. Those which seeke thee not, doe find thee, and thou saist to those who inquire not after thee, behold I am here. If the blessed Magdalen, went to seeke thee, thou inspiredst and first drew her vnto thee. If the Samaritan did meet with thee, it was because thou soughtest after her. Inspire me (O Lord) to goe after thee, and doe also vouchsafe to seeke me, to the end that I may find thee, Amen. Colloquie *Sap. 6. Isa. 65.*

3. Hence I will aſcend to ponder, how maruailous the ſecretts of almightie God are, in the conuerſion of ſoules, taking occaſion for this purpoſe, when they leaſt imagine or thinke thereof. This woman was a ſinner, and ſenſuall, who after ſhe had had fiue husbands, liued now in cōcubinage or vnlawfull company with a ſixt, And albeit S. Chryſoſtome, and other doctors are of opinion, that to all the fyue ſhe was but their concubine, and that thoſe fyue men were not her fyue lawfull husbandes: yet this woman being ſuch, and going to the welle to fetch water, void of all care of her ſaluation, mett with IESVS Chriſt who ſhewed vnto her extraordinary fauors, with admirable efficacie and ſweetnes, accomodating himſelfe to the qualitie, and condition of the periſon with whom he treated, as ſhall hereafter be declared.

S. Chry. in Pſl. 13. Maldohic.

THE II. POINT.

Ioh. 4. 7. THe woman of Samaria, coming to the well, IESVS ſaid vnto her; Giue me to drinke. She anſwered, how doeſt thou being a Iew aſke of me to drinke, ſith the Iewes, doe not comunicate with the Samaritans? IESVS anſwered. If thou didſt knowe the guift of God, and who he is that ſaith vnto thee, Giue me to drinke, thou perhaps wouldeſt haue asked of him, and he would haue giuen thee liuing water.

In this firſt conference, is liuely repreſented, what man is towards God, and what God is towards man: which are two points of great profit to the ſpiritt.

1. Firſt I will conſider, how Chriſt our Lord, albeit he had a corporall thirſt, becauſe he was weeried in the waie, and that it was in the midſt of the daie, neruertheles he had a farre greater ſpirituall thirſt of the ſaluation of this ſoule: like as he ſaid vpon the croſſe, I thirſt. And as hee which is much a thirſt, greatlie deſireth to drink water, and infuſeth the ſame into his body, to quench his thirſt: euen ſo Chriſt our Lord, with moſt ſingular delight drinketh and receaueth ſoules, and infuſeth them into his bowells, incorporating them with him by holy loue, and with this deſire ſaith vnto thē. *Da mihi bibere.* Giue me to drinke. *O moſt ſweet IESVS, ô that I could preſēt vnto thee inumerable ſoules to quēch thy thirſt? Behould here mine, receaue the ſame, and incorporate it with thee, in ſuch ſort as it neuer ſeparate it ſelfe from thee, Amen.*

Collo. quie.

2. Secondlie I will conſider how the Samaritan refuſed to giue water to IESVS Chriſt, yea, and likewiſe reprehended him, for that he aſked it at her handes and talked to her: wherein is repreſēted, how nigardly, vnciuilly, and rudely men deale with almightie God, denying him, that which he demaundeth of them: whether by ſecret inſpiration, or by the mouth of his

his holy lawe, or by ſuperiors or by the poore, which doe aſke them almes: neuer wanting excuſes, and pretexts not to giue what he demandeth, and ſometymes alſo couertly reprehending him, and complayninge that he requireth toomany & too great thinges of them, yea hold it far greuious & troubleſome to talke or treat with almightie God. All which proceedeth of this, that they doe not knowe (like the Samaritan) who this great God is, that demaundeth of them, not hauing that eſtimation of him which reaſon requireth, becauſe their faith is almoſt extinguiſhed.

3. Thirdlie I will ponder, the anſwere of IESVS Chriſt our Lord, wherein he diſcouered his infinit charitie and liberalitie towards man: becauſe inſtead of reuenging himſelfe vpon vs, as Dauid would of Nabol, becauſe he denied what he aſked of him, he inuiteth vs anew, to craue of him that which wee want, and deſireth that wee ſhould knowe who is God, and how great his guifts and graces are, to ſtirre vs vp to deſire the ſame; For this cauſe he ſaid vnto the Samaritane. O that thou kneweſt the guift of God, which is preſent before thee, which is his only Sonne, giuen gratis vnto the world, to comunicate vnto it the guifts of the holy Ghoſt, and the other guifts of grace, and kneweſt the occaſiõ which I now offer vnto thee of thy ſaluation, or who he is that aſketh thee drinke, thou perhaps wouldſt aſke of him, and he is ſo liberall, that he would not refuſe thee, as thou refuſedſt me, but would giue thee a water, not dead but liuely, wherof dependeth thy very life: yea his liberalitie paſſeth yet further, declaring greater deſire to giue vs his gifts, thẽ men haue to aſke thẽ, after they know them: for in the firſt he maketh no doubt, but doubteth of the ſecõd ſaying, If thou kneweſt who it is that aſketh thee to drinke, *Tu forſitan*, Thou perhaps, wouldſt aſke of him, for as thou art free, peraduenture thou wilt not deſire that ſpiritual good which thou knoweſt for feare of looſing another: but if thou demaundeſt me, as thou oughteſt, without doubt I will giue it vnto thee, *Dediſſet tibi*, he would haue giuen it thee, becauſe he hath ſaid vnto all. Aſke and yee ſhall receaue. For this cauſe S. Auguſtine ſaith. *Erubeſcat humana pigritia, plus paratus eſt Deus dare, quam nos accipere.* Lett humane ſlothfulnes be aſhamed, that God is more ready to giue, then wee to receaue. 1. Reg. 25.

O my ſauiour illuminate my ſoule, to make it vnderſtand the guift of God, and moue me ſo effectually to demaũd the ſame, that I may obtaine it, and then will I ſay vnto thee. Dilectus meus mihi, & ego illi, *Such as my beloued is to me, ſuch am I to my beloued; I will giue him all he ſhall aſke of me, as he giueth me all I aſke of him; I will deſire that he demãd ſomething of me, to end I may giue it him; as he deſireth that I demand much of him, to the end he may giue it me: he is to me a guift be-* Colloquie

cause he giueth himselfe wholly vnto me by grace, and I will be likewise a guift to him, giuing my selfe wholly vnto him, not for mine owne good, but only to serue him, world without end, Amen.

THE III. POINT.

Ioh. 7. 13.

THe woman said vnto him; Sir thou hast not wherewith to draw water, and the well is deepe, whence hast thou this liuing water? IESVS answered. Euery one, that drinketh of this water shall thirst againe: but he that shall drinke of the water, that I will giue him, shall not thirst foreuer, but the water that I will giue him, shall become in him a fountaine of water, springing vp vnto life euerlasting. *Cor. 2.*

In this discourse of the Samaritan is represented, the propertie of a carnall man, of whom S. Paule saith, that he perceaueth not the things which are of God, nor comprehendeth more, then that which appeareth to the corporall senses of the body: nor thinketh of any other liuely water, more then that which springeth forth of the fountaines before his eies: but the condition of Christ our Lord is, to teach vs to raise vp our spiritt from visible things, to things inuisible, from temporall, to eternall, and from the creatures, to the Creator; pondering how in the Creator, and in celestiall goods, perfections are far otherwise then in the creatures, and in earthly goods, to wit, with out any faults, and imperfections, which are found in the other. And so of water of the well, and of the visible fountaine, he instructeth vs to discouer one that is inuisible, and by this example, teacheth vs, the manner, how to meditate in mentall praier, concerning these matters. Fiue maruaillous properties, doth Christ our Lord, putt downe of the liuing water of his grace, comparing it to this corporall water, the which wee are to weigh to the end we may know, desire, and earnesty seeke to obteyne it.

1. The fiirst propertie is, that it quẽcheth the thirst foreuermore. Wherein it differeth from corporall water, which quencheth the thirst but for a little time, because it is corruptible, and by and by consumed. But the liuing water, is of it selfe incorruptible, and abideth in the soule euerlastingly, vnles she of her selfe, doe vomitt it vp by mortall sinne.

2. The second propertie is, that it doth so refresh and satisfie the soule, that it doth take away generallie, the thirst of all other waters, and goods of the world, after the manner that Christ our Lord speaketh saying. *Ioh. 6.*

He

He who beleeueth in me, shall neuer thirst: that is, shall not desire any thing created contrary to me, because he shall be filled and satisfied with me: wherein it differeth from earthly goods, the which doe satisfie but alittle, and for little time, and forthwith fade away, because they are vile and easily consumed. But the celestiall goods, doe nourish foreuer, without distast or loathing, being so pretious, and so sauory, that a man no more regardeth those that are earthly:

3. The third propertie is, that the water of life resembleth a fountaine which euer springeth, because the holy Ghost, is within the same soule, which is the fountaine of all graces, from whom (as Christ our Lord saith) doe springe fountaines of liuing water, with great aboundance of celestiall guifts: and the same grace it selfe hath alwaies this inclination, to grow, encrease, and augment it selfe, for which cause it is said thereof. *Those which drink me shall be drie*: that is to saie, albeit they shall not thirst after earthly things, yet shall they thirst, to increase in that good, which they possesse with soe great delight. *Ioh. 7.* *Eccle. 24.*

4. The fourth propertie is, that this water of life, springeth vp within the soule, boiling and leapinge vp with great impetuositie euen to heauen, that is to saie, it inclineth to celestiall things, with great ioy, delight, and promptitude, not consenting to be deteined by earthly things, nor to suffer delaies, nor to admitt repugnances or tediousnes, nor will not be inclosed or shutt vp within the hart of man, but springeth with violence, forth of it selfe, because lifting vp it selfe aboue it selfe, it conioineth it selfe with its beginning, and floweth back from whence it proceeded, which is to God. *Ephe 1.* *2. Cor. 13.*

5. The fift propertie is, that it springeth vp vnto euerlasting life, for (as S. Paule saith) it is a pledge of the celestiall inheritance, which wee hope for, and remaineth therwith foreuer: where in it is not only different from corporall goods, but also from some spirituall goods, which finish together with the corporall life, and enter not into the life eternall: such are the virtues of faith, hope, and other graces, giuen gratis. *Isai. 12.*

6. From these considerations I am to draw a very great estimation of the guift of almightie God, and great care to procure them, running with great ioy vnto the fountaines of our Sauiour (which are the Sacraments) from whence this water is drawen, and from whence the increase and augmentation therof proceedeth, pondering how the Samaritan, vnderstanding these excellent properties, said vnto Christ. *Lord giue me this water, that I may not thirst, nor come hither to drawe.* In which words, she did discouer, that she aduanced her selfe forward to her conuersion, with a great

agreat desire of this liuing water which she humbly demaunded of her Lord, who offered the same vnto her. But her life was carnall and grosse, for that she asked the same for a base end, to witt to be euer afterwards preserued from thirst, and to be deliuered from the labor to goe euery daie to the well for water. Where in is represented the imperfection euen of some of the faithfull, which desire spirituall goods, not so much for their beautie, as for some temporall profitt which they pretend by them, as some honor or interest, or to be deliuered from melancholy and sadnes, like those which desire sensible consolations of almightie God, with an affection of selfe loue, for feare to feele ouermuch the heauines, of the troubles of this life: but those which desire to be perfect ought to pretend, and aske this liuely water, because of the goods that are therein, which are those aforesaid, saying, with most feruent affection. *Domine da mihi hanc aquam vt non sitiam in eternum.*

Colloquie. *O Lord of heauen and of earth, giue me this liuing Water, Whereby I neuer thirst after other thing, nor occupie me With anxietie, to seeke the Water of temporall and corruptible goods, sith the spirituall, and the eternall doth suffice me. O Sweet* IESVS, *fountaine of liuing Water, vouchsafe to seate in my soule this diuine fountaine, Which euer boileth, increaseth, and spingeth vp to euerlasting life. Amen.*

THE IIII. POINT.

1. THe fourth shalbe to cõsider, the maruailous dexteritie, wherewith Christ IESVS our Lord, disposed the Samaritã by little and little, to renownce that which hindered her to receaue the liuing water of his grace. For seing her desire, he said vnto her: *Goe call thy husbãd. The Woman answered, I haue no husband.* IESVS *said to her, thou hast had fiue men, and he Whom thou now hast, is not thy husband: this thou hast said truly.* Ioh. 4. 16.

2. Werein is to be presupposed, that this woman, is a figure of those soules, who runne fornicating after creatures, by meanes of their fiue senses and appetites, graunting vnto them all the deligths which they desire disordinatlie: which is the cause that they are incapale to receaue the liuely water of grace, and the guifts of the holy Ghost, which cannot dwell in a bodie subiect to sinnes (especially carnall) the which (as. S. Paule saith) prophane the temple of the holy Ghost, and by the abhominable vnion of the flesh with the fornicator, destroy the pretious vnion of the soule, with the spirit of God. For which cause the same Apostle saith. Fly fornication and whatsoeuer is any occasion thereof, to ioyne your soules by loue, *Vni viro Christo.* To one only husband, which is Christ. This presupposed, I will 1. Cor. 6.

I will ponder, how Chriſt our Lord, to heale this woman, cruſht the impoſtume of ſinne, which ſhe kept hidden in her breſt, reprehending her not with bitter words, but with a ſpirit of ſweetnes, and gentlenes, ſaying. *Hauing kept fyue men, now thou keepeſt one that is not thine.* As if he ſhould haue ſaid; It is now high time that thou ſhouldeſt bridle the appetite of thy inſatiable deſires, and withdrawe thy ſelfe intirely from them.

3. Then will I ponder, in what good part, the Samaritan woman accepted this reprehenſion at his hands, neither denying the truth, nor waxing wrath, nor yet retorning any iniurious words to IESVS Chriſt who thus affronted her; but contrariwiſe honored him, calling him Lord and beleeuing him to be a prophet, ſith he declared things to ſecret, and therfore ſaid vnto him. *Lord, I perceaue, that thou art a prophet*, for all thou ſaieſt is true. And by this humble confeſsion of her faults, ſhe gaue a beginning to her conuerſion: for he who ſuffereth reprehenſion, is very neeare vnto his healing. For which cauſe Eccleſiaſticus ſaith. O how good a thing is it to ſhewe repentance being reprehended, becauſe herewith he chaſeth farre from him voluntary ſinne. *Ioh. 4.19* *Eccl. 20*

4. Then gaue ſhe a ſecond ſigne of her repentance, and of the faith and eſtimation, which ſhe had conceaued of IESVS Chriſt, deſiring to be reſolued by him, of certeyn doubts which ſhe had in matters of religion. *Our Fathers* (ſaidſhe) *adored almighty God, in this mountaine, and you ſay, that at Ieruſalem is the place where men muſt adore him*: that is to ſay. Lord, ſith thou art a prophet, draw me forth of the doubt wherein I am, and teach me in what place I am bound to adore God, and offer ſacrifice vnto him to pleaſe him, and to make my ſelfe agreeable vnto him. Whence is to be ſeene, that the firſt care, of a true penitent, ought to be to know what appertayneth to the true faith and ſeruice of almighty God, without the which, it is impoſsible to pleaſe God. IESVS anſwered. *Woman beleeue me, that the hower ſhall come, when you ſhall neither in this mountaine nor in Ieruſalem, adore the Father. And the hower is alreadie come, when the true adorers, ſhall adore the father, in ſpirit and veritie, for the father ſeeketh ſuch to adore him. God is a ſpirit, and they that adore him, muſt adore him in ſpirit and verity*: that is to ſay. This thy demaund is not neceſſary, as concerning the place of adoring God with ſacrifices and ceremonies, wherewith vntill this time he hath bene adored: becauſe they are all to ceaſe, and almighty God, ſhall be adored in ſpirit and verity, which was veyled vnder theſe ſhadowes, & exterior figures. *Ioh. 4.20* *Hebr. 11*

5. But pondering yet further the ſpirit of theſe words, our Lord IESVS Chriſt inſtructeth vs by them, the manner how he will be adored

by the faithfull in the lawe of the Gospell, especialy in that adoration, which euery one maketh to almighty God alone in secret. First, this adoration may be made in euery place, for albeit there be churches deputed for the sacrifice of the Masse, neuertheles in euery place and corner I may adore almighty God, because he is in euery place: for which respect S. 1. *Tim.* 2. Paule saith, I will that men pray euery where, lifting vp pure handes to allmighty God.

6. Moreouer this adoration, ought to be made within my soule which is the spirituall temple of almighty God, and the oratory deputed for de- *Mat.* 6 uout prayer, whereinto IESVS Christ comaundeth vs to enter, to pray to our heauenly father in secret, who is there and beholdeth vs when wee adore him.

7 Thirdly this adoration, ought to be made in spirit and verity, because it ought to proceed, from the inspiration and motion of the holy spirit and of verity, which is IESVS Christ, and to followe his direction and dictamen, conforming our vnderstanding with the truth of faith, our life with that of our Lord and Sauiours, and our exterior workes with the interior, without any fixion or dissimulation. For euen as God is a spirit, and truth it selfe, he seeketh adorers like to himselfe, which are spirituall and true, as himselfe is: and consequently I ought not to content myselfe, with the sole exterior worship, because it is a body without the soule, and a shadowe without the truth; but ought principally to procure those interior acts of virtue, which doe giue life, and quicken the same: such are faith of the greatnesses of almightie God, ioyned with humilitie, and acknowledgment of myne owne littlenes. Hope of his diuine promises with prayer, and petition to obteyne them. The loue of almightie God, with obedience, and submission to his holy will, with acts of deuotion praysing and thansgiuing. After this manner is almighty God *Ioh.* 4. 32 adored, as he desireth. *Nam & pater tales querit qui adorent eum*. For the Father seeketh such as these to adore him.

Colloquie *O Father of mercies, it is in thy hand, to find What thou seekest, and to doe What thou desirest: graunt that I may adore thee in spiritt and verity, Where With thou disirest to be adored. And sith thou hast made me so happie, as that I liue in the lawe of grace, graunt that I may adore thee, not onlie in one, but in euerie place: not With the bodie alone, but With the spirit: not With externall shewes, but in truth following thee, Who art the Waie, the truth and the life, to Whom be all honor and glorie, World Without end, Amen.*

THE

THE V. POINT.

1. THe fift shall be to consider, the maruailous conuersion and sudden change of the Samaritan woman. Who as yet rude, in things apperteyning to almighty God, did not comprehend the highnes of the doctrine of IESVS Christ, for she said vnto him; *I know that the Messias is to come, therefore when he cometh, he will shew vs all things. IESVS answered, I am he that doth speake with thee:* In which words is to be pondered. Ioh. 4. 23

1. First, the infinit charity of Christ our Lord, who sought to discouer so cleerly a truth so sublime, and of such importance, to such a sinfull woman, and so simple, which he had concealed from the Scribes and Pharises, or declared only by ambiguous parables in punishmēt of their pride.

2. Secondly his almighty power, did no lesse shine, in the wonders, which he wrought in this woman, by the virtue of his word. *I am he that speakes with thee.* Wherwith all he first clerely illustrated her vnderstanding with a true faith to make her to vnderstand who he was that talked with her, and to beleeue him to be the Messias: and next he spake vnto her hart, mollifying and softening the same, to abhorre and detest her fore passed life. Moreouer he gaue vnto her the liuely water of his grace, which she demaunded of him, fulfilling the word which he said vnto her; *If thou hadst asked it of me I would haue giuen it thee.* Ioh. 4. 26

3. Thirdly he did repleniſh her with so great interior ioy, that she quite forgot the corporall water, for which she was come thither, so that leauing her pot hard by the well, she ranne speedily into the city, to giue notice of IESVS Christ, and to tell her neighbours, that they likewise might come to enioy the selfe same treasure which she enioyed; Wherein is to be noted the feruor of a soule, touched with the hand of almighty God, who leaueth all it hath to be free and ready for all things, belonging to his holy seruice, like as the blessed Apostles did. Mat. 4.

4. Fourthly, he gaue vnto her perfect humility, wherewith she disdayned not euen to defame her owne selfe, that so she might honor IESVS Christ, declaring publikely, that he had discouered vnto her, the very secrets of hir sinfull life, to the end they should repute him for a prophet: giuing vs example, boldly to publish IESVS Christ (as S. Paule saith) by fame, or by infamy. 2. Cor. 6.

5. Fiftly he gaue vnto her a great prudence, and the liuely water of perfect wisdome, in the manner of preaching IESVS Christ, for she beganne not, saying. Beleeue me that I haue seene a prophet, doubtles he is the Messias &c. But confessing the frailty of her sexe, and that she was not worthy to be beleeued, she said, *Venite, & videte.* Come and see:

and although she saied, come and see if it be that Christ which is to come, yet was it not doubting, but with great modesty, desiring that they likewise should come to see him, and to be assured of what she saied, hoping that Christ would also teach them, as he had taught her.

6. Finally he imparted vnto her so great spirit, and such feruour was in her words, that many people went forth of the Citty, to see our Lord IESVS Christ, and because of her, beleeued in him.

Colloquie *Psal. 76.* *O riches of the grace of almighty God, ô Wonderfull mutation of the hand of the highest! Who but thy selfe (ô my God) could so suddenly, touche the hart of this Woman, and Worke in her, and by her, so many maruailes? I am ashamed (ô my Lord) of myne owne tepiditie, When I behold the feruor of this so great a sinner. Illuminate me (ô my Lord) inflame, and change me, With this Samaritan, to the end that I may serue thee and publish thy greatnes, that so I may be a Worthy instrument of thy glory, Amen.*

THE VI. POINT.

1. THe sixt shall be to consider, what in this case befell vnto the Disciples, and to the Maister; For as they had left him behind, whilest they went to buy meate, at their retorne, they wondered not a little, to see him talking with such a woman, esteeming it a great humility of their Maister, to talke and discourse with a simple woman: supposing that he discoursed with her (according to his custome) of diuine things.

Colloquie *O my redeemer albeit I admire to see thy humilitie, yet prayse I likewise thine exceeding charitie, sith With so much care, thou seekst after a lost sheepe, although it be the least, and most contemptible of all thy flock, conuersing familiarly With her, to drawe her forth of her bad estate. Helpe me (ô Lord) With thy holy grace Whereby I may likewise apply my selfe to gayne vnto thee, as well the little, as the greatest sinner, for thou art no lesse desirous of the saluation of the one, then of the other.*

2. They also greatly maruailed, to see him speake all alone with a woman, it being a rare thing in him: Neuertheles they said not a word vnto him, because they held in great veneration all what soeuer their Maister did, without deeming any euill of his doings. Hence superiors are to take aduise to be greatly retired in like discourses, vnles very rarelie, and in case of vrgent necessity: inferiors also may take example, not to iudge rashly nor to suspect amisse, of the sayings and doings of their superiors, whom they ought to reuerence euen as Saints, remembring what the Psalmist saith, *Touch not myne anoynted, and be not malignant against my prophets.* *Psal. 104*

3. Then

3. Then the Apostles said to Christ. Rabbi, eate. But he said to them I haue meat to eat which you know not, my meat is, to doe the will of him that sent me to perfect his worke. In which words he discouered the great estimation, which he held to fulfill the will of his heauenly Father, which was the conuersion of soules, sith being both weary and hongry, in steed of eating, he affirmed, that his meat was to doe the will of his Father, yet not as himselfe would, but with great perfection and integrity. And albeit he was to tast of gall and vineger, yet all this seemed sweet vnto him, seeing it was the will of him, whom he so greatly loued. *Ioh.* 4. 31

O sweet IESVS, graunt me that my meate may be, to fulfill thy Will and not myne owne, fulfilling perfectlie, that which thou comaundest, and swallowing so greedilie this meat of the soule, that I may forgett the meat of the bodie, Amen. Colloquie

4. Hence also I will draw a holy feare, least IESVS Christ should say vnto me. I eat a certeyn meat which thou doest not know: that is to saie, a meat which thou doest not approue nor like, and therefore, thou eatest not thereof with me. For if I be disobedient to the lawe of almighty God, to his diuine inspirations, and to the comaundements of my superiors, I know not, nor eat not the meat, which Christ did eate, and consequently I doe not leade the life of Christ, for none can be vnited with IESVS Christ, if he eat not the like meate, which Christ did eate.

5. Finally I will ponder, how at this time, the Samaritans came to seeke IESVS Christ, who receaued them with most singular loue, and preached vnto them the kingdome of God: and at their entreaty, remayned with them two entire daies, during which time he did greatly refreshe himselfe with this spirituall meate, forasmuch as many beleeued in him and that with such certitude and assurance, that being conuinced by his diuine reasons without hauing seene his miraculous miracles, they said vnto the woman. Now, not for thy saying, doe wee beleeue, but for that our selues, doe know, *Quia hic est vere saluator mundi.* Because that this is the Sauiour of the world indeed, not only of the Iewes, but also of the Gentills, whereof wee haue sufficient testimonies. *Ioh* 4. 42

O heauenlie Maister, Who by the meanes of thy Catholike Church, figured by this feruent Samaritan, giuest vs to vnderstand Who thou art: giue vs the same likewise, by thyselfe within the interior of our hearts. Tarie with vs two entire dayes, instructing vs well in the two precepts of thy holie loue, whereby obseruing them, from point to point, wee may come cleerlie to see that thou art our God, our Lord & our Sauiour, to Whom be honor and glorie, World without end, Amen. Colloquie

THE XXVII. MEDITATION.

Of the Woman taken in adulterie, Whom Christ our Lord, deliuered from her accusers, and mercifullie forgaue her all her sinnes.

THE I. POINT.

Ioh.8.3 IESVS being preaching to many people in the Temple, the Scribes, and Phariſes, brought a woman taken in adultery, and ſaid vnto him. Maiſter, this womā was euen now taken in adultery, & Moyſes comaundeth vs in the law, that wee ſtone ſuch to death; thou therefore, what ſaiſt thou? And this they ſaid tempting him.

1. Here I am to ponder, firſt the wonderfull meeknes of Chriſt our Lord, in conuerſing with ſinners, and his great mercie in pardoning them their ſinnes, ſith euen his enemies, by the inſtigation of the diuell ſought to ſett a ſnare to intrappe him, making him iudge of this adulterous woman, preſuming, that forth of his mercy, he would forgiue her contrary to the law of Moyſes, changing or correcting ſomwhat of the law, and ſo they might take occaſion to accuſe him of being contrary to Moyſes and the law: or if he condemned her, then to publiſh abroad euery where, that he was not ſo mercifull as he appeared. Whence I will drawe forth great ioy, to haue ſo meeke and ſo mercifull a Sauiour, and Maiſter ſaying.

Colloquie *I reioyce (ô my Sauiour) of thy maruailous meeknes and thy mercie, deſiring to make thereof a ſnare not to tempt thee like the Phariſes, but to attract thee into my hart, Whereby thou maiſt take compaſsion on me, and maiſt pardon my manifold and moſt greiuous ſinnes, Amen.*

2. The ſecond ſhall be to conſider, the ſutteltie of Sathan, and of his miniſters, in tempting the iuſt, ſetting ſnares for them, in the ſelfe ſame virtue which they prize moſt, to make them to fall, by extremitie into the contrarie vice, treading the lawe of almightie God vnderneth their feete, vnder the colour of this virtue. He that is inclined to too much mercie, him they tempt that vnder the colour of mercie, he violate the lawes of iuſtice. He that is very zealous, they tempt that vnder the pretext of zeale he ſhould vſe vengeance, againſt the lawe of meeknes: for which cauſe it is needfull to know how to conioyne all virtues together without preiudice of the one vnto the other, after the imi-
Pſal. 44. 5 tation of almightie God, of whom Dauid ſaid. Becauſe of thy truth, thy meeknes and iuſtice, thy right hand ſhall conduct thee maruailouſly. And
Pſa. 84 in another place ſaith, that *mercie and truth embraced each other, iuſtice, and peace hath kiſſed, together.*

O Moſt

O most Wise maister, teach me how to linke together virtues with such dexteritie, that complying perfectlie with the one, I fayle not in the perfection of the other. Bring mee into the celler of thy pretious Wines, ordayning thy charitie in me, that I so drinke the affections of one virtue, that my iudgement be not troubled in preiudice of the other, Amen. Colloquie Can. 1.

THE II. POINT.

IESVS bowing himselfe downe, with his finger wrote in the earth. Where I am to ponder the causes hereof, together with the misteries of this wryting. Iob. 8. 7.

1. IESVS Christ our Lord, bowed downe himselfe to write in the earth, like vnto a man wholy pensiue: to signifie, that he made but little accompt of such a demaund, because it then concerned him not to iudge of such causes in exterior iudgement, nor at all desired to intermeddle therein. As vnto that other young man, who besought him to will his Brother, to deuide the heritage with him, saying. *Man Who hath appointed me a diuider betWixt you?* To giue vs to vnderstand that which sainct Paule afterwards said. None of those who are dedicated to the seruice of God, ought to entangle themselues, in the affaires of the world, which doe not apperteyne to their function. Luc. 12 14. 2. Cor. 1.

2. Consider secondly how Christ our Lord, beholding the fury wherwith they came, & would presently condemne that poore woman; he beganne leasurably, to write on the ground; to teach them that in important matters, whereon the honor, & life of our neighbor depēdeth, we must not proceede with passion, and precipitation, but with pausing, and maturity, thinking thereof, writing, reading, & vnderstāding all that passeth: for men doe easily deceaue thēselues, in iudging the actions of their neighbors: and for this very cause our Lord said vnto Abraham, the cry of the Sodomites, is ascended vnto my eares, I will goe downe and see with myne eyes, if it be so. Of this aduise, I will profit my selfe to iudge of nothing rashly albeit others say to me, that it is assured, vntill my selfe be well instructed in the truth Gen. 18

3. Thirdly he wrote with his finger vpon the ground, to reduce to their memory, that he was the selfe same almighty God, who with his finger wrote the law of Moyses in tables of stone; so that he knew, and well vnderstood, all those who brake the same with peruersenes whom he was to write (as Ierem. saith) in earth, & not in heauen because they were departed frō almighty God, and forsooke the veine of the liuing waters of his grace: and consequently he wrote them on the earth, because acusing this womā, they broke the law, breaking it in the manner of accusing her, and in the peruerse intention, which they had to surprise the iudge. Ier. 17

O most

Colloquie *O most iust iudge, who searcheſt the inward harts of men, write in myne with thy finger thy holie lawe, to the end I may fulfill it perfectlie, that I come not (like the damned) to be written in earth, but (like the ſaued) to be written in heauen, Amen.*

4. Laſtly, I may diſcourſe, not on that which Chriſt our Lord wrote ſith it cannot be knowne, nor would the Euangeliſt vtter the ſame, but on that which may beleeued, that he did write, fiting to the preſent purpoſe, ſuch as that which he ſaid of the hipocrite. Thou ſeeſt a mote in thy brothers eie, and perceueſt not a beame in thine owne. Or ells he wrote the ſinnes of theſe accuſers, for which they deſerued to be written in the earth. But they were ſo blinded with their paſsions, ſo drunk with enuie to accuſe this woman, and to bring to paſſe their wicked purpoſe, that they tooke no heed at all to the writing: for if they had, perhaps in reading the ſame they would haue trembled, as king Baltaſar did when he ſaw the fingers, which wrote vpon the wall the doome and ſentence of his damnation.

Luc. 10
Mat. 7.
S. Amb. ep. 67.
S. Ier. l. 2. *cont. Pel.*
Dan. 5
Ioh. 13

Colloquie *O heauenlie Maiſter, illuſtrate the eies of my ſoule, whereby I may ſee the beames of my ſinnes, without medling raſhlie in the ſinnes of others: and quicken my ſpirit to make it vnderſtand the threatnings, and bitterneſſes, which thou writeſt againſt me in this life, that ſo I may amend me betimes, and finallie obtayne the life euerlaſting, Amen.*

THE III. POINT.

*Ioh.*8. THe Scribes, and Phariſes, perſeuering in their demaund, IESVS liſted vp himſelfe, and ſaid vnto them; He that is without ſinne of you,
» lett him firſt throw the ſtone at her. And againe bowing himſelfe, he wrote
» on the earth, but they one by one went away, beginning at the ſe-
» niors.

1. Firſt here is to be conſidered, the prudence, and integrity of Chriſt our Lord in this his anſwere, for that without ether infringing the law, or yet condemning the woman, he confounded her accuſers, and this with great equity: the which he ſignified by lifting himſelfe vpright, when he pronounced the ſentence. The like ſucceeded, when they asked him if it were lawfull, to giue tribute to Cæſar, anſwering them. *Giue vnto Cæſar, that which is Ceaſars, and vnto God, that which is Gods*; From hence I will drawe affections of great ioy, for the heauēly prudence of Chriſt our Lord, beſeeching him to graunt vnto me that part of this virtue, which is called writtines, wherewith to defēd mē againſt the crafts and ſutteltie of the diuell, and againſt the malice, and calumniations of wicked men.

2. Se-

2. Secondly I will ponder, how our Lord IESVS Christ, by meanes of this sentence, reuiued the spiritts of these accusers, rubing and renewing the remembrance of their owne sinnes, which they had forgotten, and cast at their backs, that seeing their owne sinnes and the accusation of their owne conscience, they might cease to accuse this poore woman: for reason requireth that he that will cõdemne another, ought not to be culpable of the same crimes which he imputeth vnto them, or of others greater; To the end also that all may learne to haue compassion on sinners, sith themselues are sinners as well as they: and easily my selfe may fall into the same sinne, wherein my neighbor is fallen: for this cause it is most vniust, that I should throw at him stones of murmurings, calumniations, or other iniuries which I would not, that others should throwe at me. Note.

3. Thirdly I will ponder, how Christ our Lord inclined the second time to write in the ground, to giue them place to doe that which they were to doe, leauing them in the handes of their owne consciences, that from thence they might heare their owne sentence. But those miserable men, albeit they knew full well their faults and were confounded for them, yet would not confesse them before IESVS Christ and aske him pardon, but shamefully withdrew them selues forth of his presence. Whereby is to be seene, how terrible the torment is of our owne conscience, & what feare it hath to find it selfe before this supreame iudge; wherein is to be noted, the difference that there is betweene diuers sinners: for some (obstinate in their sinne) albeit they both know it, and be ashamed, yet will not they confesse it, but fly from God, and would willinglie hide them selues from him, as Adam did, after he had sinned: but others touched with diuine inspiration, approache vnto almightie God, to obteyne forgiuenes, with the Publican.

Colloquie

O most mercifull Father, and most iust iudge, although I know my faults, yet seeke I not to fly from thy presence, as did these sonnes of the earthly Adam, imitating herein their owne Father: but ô Lord, because I am a sinner, I come vnto thee, as the sick vnto the Phisitian, confessing my sinnes with shame, that so it may please thee to graunt me full forgiuenes, and pardon of them, Amen.

4. Fourthly, I will ponder, how these miserable Pharises, albeit they came vinted together with comon consent against Christ IESVS, yet fled not awaie together, but one by one, first one, then another, because euery one of thẽ was so ashamed of his sinnes, that without making any accõpt of his companion he fled & forsooke him, the most anciẽt beginning first: because as they were greater sinners, so malice and shame wrought sooner this effect in them, to gett them gone. From whence I will gather how great the shame shall be, which I shall haue in the howre of death and

of iudgment, and the little ſuccour I ſhall receaue from them, to comfort me, whom I tooke for companions of my wickednes: and with this conſideration, I will carefully attend to the buſines of my ſaluation, retiring me from all kind of wicked company, to ioyne me to IESVS Chriſt our Lord and Sauiour, on whom dependes, both my temporall and eternall felicitie.

THE IV. POINT.

Iob. 8.10. IESVS lifting vp himſelfe, ſaid to the woman; Where are they that accuſed thee, hath no man condemned thee? She anſwered, no man Lord, IESVS ſaid, neither will I condemne thee, goe and now ſinne no more.

1. Here is to be pondered, Firſt, how Chriſt our Lord, lifted vp himſelfe twice from whence he was inclined, to write vpon the earth. Once to behold the Phariſees, and to confound them with iuſtice. The other, to behold this woman, and to ſett her free by meanes of his mercie: for the eies of almightie God, doe behold rebellious ſinners to chaſtice them, and contrite ſinners to pardon them; and in the one *Pſal.* 33. and in the other, he is right, iuſt and holy, as Dauid ſaith. But as *144.* ſoone as he had beheld the Phariſes, he forth with inclined himſelfe that he might not ſee them, as being vnworthy of his ſight and as a people who departed from his preſence, vnworthy thereof: but he beheld this woman with the eies of his mercie, and ſent her away with happie ſucceſſe, becauſe ſhe was contrite and humble of hart.

Colloquie *O moſt ſweet IESVS, vouchſafe (I beſeech thee) to looke vpon me with theſe eies of mercie, and neuer to withdraw, or diuert them from me, ſeeing of thy merciſull ſight it doth depende, that I neuer withdraw my ſelfe from thee, Amen.*

2. Secondlie I will ponder, how this woman being deliuered from her accuſers, and ſtanding all alone before IESVS Chriſt, had great compunction for her ſinnes, bluſhing with ſhame to haue comitted them, and expecting the ſentence of our Lord, before whom, her accuſers had brought her. But he conforted her ſaying. *Where are thine accuſers, hath none condemned thee?* As if he had ſaid, it is from me, thou haſt receaued this benefitt, that thine accuſers are departed, and haue left thee free. And ſith that they condemne thee not, I will

not

ot be more cruell then thine accuſers and therfore neither doe I ndemne thee, becauſe I am not come to condemne ſinners, but ſaue them; wherefore depart in peace. By the which words, he tt her free, not only from temporall death, but from eternall, par-oning her of all her ſinnes: for the workes, of IESVS Chriſt ur Lord were moſt perfect, ſo that ſaying he would not con-emne her, was vnderſtoode, that he neither condemned her ith temporall condemnation, nor with eternall, but that he ab-olued her from the ſinne, for which ſhe had deſerued, both the one, and he other.

O moſt ſweete, and moſt mercifull IESVS, the ramper and refuge of ſinners, Wherewith ſhall I (ô Lord) repaie the loue and care Which thou kedſt of me? Who ſhall be ſo hardie, as to accuſe or condemne me, if thou dooſt iuſtifie me, and free me? How ſhall I not truſt in thy mercie, ith in thy preſence all my miſerie Whollie vannisheth? -Thou deliuereſt me om the calumniations of men, and from the accuſations of mine enemies, ardoning me ſo liberallie mine offences, as that there is no place, to poſe the paines of condemnation vpon me: and ſith thy mercie is ſo ample, will neuer ceaſe to prayſe thee, nor neuer leaue to ſerue thee for he ſame. Colloquie Rom. 8. Pſal. 118.

3. Laſtly I will ponder this laſt word, which IESVS Chriſt ur Lord ſpake vnto this woman. *Sinne no more.* As if he had ſaid, ith I haue deliuered thee from this danger, know that it is not hat thou ſhalt therfore liue at thy libertie as thou haſt liued hither-o, but that thou leade a life temperate, cleane and chaſte, retorning o more to thine accuſtomed ſinne; And it is to be beleeued, that euen as her accuſers neuer after came againſt her to accuſe her, be-cauſe Chriſt our Lord would haue it ſo: euen ſoe ſhe neuer retor-ned, to her former diſſolution, but perſeuered in the ſeruice of al-mightie God, not now for feare of chaſticement, but for loue of im, which had done vnto her ſo greate a good: to whom be all honor nd glorie world without end, Amen.

THE XXVIII. MEDITATION.

Of the conuerſion of Zacheus Prince of the Publicans.

THE I. POINT.

Luc. 19. IESVS entring in to Hiericho, a certaine man named Zacheus, th
» moſt principal of the publicans and receuers of the kings reuenue
» deſired to ſee IESVS, but could not becauſe of the preſſe of peo
» ple, and for that he was litle of ſtature: wherefore running before, he cli
» med vp into a tree, that ſo he might ſee him when he paſſed by.

1. Where is to be pondered the begining of the conuerſion of th man, rich and powerfull amongſt the people, notwithſtanding an egre gious ſinner, and exceeding couetous, yea the firſt and principall of th couetous renters: who amongſt the Hebrue people, where held and re puted for notorius ſinners. His entrance was, a deſire which almighti God inſpired into him, to ſee IESVS Chriſt, and to know him, imaginin that this onlie ſight would be profitable vnto him. Wherin, in verie dee he was not deceaued, for as much as the firſt begining of all our remedie is, to ſee IESVS Chriſt with a liuelie faith, and to know him in the mane wherin he paſſed and liued in this world (figured by Hericho:) behou ding him poore, meeke, humble and crucified for vs, the onlie ſight where doth inuite vs to forſake our ſinnes and couetouſnes.

Colloquie *O good IESVS, giue me an efficacious deſire to ſee thee in this ſort: for if th onlie ſight of the braſen Serpent erected vpon a pole, was ſufficient to heale th*
Num. 21. 7. *bitinges of reall Serpents, far better were it for me, to behould thee (God an man) faſt clenched vpon the Croße, vnder the figure of a ſinner, that ſo I may b healed of all my ſinnes.*

2. Ponder the efficacie of this deſire of Zacheus, and the dilligence h vſed to accompliſh the ſame, treading vnder foote the honor of the world and all what ſoeuer men might ſay, to ſee ſo rich, and principall a man t to run like a childe, and to get vp on the top of a tree; where it is to b beleeued, that the paſſers by laughed at him, eſpeciallie for that he was ſ litle. By this example I will learne, that when God ſhall inſpire into m good deſires, I am not to ſtay my ſelfe vpon the honor of the world, whe it is meete that I accompliſh them for my ſaluation: but like to Zacheus
Theoph. Greg. 27. Mor. c. 27. to aſcend vpon the Sicomore (which is a wild and ſauage fig-tree) tredin vnder foote the fauors of the world, honors, and riches, to embrace tha
1. Cor. 1. which the world eſteemeth folie, which is the Croſſe of IESVS Chriſt.

O goo

O good IESVS, Who for the loue of me mountedſt vp vpon the tree of the Croſſe, where thou waſt deſpiſed and mocked of men: graunt me grace to mount vp vpon this tree, Which is the tree of Wiſedome to the elect, and of foolishnes to worldlinges: for ſure I am, that if I mount theron ſpirituallie, thou Wilt behould me With the eies of mercie as thou beheldeſt this Zacheus, Amen. Colloquie

THE II. POINT.

IESVS drawing nigh to the place where Zacheus was, behoulding him, he ſaid vnto him. Zacheus deſcend ſpeedely becauſe this day I muſt abide with thee in thy houſe.

Ponder here, the infinit charitie and mercie of Chriſt our Lord which ſhineth in this worke, accompliſhing the deſires of this publican, not onlie in ſuffering himſelfe to be ſeene of him, but to offer himſelfe to goe with him: a thing which we reade not that he did at any other time: euerie word whereof hath his particular myſterie to be pondered.

1. Firſt he calleth him by his name (Zacheus) to ſhew vnto him, that he knew him well, though he had neuer ſeene him, knew his name, and had written him in the booke of euerlaſting life, deſiring to ſupplie that which was wanting to his name: for Zacheus ſignifieth pure, or iuſtified: but he vniuſtlie vſurped this name being impure, vniuſt, and wholie polluted; neuertheles, IESVS Chriſt calling him, he began to purifie himſelfe ſo to become pure and iuſt.

2. Secondlie he commãded him to deſcẽd ſpeedelie: to ſignifie the deſire he had to haſten his iuſtification, & that he would not looſe a iot of time, nor the occaſion that was offred to iuſtifie him, before his good deſire ſhould wax cold. Teaching therby thoſe who negociat the conuerſion of ſoules, that ſeeing them touched of almightie God, they haſten to accompliſh their deſires, before that the North wind of tentation doe freeze them, or the Sommer of perſecution doe wither them. For the ſelfe ſame reaſon, it is the pleaſure of our Lord IESVS Chriſt, that I execute promptelie and feruentlie ſuch deſires as he inſpireth me, and that if I be in an high place, that I abaſe and humble my ſelfe: if I be hindred or withheld, that I aduance me and run lightlie to accompliſh that which he commandeth me.

O my Sauiour, Who haſt taken vpon thee the name of him Which haſteneth: haſten thee (I beſeeche thee) to iuſtifie me, and all ſuch ſinners as thou haſt touched With thyne inſpiration, mouing them With ſuch efficacie, that they may forth With obtaine thine aboundant grace, Amen. Colloquie

3. Thirdlie, he ſaith that he will enter that day within his houſe: he ſaith not, to morrow, or another day, but to day: for he deſireth not

that good resolutions be deferred vntill to morrow, if they can be accomplished that present day, because the present day is certaine, and that of to morrow most vncertaine, and so will, that to day with dilligence and feruor we treat of lodging him, because perhaps to morrow we would, and can not: or perhaps he will passe further, and will leaue vs there, for hauing omitted the oportunitie which he offered vs.

Colloquie *Psal. 94.* *Wherfore (o my soule) if thou heares to day the voice of thy Lord Who calleth thee, harden not thy hart, for he that calleth thee to day, perhaps Will not call thee to morrow: if therfore to day he offer himselfe to dine in thy house, and that thou doost not receue him, peraduenture he Will not come, When thou shalt afterwards calland inuite him.*

4. This word (I must) is the most noble and royall of all the rest; *I must this day abide in thy house.* O sweete IESVS, this much more importeth Zacheus, then it doth thy selfe, for thou art our God, who hast no *Psal. 15.* neede of any of our goods; and if one denie his house vnto thee, thou shalt find a thousand who will gladlie receaue thee: as touching Zacheus, if thou doe faile him, all good will be wanting him. Wherfore then saiest thou, that it importeth thee to be this day in his house. The loue (o my Lord) which thou beareſt vnto vs, makes thee to say that that importeth thee, which importeth vs, vndertaking both our weale and our woes, as if the same were euen thine owne. Sith then it so much importeth thee to enter into my house, come thither (Lord) and enter therin, because thy entrance much importeth me, & myne importance thou hast taken for thine.

5. Finally, he saith that it importeth him *manere*, to abide therein, that is to say, to make his residence therin vntill such time as he hath done therin all that which he pretendeth to doe; for that which so much importeth IESVS Christ, he doth not in passing, but in abiding: and albeit he be pressed to come, yet is he not pressed to depart, if he be not driuen forth of the soule wherinto he is entred.

Colloquie *John. 14.* *O Sonne of the eternall Father, together With Whom thou comest into the soule of him that loueth thee, and abidest therin: come (Lord) into my soule, and make therein thy residence, in such sort that thou neuer forsake hir, and that she likewise be neuer so sinfull, as to expell thee, Amen.*

THE III. POINT.

Luc. 19. ZAcheus vnderstanding this, descended hastelie, and receued him ioyfullie. All those which saw the same murmured saying. That he „ lodged him selfe in the house of sinner. „

1. First ponder the obedience of Zacheus, so prompt, ioyfull, and punctuall to performe that which IESVS Christ commanded him; Before he

he eſteemed himſelfe vnworthie, and was afraid to be ſo bould as to inuite him, contenting himſelfe onlie to ſee him: but ſeeing his modeſtie and his affabillitie, and hearing thoſe amorous wordes which he ſpake vnto him, filled with ioy, and expelling all feare and humane reſpect, he obeyed him, and lodged him. Hence I will learne, punctuallie and cheerefullie to obey the voice of almightie God whenſoeuer it calleth (as he ſaith in the Apocalyps) at the gate of my ſoule, willing to enter, lodge, and to ſuppe therin; For if I be ſlothfull, that peraduenture will arriue to me which happened to the Spouſe, who hauing lingred ouerlong, when ſhe came to the gate, hir welbeloued was paſſed further. *Apoc. 3.* *Cant. 5.*

2. Secondlie I will ponder the ignorance and malice of thoſe, which murmured at this action of our Lord IESVS Chriſt, raſhlie iudging and condemning him, as one indiſcreet and ill aduiſed, to lodg himſelfe in the houſe of a ſinner: for that theſe ignorant and proud murmurers, vnderſtood not the end which induced and moued him therunto, eſteeming him vnworthie of the preſence of IESVS Chriſt, which yet was the propertie of his office: for it is not vnbeſeeming for the phiſition to goe into the houſe of the ſick, to the end to viſit and heale him: all notwithſtanding murmured hereat, for one beginning to murmur, it preſentlie paſſed to another; But our Lord IESVS Chriſt albeit he heard theſe murmuringes, and that at other times they had murmured againſt him for the ſame occaſion, made none account therof, and ommitted not to conuerſe amongſt ſinners to gaine them vnto him: but ſaid, that they that are in health need not a phiſition, but thoſe that were ſick and ill at eaſe.

O ſoueraigne phiſition, Who art come downe from heauen to call to repentance, not the iuſt, but diſtreſſed ſinners Which ſtand in neede thereof: come and vouchſafe to viſit my diſeaſed ſoule, to heale the ſame With thy holy grace, Amen. Colloquie

THE IV. POINT.

ZAcheus ſtanding, ſaid to IESVS. Lord, the halfe of my goods I giue to the poore, and if I haue defrauded any one, I reſtore four fold. *Luc. 19.8*

1. Where is to be conſidered the moſt perfect conuerſion of this ſinner, pondering firſt, how our Lord IESVS Chriſt, before, or after meate, conferred with him, perſuading him to changing his life, which he did by ſuch liuelie reaſons, that they whollie altered and changed his hart. Wher we may learne how to treate with ſinners in the like occaſion, receuing from thē the foode of our bodies, and returning vnto them that of the ſoule for their ſaluation.

2. I will ponder theſe ſo effectuall reſolutions of Zacheus which he held to accompliſh and performe what he had purpoſed. He ſaid not, I wil giue, I will pay, but I giue, I pay, and executed the ſame immediatelie; this

was

was euen as assured as a thing alreadie done, after the manner that Dauid
Psal. 110. said. *I slew on the morrow, all the sinners of the earth*: because he purposed so effectuallie to performe it, that he held the same as alreadie done. With this efficacie I ought to purpose (Gods grace assisting me) to amend my life, in
Psal. 72. such sort that I begin presentlie to renew it, saying with Dauid. *Euen from now doe I begin*: and then addeth. *This is the change of the hand of the highest*: because, if I say vnfeinedlie that I will begin, incontinentlie the changment of the hart will sodainlie ensue, the hand and interposition of the almightie power, fauoring and assisting me with his grace.

3. Neuertheles we are further to ponder the efficacie of this purpose as being, not of an easie, but of a difficult thinge, and not of a thinge onlie obligatorie, but also voluntarie and of councel: for being verie rich and wedded to his welth (whereof the greatest part was euillie gotten) healed of his auarice, he sodainlie deuideth all his goods into two parts: giuing the one halfe to the poore, to redeeme his sinnes by almes, and with the other halfe, payeth that which to any man is due by iustice, rendring not onlie what he tooke, but together therwith four double, so to assure himselfe the more to haue made full restitution: and by consequence left so litle to himselfe, that it was in effect to forsake all he had to follow IESVS Christ in all perfection.

Colloquie Matt. 19. *O Sauiour of the World, thou hast most truelie said, that although it were more, easie to make a Camell passe thorough an needels eie, then to cause a rich man to enter into heauen, neuertheles What was impossible vnto men, was possible and easie to almightie God. O how possible, how easie and sweete a thinge was it to this rich man assisted by thy grace, to despoile himselfe so presentlie of all he possessed, the better to passe thorough the straigth porte of penance! Vouchsafe (Lord) to make that possible to me by thy grace, which is impossible to my feeble nature, Amen.*

4. To conclude, I will ponder how Zacheus made not this recitall before our Lord, for vainglorie or Pharisaicall ostentation, but for humilitie, and desire to be directed by him in that which it behooued him to doe, and that he should allow of his resolution, if he found it good: teaching vs by this example, to giue an account to our confessors of the like resolutions, to walke with the more securitie, and assurance in that which is good: especiallie I ought to present the same to God himselfe, saying. My Lord, I haue vndertaken these resolutions by the helpe of thy grace, if it please thee that I accomplish them, vouchsafe to assist me: for as much as he that hath begun a worke, ought to finish and bring it to perfection.

THE

THE V. POINT.

IESVS Chriſt anſwered to Zacheus. This day ſaluation is made vnto this houſe, becauſe he alſo is the ſonne of Abraham: for the Sonne of man is come to ſeeke and to ſaue that which was loſt. *Luc.* 19.9

1. In this anſwere is to be pondered, how our Lord approued this deſire of Zacheus, and ſanctified not only him, but alſo his whole family: becauſe he who is the true ſaluation, entring into any houſe, doth ſaue and ſanctifie all, taking it for his owne: the which he did, by meanes of the head who was Zacheus, to diſcouer vnto vs the force and efficacy of good example; for as Zacheus conuerted himſelfe to IESVS Chriſt, ſo all his ſeruants and thoſe of his family did the ſame: and peraduenture this was the reaſon why our Lord ſaid, that ſaluation was come vnto that houſe, becauſe Zacheus was the ſonne of Abraham, and a follower of his faith, obedience and liberality, and ſo was followed and imitated of all his family. This admoniſheth me, to giue good example to all, ſith our Lord doth ordinarily ſerue him ſelfe therof to conuert others. True it is, that the principall cauſe of all this good, was that which our Lord IESVS Chriſt added; becauſe the Sonne of man came to ſeeke and to ſaue that which was periſhed: as we ſhall ponder in the 49. meditation of the loſt ſheepe.

2. All that which hath beene ſaid in this hiſtory, may be applied to the holy communion in forme following. 1. Firſt I will conſider, that like as Zacheus greatly deſired to lodge IESVS Chriſt within his houſe, but had not the boldnes to intreate him, eſteeming himſelfe vnworthy of ſo great a good, which deſire incited our Redeemer to offer himſelfe, who is better inuited by our deſires, then by our wordes: euen ſo ought I to haue ardent deſires to receaue IESVS Chriſt in this holy Sacrament, and to procure like Zacheus, firſt to ſee him with the eies of faith, pondering the infinit good which he did in this world in all places where he did entre. And next to aſcend vpon the tree of the Croſſe, embracing ſome mortifications, which may prouoke this Lord to delight himſelfe to lodge in my ſoule.

3. Then I will imagin that he ſaith vnto me theſe amorous wordes. *Haſten thee to come downe, becauſe this day I muſt abide in thy houſe*: pondering that before he enter therein, he will that I my ſelfe with great ſpeede and feruor doe firſt enter therein, to make ready, ſweepe & cleanſe the ſame by Confeſsion, and to deck and adorne it with virtues cõuenient to harbour ſuch a gueſt, wondering that ſo great a Lord, vſeth ſuch a worde as, that *Luc.* 19.5

he muſt this day abide in my houſe, I being one ſo wretched and ſo miſera-
ble. From thence I will collect, that albeit he come to inuite me in this Sa-
crament, imparting vnto me the giftes of his grace, yet not withſtandin
he cometh that I ſhould likewiſe with Zacheus inuite him: and the ban-
quet which he moſt deſireth is, to ſtand in his preſence with inflamed af-
fections of loue, of thankſgiuings, of prayſes, and of iubilation, with grea
hope that he will make me ſafe and ſound by his holy entrance.

4. Finally I will make great offers vnto this Lord, with effectuall reſo-
lutions to ſerue him in the workes of mercy and iuſtice: not only in thoſ
that are of commandment, but alſo in thoſe that are of counſell, offerin
vnto him, all that I haue, and my ſelfe alſo, ſith he giueth himſelfe to me, &
in preſenting him theſe reſolutions, I will beſeeche him to approue them

Colloquie *O ſweete IESVS, ſith thou vouchſafeſt to enter into my poore houſe by the ga
of this Sacrament, ſay vnto it with thy almightie word. This day ſaluation
come vnto this houſe. ſanctifie the familie of her feeble powers and faculties, to th
end thou maiſt take delight to dwell therin world without end, Amen.*

THE XXIX. MEDITATION.

Of the Woman of Chanaan, whoſe daughter our Lord Ieſus Chriſt deliuered, poſeſſed of a diuell.

THE I. POINT.

Mat. 15 21 *Mar.* 7. AS IESVS paſſed thorough the quarters of Tyre and Sidõ, a paga
woman of Chanaan knowing therof, cryed out with aloud voice
ſaying, Haue mercy vpon me ô Lord the Sonne of Dauid, for m
daughter is ſore vexed of a diuell.

1. Firſt I am here to ponder the virtues which ſhined in the prayer
this pagan woman to the end to practiſe them, becauſe they are moſt e
cellent. The firſt was, a great faith and confidence, thinking very highly
IESVS Chriſt, confeſsing him for Lord and for the Meſsias, ſo powerfu
as to expell diuells, & ſo almighty, that there needed no more but to wi
or command them: and ſo ſhe ſaith not; Pray for me. But, *haue mercie vp
me, and helpe me*, briefly propoſing hir miſery to him, whom ſhe aſſuredly b
leeued could remedy the ſame.

2. The ſecond was, a great charity, which made hir hould hir daugh
ters miſeries, for hir owne: and ſo ſhe prayeth, not in the name of hir dau
ghter, but in hir owne name, ſaying. *Haue mercie on me and helpe me.*

3. Thirdly hir humility ſhined likewiſe in this, that peraduenture ſh
attri

ttributed it more to hir owne ſinnes, then to the ſinnes of hir daughter, hat ſhe was tormented of the diuell. In theſe two virtues, the Saintes be- ome remarkable, making their neighbours euills, their owne; the father, hoſe of his children; the ſuperior, thoſe of his ſubiects; and the ſubiects, hoſe of their ſuperiors; confeſsing that their ſinnes are likewiſe the cauſe f the euills that others ſuffer. From this humility alſo ſprung the reſpect wherwith ſhe praied: for (as S. Mark ſaith) ſhe proſtrated hir ſelfe at his eete and reuerently adored him. Briefly, ſhe prayed with great affection and onſtancy, as hir cryes did well witnes, which proceeded from the bottom f hir hart, and the pourſuit which ſhe made after IESVS Chriſt, runing af- er him, and redoubling her petitions. With theſe virtues ought I to ac- ompany my prayers, and when I ſhall finde my ſelfe tempted with any inde of pride, gluttony, or anger, proſtrating my ſelfe before the feete of Chriſt, I will ſay vnto him once, and oftentimes. Lord (Sonne of Dauid) aue mercy on me, for that my ſoule is euilly tormented with the diuell of ride. Helpe me, haue pitty on me, and deliuer me. And after the ſame manner, when I ſee any one of my neighbours that belongeth vnto me, to e turned vicious, feeling his miſery as it were myne owne, in the ſort a- oreſaid, to ſay our Sauiour.

Sonne of Dauid haue mercie on me, becauſe the ſoule of my brother is euil- Colloquie
etormented of the diuell, helpe me therfore, for that in hauing compaſsion on im, thou haſt compaſsion on me, for as much as his miſerie is myne, and my ſinnes re the cauſe of what he ſuffereth.

THE II. POINT.

ESVS would not anſwere a word vnto hir, but ſhe perſeuering in hir cry, he ſaid vnto her. It is not good to take the bread of the children, nd to caſt it to dogges: (that is to ſay; That the benefits done to the Iewes, who are the children of God, were not due vnto the Gentils, who were nknowen dogges.) Wherto ſhe replied; It is euen ſo Lord, neuertheles he whelpes doe eate of the crummes that fal frō the table of their Lord. *Matt. 15. 26.*

1. Where is to be pondered what Chriſt our Lord did in this caſe: nd what the Cananean did. Firſt I will ponder, how Chriſt our Lord held his peace, as making none account of the petition of this woman, not for contempt, but that by this delay, hir deſire and affection might the more increaſe: and paſsing further, made ſhew o denie her what ſhee demanded, terming her dogge, and vnworthy hereof: which he did to proue and humble her, and the better to diſpoſe her

Ser. 34. in can. to receaue that which she demanded; For the humiliation of almightie God (as S. Bernard saith) is a signe that he will heare vs, and is withall a marke that he findeth a vessell capable, who is wont immediatly to giue to the weake, that which they demand, like to litle children: but to the strong, whose virtu he hath experimented, he proueth them with delayes and with sharp answeres, like as he proued his B. Mother at the mariage: to the end, that by this example we may learne not to discomfort ourselues, though we be not heard so soone as we desire.

Note

2. I will ponder the virtues wherein IESVS Christ our Lord proued the Chananean, which are the true touch-stones of therest: to wit, in patience, humility, and perseuerance, which this Cananean exercised admirablie, and with passing prudence. For 1. Albeit she heard wordes so harsh and bitter, shee waxed not wrath, nether complained nor murmured against Christ, nor yet desisted in her demand, but perseuered therein with singular constancy. 2. Shee confessed with rare humility, what shee was, saying. It is euen so (my Lord) that I am a dogge and a pagan, and which is yet more, an vnprofitable dogge; But then shee passed further saying, that the dogges are wont to eate of the crummes which fall vnder the table: and yet not of these did shee hould her selfe worthy, and so asked not that so much as any crumme should be giuen vnto her, but held her peace, referring all to the liberality and mercy of our Lord. 3. With great prudence, from the selfe same wordes of our Lord IESVS Christ, & of hir owne basenes, drawing respectes to negotiat that which she pretended, as if she had said. If I be a dogge, masters doe likewise nourishe, not only their children, but also their dogges with the crummes that fall vnderneth their table. With this spirit will I say to Christ our Lord.

Colloquie

O King of heauen, Who art set in thy kingdome at the table of thy beatitude giuing aboundantlie to all thy children to eate: thy table (Lord) resembleth not that of the auaricious riche glutton, of the crummes wherof there was none to giue any to the beging and hungrie Lazarus, for though thou be riche, thou art not auaricious, but liberall, not scarce, but large and prodigall. I come therfore before thee as a little dogge, waiting for some litle morcell of that bread, which falleth from this table for those who liue beneathe in earth. I confesse (ô my Lord) that what is holie, ought not to be giuen vnto dogges, when they require it to tear and tread it vnder their feete: but I (ô my God) desire the same, to the end to leaue to be a dogge: and so doe craue that celestiall bread, which hath the virtu to turne dogges, into thy true children. Giue me some crumme of this blessed bread albeit I doe not deserue the same, sith thou art so liberall in imparting what thou hast, to those of thy houshold, Amen.

Matt. 7.

THE

THE III. POINT.

IESVS hearing this, made answere, saying. O woman, greate is thy faith, be it to thee as thou desirest: for this saying, goe thy wayes, the diuell is gone out of thy daughter: and shee immediatly departed, and found her possessed daughter hole and sound. *Mat. 15* 28 29 " "

1. Whence is to be pondered, the great contentment which Christ our Lord taketh in an humble, patient, and confident soule, how greatly he praiseth it, and exalteth it, and how he satisfieth its desire, affoording vnto it, all that it requireth: which affection he well declared with this exclamation, saying. *O woman, great is thy faith.* O how great was it, sith a God so great did style it for great. The very Apostles, Christ often called, men of litle faith, and this Cananean he calleth, a woman of great faith.

O my Lord, giue vnto me this greatnes of a liuelie faith, and of an assured confidence in thy bountie, wherby I may become agreeable vnto thee, Amen. Colloquie

2. I will likewise ponder, how much almighty God praiseth and honoreth those which haue this greatnes of faith, because they honor and glorifie therewith almighty God, esteeming highly of his bounty, and relying wholy vpon his prouidence, it being the property of almighty God, to honor those who honor him.

3. Finally, we are to note these wordes, For this saying, *Goe thy waie, the diuell is gone out of thy daughter.* Wherin Christ our Lord attributed the driuing forth of the diuell, to the humble answere of the Cananean; for humility feareth the very diuels, and maketh them to fly forth of bodies and of soules. *Mar. 7. 28.*

O my Redeemer, put into my hart, and my mouthe, wordes of true humilitie, with which in the virtu of thee, I may banish frō myne owne soule, and frō my neighbours, all the diuells which torment them, wherby set free from their seruitude, we may serue thee in iustice and holines, Amen. Colloquie

THE XXX. MEDITATION.

Of the Centurion, whose seruant Christ our Lord healed.

THE I. POINT.

A CENTVRION who dwelt in Caphernaum, hauing his seruant whom he loued exceedinglie, sick of the palsie, not presuming to ap- *Mat. 8 Luc. 7*

„ peare in perſon before our Lord IESVS, nor to requeſt him to com
„ vnto his houſe, ſent vnto him by ſome of the ancient of the people thi
„ requeſt. Lord, one of my ſeruants lieth in my houſe ſick of the palſie
„ and is ſore tormented.

1. Where is to be pondered, firſt; the piety of this Centurion, ſo ſoli-citous of the health, not of his ſonne, as the Cananean, but of his ſeruant and ſlaue, louing with charity euen the leſt, beſides other good workes which he did, repayring the Sinagoge, and dooing much good to the Ie-Iewes, though himſelfe were a Gentill.

2. Secondly, his profound humility, wherwith he held himſelfe vn-worthy to appeare before Chriſt our Lord, and to goe in perſon to the place where he was, iudging himſelfe ſo euill, and IESVS Chriſt ſo good, that he was not worthy to come before him; And albeit the meſſengers ſaid vnto Chriſt, that he was worthy to haue granted vnto him what he requeſted for the manifould good workes he had done vnto them, yet he forget-full of theſe workes, cenſured himſelfe wholy vnworthy.

3. Thirdly, his great faith and confidence, contenting himſelfe only to manifeſt vnto Chriſt his ſeruants miſery, that was ſick of the palſie, & ſore tormented, beleeuing that he had power to heale him although he were abſent, and houlding him for ſo mercifull, that it was ſufficient to pre-ſent vnto him the bare neceſsitie, without requiring him to redreſſe it. From whence I will learne the manner how to negotiat with Chriſt our Lord, which is, not ſo much with wordes, as with af-fections: not in approching vnto him preſumptuouſlie, but rather in retyring me humblie from him, becauſe this manner of retyrement, is
Mat. 8.5 approchement; And hereupon it is that ſainct Mathew ſaith, that the Centurion came to Chriſt our Lord: to giue to vnderſtand, that we come not, nor approche vnto Chriſt by the paces of the bodie, but of the ſpirit, to wit, with actions and affection of faith and confidence, of humility, reuerence and of charity.

Colloquie *O God of my ſoule, giue me the light to know my ſelfe, as thou gaueſt this Centurion, wherby forgetfull of any good which I may haue done, I may repute my ſelfe for an vnprofitable ſeruant, and wholie vnworthie to appeare in thy preſence: but yet in ſuch ſort, that I doe not ſo retyre my ſelfe by puſilanimitie, that I leaue to approche vnto thee by perfect charitie. Behould (Lord) that my ſeruant, which is this bodie which ſerueth me, is ſick of the palſie, verie dull to obey the ſpirit, and inept and ſlow in the workes of virtue, vnles thou remedy my neceſsitie, there is none can free me from the ſame.*

THE

THE II. POINT.

IESVS hearing this, answered saying. I will come and cure him. And walking towards the house of the Centurion, as soone as he vnderstood therof, he sent vnto him a second message, saying. Lord, I am not worthy that thou shouldest enter within my house, for which respect I held my selfe vnworthy also to goe where thou wast, say therfore but one only word, and my seruant shall be healed. *Mat. 8. 7* „ „ „

1. Where is to be pondered, first, the great benignity of our Lord IESVS Christ, and how much he fauoreth the humble and litle ones, disfauoring the powerfull and the proud. To the litle Kinge who besought him to come vnto his house to heale his sonne, although he were so principall a man, and that he came himselfe in person to requeste him, he answered harshly, taxing him of incredulty: but to this Centurion, who by humility held himselfe vnworthy to make this requeste, he offered himselfe vnto him, and *de facto* went vnto his house, and yet not to heale his sonne; but his seruant and slaue. Note *Ioh. 4*

O humilitie, how great is thy power, that so drawest the Sonne of God, & moouest him to come, & to visit the house wherin thou dwellest? O that my hart were thy habitation, that so the Sone of almighty God, might delight to enter & to dwell therin. Colloquie

2. Secõdly I will ponder, how with this fauour which Christ our Lord offred the Cẽturion, he did not growe hawty or proud, but more and more increased in humility, rooting himselfe more and more in the knowledg of himselfe, and in the faith of the omnipotẽcy of IESVS Christ, that he could heale his seruant with pronouncing no more then one only word: of whõ the holy Church tooke these wordes to repeate them before communion. Which I will endeuour to repete with these two affections of humility & confidence, of reuerence and of liuely faith.

O Lord of heauen and of earth, who am I that thou shouldst come vnto mine so poore a lodging? I am not worthie of so great a good, nor is a house so vile, worthy to be the receptacle of so soueraigne a gueste. It sufficeth (ô Lord) that thou but say one onlie word to heale my soule, and to worke therin what soeuer thou wilt; For saying let light be made, it was immediatlie made: say to my soule, I am thy sauing health, and she shall immediatlie be healed: say to this seruant my bodie that he arise whole, and he will by and by arise to serue thee, and to serue me, in all that shall be pleasing vnto thee. Colloquie *Gen. 1* *Psal. 34*

3. Thirdly I will ponder, how the Centurion by this knowledg of him selfe, attained other most excellent actes of virtu, extolling Christ our

Luc. 7 8 our Lord by wordes which he afterwards added. *I am* (saith he) *my self a man subiect to authoritie, & haue soldiers vnder me: and saying to one, goe, he presentlie goeth: and saying to another, come, he presentlie cometh*: that is to say. my selfe am an earthly man, and in respect of myne estate am subiect to others: but thou art a celestiall man, infinit God, and superior to all, and therfore I am not worthy that a Lord so high, should come to the house a man so meane. And if the soldiers and seruants who serue me obey my word, much more all creatures and all infirmities will obey thy word, & in saying to them, come, they will come: and in saying, goe, they will be gone. After the example of this Centurion, by that which passeth in me, I will collect this admirable science of that which God is able to doe reioycing me of his most excellent power, saying.

P sal. 138

Colloquie Cas. col. 5.

I reioyce me (ô my Sauiour) for that thou art the most supreme Monarch to whom all obey, and that thy power is such, that saying efficaciouslie, let this be done, all accomplish thy commandement: giue vnto me (ô Lord) this power ouer my sences, so that commanding them ought in thy holie seruice, they immediatlie obey me: and saying to myne imagination, thinke not vpon this, that it doe not thinke it: and saying imagin this, it immediatlie imagin it: saying to myne appetites, loue and desire this, they immediatlie desire it, and saying abhor this, they forthwith abhor it, following in all things thy most holie Will. Amen.

THE III. POINT.

Mat. 7 10 IESVS maruelling at these answeres, said to those that followed him. " Verely I say vnto you, that I haue not found so great faith in Israell: and " I also say vnto you, that many shall come from the east and west, and " shall sitt downe with Abraham, Isaac, and Iacob in the kingdome of " heauen, and those which ought to be children of the kingdome, shall be " cast out into exterior darknes, where there shall be weeping and gnashing " of teeth. And turning towards the messengers of the Centurion, he said. " Tell him that it shall be done as he beleeueth: and the same instant his seruant was healed.

1. Here is to be pondered first, the admiration of Christ our Lord as touching the exterior signes: to signifie vnto vs, how humility, faith, and such like heroicall virtues, are so admirable: that it seemeth sufficient to rauish in admiration, euen him who aboue all is most admirable: and a great deale more when such virtues are found in captaines, soldiers, and worldly persons, drawing from thence great loue and estimation of these virtues.

2. I

2. I will ponder, how Christ our Lord extolled the faith of this pa-an Centurion therby to honor him, saying. That since his preaching, he ad not found his like amoung the people of the Iewes: and therby onfounded those, who in respect of their estate ought to be more humble, ious, and subiect to almightie God: drawing from thence a great feare of myne ingratitude, in answering to the benefits I haue receued.

O my Kinge, permit not that hauing called me to thy faith, and to be thy childe by grace, I come to loose it thorough my default, be disenherited of thy kingdome, & to be cast out into exterior darknes, forth of thy light, and of thine amitie, into the obscure lakes of hell and damnation, where is nothing else but weeping and ra-ging: O that many from the East and West Indes might come vnto thy holie faith, that thy Church and thy celestiall kingdome might be peopled with many iust: but suffer not (ô Lord) that the faithfull which are alreadie within thy Church, goe forth and be driuen from the kingdome, vnto the which thou hast called them, Amen. Colloquie

3. The third shall be to ponder, how Christ our Lord fulfilled the desire of the Centurion, healing his seruant with one only word which he pro-nounced, saying. *Be it as thou wilt:* becausse as Dauid saith, God fulfilleth the desires of those that feare him. *Psal.* 144.

Let me then feare and reuerence thee (ô my God) that thou maist fulfill my will, but in this onlie, that I may alwayes fulfill thine, Amen. Colloquie

THE XXXI. MEDITATION.

Of the woman which Christ healed of an issue of blood.

THE I. POINT.

A Certaine woman who had suffered for the space of twelue yea-res, a terrible infirmitie of an issue of blood, in which time she had endured much vnder the handes of the phisitions by meanes of the medicines which they applied vnto hir, and had wasted hir wealth therin without any amendment, but finding hir selfe worse; hea-ring tell of the miracles which IESVS did, she said within hir selfe. If I shall touch his garment I shall be safe: wherfore gooing behind him, she, touched the hemme of his garment, and was presentlie healed. *Mat.* 9. 20 *Mar.* 5. 5. *Luc.* 8.

1. Where is to be pondered, first; The miserie of this woman, and the litle remedie which she found in phisitians of the earth, our Lord suffering the same, to the end she might haue recourse to the phisitian of heauen, who is able to cure the diseases that are incurable, as well of bodie as of

soule, because vnto him all thinges are possible. In the person of this woman, I will consider myne owne soule, which suffereth an issue of malignant blood, that is to say of selfe loue, of greedie, couetous and disordinat affections: an issue of pride, anger, and of other innumerable sinnes and vices, who ouertake one another, and issue forth with such impetuositie, that there is no remedie in earth to stope their furious torrent, if God him selfe vouchsafe not to stop it.

Ose. 4

Colloquie *O most soueraigne and most pouerfull phisitian, behould this issue of bloodie sinnes which I doe suffer: and sith on earth there is no remedie to stop the same, send (I beseeche thee) a remedie from heauen wherby to heale me, Amen.*

2. The second shall be to ponder, the great faith and confidence of this woman, who seing that hir infirmitie was incurable, and hearing the fame of the miracles of our Sauiour IESVS, conceued such a faith of his sanctitie and omnipotencie, that she verelie beleeued he could heale hir without speaking vnto hir, or without so much as touching hir with his hand, yea with the sole touch of his garment as being the garment of so great a Saint. With this confidence she likewise coupled great humilitie, reuerence, & deuotion, approching to Christ our Lord behinde his back and verie secretlie, because she feared to goe before him: and hauing touched the hemme and border of his garment, she was presentlie healed.

Colloquie *O ineffable virtue of humble confidence, who obtainest so much by the spirituall touching of IESVS Christ. O infinit virtue of IESVS Christ, who workest such marueills in those who touch thee with humble confidence: for as many infirme as touched the hemme of his garment, found them selues cured, because there issued forth such virtue from him, as to heale as many as did touch him. O sweete IESVS, that I could touch thee with such a spirit, as virtue might goe forth of thee to heale myne infirmities, and to fill me with thy holie virtues?*

Mar. 6. *Luc.* 6.

3. Thirdlie, I may applie this miracle to the holie Communion, considering three points, to wit. The miserie of my soule in the maner aforsaid: the infinit virtue of IESVS Christ, whom I touch in communicating: and the maner how, I ought to touch him; Pondering how Christ our Lord, would remaine amõgst vs, couered with the garment of certaine Sacramentall species, to the end that touching them who eate and receue him, they should be cured of the bloodie flux of their couetousnes and disordinate passions: and peraduenture for this cause doth he remaine in the forme of bread, to the end that when he is eaten, he may touch those members which are the fountaine of this blood, and may heale them. He toucheth the tongue, to heale the flux of talkatiuenes, and murmuringes, with many more sinnes which spring from thence. He toucheth the throte, to represse the flux of gluttonies, and sensuall surfettinges. He toucheth the brest, to stop

the

stop the flux of euill thoughtes and dismeasured couetousnes, of anger, pride &c. Brieflie, if we touch and receue him with a liuelie faith, all this euill flux will stop his current, be dried vp, and quite consumed. *Siccatus est fons sanguinis* (saith S. Marke.) The fountaine of hir blood was dried vp: and although it seeme incurable, as that of this man, yet shall it finde remedie in the omnipotencie and mercie of IESVS Christ, who is inclosed therin.

I giue thee thankes (ô most sweete IESVS) for that thou hast left thy selfe with vs for redresse of our euills. O fountaine of mercie, drie vp in my hart the fountaine of my miserie, and make appeare in me thine almightie power, fauoring me that I may touch and receue thee in such sort, that this filthie flux which I suffer, may cease entirelie, Amen. Colloquie

4. Then will I ponder, the maner how I ought to touch and receue IESVS Christ, for I ought to approche with this woman, on the one side, with great faith and confidence in the bountie and omnipotencie of this Lord: and on the other side, with great reuerence and feare in respect of myne indignitie, iudging my selfe vnworthie to touch him, nor yet so much as to behould him, saying.

Who am I (ô my Lord) ether to touch or to receue thee? I deserue that there should issue forth of thy garment of this Sacrament, flashes of fyre to consume me: not withstanding I confide in thy mercie, that there will break forth beames of thy loue, to drie vp the torrent of myne euill inclinations: and with this confidence doe I come to receue thee. Colloquie

These, and such like affections I may practise, when I I hould the sacred host in my mouth, and when it passeth from my tongue to my throte, and whenit is within my stomach.

THE II. POINT.

THis miracle being ended, IESVS said. Who hath touched me? Peeter answered, Master thou seest so great a multitude thronging thee, and saist thou, who hath touched me? IESVS answered. Some one hath touched me, for I feele that virtue is gone forth of me. The woman hearing this, openlie declared what had hapned vnto hir. *Luc* 8.

Vpon this point I will consider, how Christ our Lord, who somtimes couered his miracles, straightlie commanding that they should be kept secret, to giue vs an example of his humilitie, this time would himselfe manifest this miracle which the woman concealed, because of the great vtilitie which he drew from thence, both for hir good, and for the good of others: in especial, he drew three particular motiues of most singular profit.

1. The first, to the end to manifest the great disparitie that there is, betwixt those that touch IESVS Christ (his Sacraments, and sacred thinges) with humilitie, reuerence and deuotion: and those which touch him without the same. Because the first are right aggreable and gratefull vnto him, the virtu of grace going forth of him, together with sundrie giftes and fauors which he cõmunicateth vnto them. The second displease, grieue, afflict, and offend him, and consequentlie doe not participat of his virtu; as the most part of all those persons who communicat without spirit. And making reflection vpon my selfe, I will lament the sundrie times that I haue touched IESVS Christ, paining and afflicting him by my litle reuerence and deuotion; pondering, how for this respect I haue drawen so litle fruit from the Communions and Masses which I haue sayd, or heard, and from the workes I haue performed.

Colloquie *O King of glorie, permitt not that I touch or handle thy Sacraments without reuerence and due deuotion. It is not reason that I touch thy diuine bodie, and eate the bread of Angels, without putting a difference betwixt the same, and the ordinarie bread of men. Take heede (ô my soule) how thou toucheſt and receaueſt him, if thou desiereſt that that be not conuerted into sicknes and death, which was ordained for thy health and thy life.*

And here I am also to ponder, that albeit virtue proceede from Christ, to sanctifie all those who worthelie touch, and receue him Sacramentallie, yet so much more virtu doth goe forth from him, by how much more worthelie we doe touch him. And this virtu which doth goe and issue forth from him is, charitie, humilitie, obedience, patience, prayer, deuotion, with other graces and giftes of the holie Ghost: as also, the virtu of peace, ioy, spirituall consolations, inspirations, and celestiall illustrations, all which this Lord communicateth vnto vs, according to the measure of our disposition, imparting the greater giftes of his grace, to such as receue him with better preparation.

Colloquie *O fountaine of all virtues, grant me to receue thee with a most excellent disposition, that so I may participat of some of thy most excellent virtues, Amen.*

2. Secondlie Christ our Lord did this, to heale the imperfection and ignorance of this woman, who (albeit deuout) thought that she might touch IESVS Christ, without that he should feele or see the same, touching him amidst that throng when many touched him; To draw hir forth out of which ignorance, he said. *Who hath touched me?* wherby I am to vnderstand, that Christ our Lord knoweth and vnderstandeth all that touche him and approche vnto him, how secretly soeuer they doe it, yea though they be many, and a mightie troup, yet seeth he who communicat with reuerence and deuotion, and who without it.

Where-

Wherfore (ô my ſoule) open thine eies, and behould when thou cõmunicateſt: who Colloquie
his Lord is whom thou (vnworthie) toucheſt, who albeit couered vnder the veile of
his Sacrament, yet ſeeth he thy hart, and knoweth the maner how thou toucheſt
him. Thou canſt not couer, nor conceale from him, that which thou doeſt at that pre-
ent: who will manifeſt it to thy glorie, if it be good, and to thy confuſion, if it be bad.
ndeuor therfore to receue him, and to approche vnto him with ſo great puritie and
leanes of hart, as one that is ſeene of almightie God, and as if thou wert eied of the
hole world.

3. Thirdlie, our Lord would likewiſe heale another imperfection of his woman, which was the ſhame and impediment that withheld hir to manifeſt hir maladie, which ſeemed to hir ſelfe ſo exceeding lothſome, hat ſhe feared that al would driue hir thence as moſt vncleane. But to take way from hir this impediment, and that ſhe might ground hir ſelfe in true umilitie, and in the deſire of hir owne contempt, Chriſt our Lord cauſed, hat ſhee hir ſelfe, accuſed and diſcouered hir ſelfe: wherby I may vnder-and how the exceſsiue ſhame which I haue to diſcouer my ſinners in onfeſsion, is not gratefull vnto him, nor the ſlightes which I vſe to couer y faultes and myne infirmities, with other like thinges which might umble me, dooing the ſame for vaine feare of humiliation: but will that breake my ſelfe of this vaine ſhame, that I my ſelfe confes and manifeſt em, to the end that my ſpirituall health, be permanent and perfect. And ſometimes by contrition for my ſinnes in the ſecret of my hart, I ob-ine pardon of them: notwithſtanding it is alſo neceſſarie to declare thē o my confeſſor, and that he doe ratifie by his ſentence of abſolution, that hich God hath alreadie done.

Preſerue me (ô good IESVS) from that pernicious shame which traineth with Colloquie
ſinne, and shuteth the gate againſt its remedie: and fauour (I beſeeche thee)
y puſillanimitie, giuing me the audacitie to manifeſt my faultes, without feare or
prehenſion of their ignominie: ſith this holie shame will cauſe glorie to thee, and
lorie to me, I remayning glorified by the grace, which I shall receue by the meanes
f thee, Amen.

THE III. POINT.

THis woman being proſtrat at the feete of Chriſt, full of feare and trē- *Luc 8.*
bling, he ſaid vnto hir. Be of good comfort daughter, thy faith hath ade thee ſafe, depart in peace.

1. Where is to be pondered, the charitie of Chriſt our Lord to con-ort his elect: for this woman being anxious and fearfull, not knowing whether ſhe had offended in touching him, or whether he would take

away from hir the health he had giuen hir, to confort and assure hir, both in the one and in the other, with a deare loue he called hir daughter; and said vnto hir, that because of hir faith she had obtained health, wherof he would in no wise depriue hir.

1. From whence I will gather, first; how it is the propertie of godlie soules, to feare lest they haue offended, euen where there is no cause of feare, and to dout whither they be aggreeable or not to almightie God, in their communions and deuotions, and so are anxious whether they may dare to touch Christ and receue him, or not: and this our Sauiour suffereth, to inure and ground them in humilitie and diligence to profit daylie more and more in virtue, and to prepare them the better for the holie Cōmuniō.

2. I will gather, how IESVS Christ our Lord desireth rather that we approche vnto him by loue, then that we retire our selues from him by feare: and therfore he approued the spiritt of this woman, and called hir, Daughter: because the spirit of loue and of confidence, is proper to the sonnes of almightie God: who doth manifest his infinit bountie, in behoulding our actions with a fauorable eie, although they goe mingled with some imperfections, like as he praised the faith of this woman, and attributed therto the health she had receued, although it were imperfect: to the end that I should not dismay my selfe when I see my workes mingled with some imperfections, sith as the Prophet Dauid saith, God doth write all euen the imperfect in his booke of life, and after that they are purged, doth admit them to glorie, where they shall raigne with him, world without end, Amen.

S. Aug. in Psal. 138.

THE XXXII. MEDITATION.

Of the sicke Bedred man whom Christ our Lord cured at the pond of Probatica.

THE I. POINT.

Ioh. 5. 2. THere was in Ierusalem a pond or wash poole of water, wherin were washed the Sheepe and Lambes of the Sacrifice: about the which, there lay a great multitude of sick, blind, lame, and withered in their members, expecting the mouing of the water: because an Angell of our Lord, descended at a certaine time, and moued the water, and he that first entred therin, was made whole of whatsoeuer infirmitie he was houlden.

Note Where is to be considered, that this lauatorie or wash-poole of water (dyed with the blood of the beastes which there were sacrificed) was a simbol of those Sacramēts which Christ our Lord was to institute with the blood which he should shed in that Sacrifice which he offered of him selfe vpo

the Croſſe. Theſe Sacraments, are, the Baptiſme of water, and Pennance, which is a Baptiſme of fire and teares, whoſe excellencies and moſt principall properties, were liuelie figured in this miracle: wherein there were three remarkable thinges, but yet with reſtriction and limitation. The 1. that it healed all the infirmities of the bodie, yet is it not ſayd that it raiſed the dead. The 2. that to this effect there did deſcend an Angell frō heauen: for as much as the water of its owne nature wanted this virtue, nether deſcended he when the ſick beſought or deſiered the ſame, nor did his coming depend vpon the will of any mortall man, but onlie of almightie God, who ſent him thither from time to time. The 3. that it healed euerie time but one onlie, and not many: and this one, was the verie firſt that could get to enter therin, in reward of his diligence. Note.

There are three other excellencies in theſe our Sacraments, much greater, and without limitation: preſuppoſing that Baptiſme is confered but onlie once.

1. The firſt, that they containe the virtue to waſh away all the ſpots of ſinnes, and to heale all the infirmities of the ſoule, and which is more, to raiſe her vp from the death of guilt, to the life of grace: which the Sacramēts of the auncient law were not able to doe. With this ſpiritt, I will approche vnto the holie Sacrament of Pennance: and if I be dead thorough myne offences, there ſhall I receue life: if ſick thorough my vices and euil cuſtomes, there ſhall I receue health: if blinde with errors and ignorance, there ſhall I receue ſight and light to ſee clearlie: if lame in the ſeruice of God, there ſhal I finde feete to walke vprightlie with a true intention: if withered, & weak, there ſhall I finde feruour, deuotion, and force to worke. Note.

O bleſſed be the Lord and author of ſuch a lauatorie, and of ſo ſingular virtue, taking ſo meane a creature for the inſtrument of his almightie power, therby to deliuer me from my miſerie! Colloquie

2. The ſecond excellencie, is, that the Angell of the great counſel (Chriſt IESVS our Lord) on his part is prepared to come and ſanctifie vs in theſe Sacraments, alwayes, at all times, dayes, and houres: wherin he hath remitted him ſelfe to the wil of his miniſters, & euen of the ſick them ſelues, when, and as often as they will, this great God and our ſoueraigne Lord, continuallie aſsiſting to confer health, life, and feruor of ſpiritt to whoſoeuer receue theſe Sacraments. From whence I will gather the great reuerence and confidence wher with I ought to receue them, behoulding the Prieſt and Confeſſar, not as a man only, but as a viſible Angell of almightie God, ſent from heauen to heale me: behoulding alſo the inuiſible God who there aſsiſts with his inuiſible virtue to work my health, in whom I therfore ought to put my principall hope.

I giue

Colloquie *I giue thee thankes (my most merciful Sauiour) for hauing put into the handes of thy ministers, the remedie which thou leftst to heale me of my sinnes, so continuallie assisting and attending to the affaires of my saluation, as if thou hadst nothing else to doe. O that I attended perpetuallie to the affaires of thy seruice, without employing my selfe in ought which may offend thee, Amen.*

3. The third excellencie, is, that these Sacraments haue the virtue to heale all, although in effect many are not healed by reason of their tepiditie and indisposition: neuertheles it principallie healeth those which are the first. Him I call the first, who cometh with more diligence and feruor, and with better disposition of sorow and examen of conscience, then others: and in this we ought all to endeuor to be the first, as greatlie solicitous of our owne saluation: and that we may receue more copious fruit by these Sacraments. Yet, the bountie of almightie God is such, that he also healeth the imperfect and lukewarme, which are not soe exactely disposed, supplying with the grace of the holie Sacrament, the want and default of our perfect sorrow.

Note.

Colloquie *O my Lord, I desire with thine assistance, to be the verie first in all that which concerneth thy holie seruice, and the good of my soule, shaking off all slouth, and aduancing my selfe before others, for thyne honor and glorie, Amen.*

THE II. POINT.

Iob. 5. 6. THere was in that place a man, who lay sicke of the palsey in a bed, the
» space of eight & thirtie yeares. And IESVS seeing him, and knowing
» of his long infirmitie, said vnto him. Wilt thou be made whole? The sick
» man answered him. Lord I haue no man to put me into the pond when
» the water is troubled: for whiles I goe, an other entreth before me.

1. Where is to be pondered, first, the great mercie of Christ our Lord who entring into these vaultes or porches all alone and vnknowen, seeing that none did demand him any thinge, fixed his eies vpon this infirme person, more in necessitie and abandoned then all the others, to the end to heale him: for by how much the greater is the miserie, so much the more doth it prouoke mercie to supplie a remedie.

Note

2. The second shall be to ponder, the reason wherfore Christ our Lord asked of the diseaded. *Wilt thou be made whole?* sith it was certaine that he hartelie wild and desired to be healed. This he did to signifie, that in the affaires of our spirituall health, two seuerall wills are necessarie, that of God: and our owne will. That of God, is most assured, for it inuiteth vs to health, the which thorough him we shall neuer loose: our owne ought to be a will, true, efficacious, and not complimentall. And for this cause

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Christ our Lord said not to the sick. Wouldest thou be healed? But, wilt thou be healed? because this will ought to be absolute and efficacious, in such sort that it quite remoue the disordered affections to sinnes, together with the occasions belonging therto, and that he doe on his behalfe all that is necessary to his spirituall health: like as this diseased did, who endeuoured and dragged him selfe with all his force to the poole; And this is the first disposition, necessary to approche to the poole of penance.

3. The third thing we are to ponder is, the answere of his diseased person, wherin he confessed his owne good will, and withall his impotency an inhability saying: that he had no man to helpe him, nor strength enough to trayle himselfe into the water. Wherin we are aduised, that we ought with humility to acknowledg and confes our owne imbecillity and necessity, which is, that of my selfe I haue not sufficient forces for to heale my selfe, and that there is no pure man nor creature, who of him selfe is able to succour me, but that my succour is to come from Christ alone: and therfore to him I will endeuour to haue recourse saying vnto him with firme confidence.

Colloquie

O my Redeemer, I am infirme and weak wanting forces to seeke my saluation, deuoide of the aide of any creatures to procure it for me. I can not say that I haue no man, sith I haue thee who art a man, and more then a man, and who canst succour me. Succour me therfore (ô Lord) sith I put not my trust in a pure man, but in thee, true God, and true man, whose is, health and benediction, world without end, Amen.

4. By what hath beene said it plainly appeareth, that two dispositions are necessary for this Sacrament, conioyning with the will to be healed, the humble confession of myne owne impotency; Wherto is to be added a third, after the imitation of this bethered person, who in his answere manifested great patience, without complayning or murmuring against those who would not helpe him, but expecting his turne with longanimity: euen so ought I to haue great patience and perseuerance in the pretension of my perfect health, and of the victory ouer my passions, without complayning or murmuring, or feeling the delayes and tariances of almighty God, and without impatience that the fight and the infirmity doe last so long but crying, and yet withall perseuering: for as Iob saith. When thou shalt thinke thy selfe consumed, thou shalt arise like the morning star: and when I lest thinke, Christ will come and restore me health, like he did to this diseased cripple. *Iob. 11.*

THE III. POINT.

Ioh. 5. 8 IESVS ſaid vnto him. Ariſe, take vp thy bed, and walke: and forthwith he was made whole, and he tooke vp his bed and walked.

1. Here is to be pondered, firſt, the almighty power and infinit mercy of our Sauiour in this miracle: for vſing his plenitude of bounty and power, he did not require of him faith, nor that he ſhould beleeue, as he did of others, nor touched him with his hand, nor waſht him with the water of the pond as he might haue done, but with his only word, gaue him entire and perfect health.

Colloquie *I reioice (ô Sauiour of the World) for that thou art ſo mightie and ſo mercifull: it well appeareth that thou art more then man, ſith thou art ſo powerfull to doe that which nether man nor Angell is able to doe. Manifeſt (I beſeeche thee) vpon me thine almightie power, giuing vnto me perfect health wherwith to ſerue thee, Amen.*

2. The ſecond ſhall be to conſider, the cauſe wherfore he ſaid. *Take vp thy bed and walke.* Not only according to the letter, that it might appeare that the corporall health which almighty God giueth is perfect & vigorous: but alſo to giue to vnderſtand the ſame of the ſpirituall health: for as much as the infirme perſon, who before hath his ſoule paralitique, proſtrate, and extended on the bed of his miſerable body, and drawen away with her deſires, and the diſordinat paſsions of the fleſh, doth by the virtue of Chriſt ariſe ſo ſound, that the ſoule leadeth the body euen whither ſhe liſteth, and doth gouerne and direct it according to hir will: ſoe that ſhe is no more caried away with the paſsiõs of anger or feare, ſadnes or ioy, but ſhee ruleth theſe paſsions and ſerueth hir ſelfe of them, conforme to the dictamen and rule of reaſon, which is an euident ſigne of hir perfect healing.

Colloquie *O good IESVS, ſay vnto my ſoule, Take vp thy bed, and walke, to the end that in conformity with my body, it may walke in the wayes of thy holie law. Diſburthen it (I beſeeche thee) of diſordinate deſires, that ſo it may ſupport with facilitie the burthtn of thy precepts, Amen.*

3: The third ſhall be to conſider, the exact obedience of this man, ſo albeit it were vpon the Saboth day, wherin the Iewes iudged it for vnlawfull to beare any burthens, notwitſtanding as ſoone as Chriſt had ſaid *Take vp thy bed and walke*, he ſubmitted his iudgemẽt, and with great prõptitude, ſpeede, and alacrity, laid the ſame vpon his ſhoulders, and began to walke; And thoſe who met him, ſaying vnto him, *Behould it is the Saboth*
Ioh. 5. 10 *day, it is not lawfull for thee to carie this loade. He anſwered, he that made me whole ſaid vnto me, Take vp thy bed and walke.* As if he had ſaid; he that was ſo holy and ſo powerfull as to heale me, commanded me to doe the ſame: and

it is moſt certaine that I may lawfully doe it, ſith he commanded it, and this alone ſufficeth me. This he anſwered, without vnderſtanding who Chriſt was: whoſe holy will is, that ſubiects obey to their ſuperiors, and penitents to their confeſſars, with ſemblable obedience, prompt, punctuall, ioyfull, and ſubmiſsiue, where there is to be ſeene no euident ſinne, accompliſhing all that which almighty God ſhall command them, and their confeſſar who hath healed them.

O my God, the true health of my ſicklie ſoule, cõmand me what thou wilt, although it be hard, ſhamfull, and heauie, and although it appeare vnto me quite from the purpoſe, for I will ſubmit myſelfe to all moſt willinglie. And, if any doe ſeeke to hinder myne obedience, I will ſay vnto him; God who hath healed me, hath ſo commanded me, it ſufficeth me to fulfill it, ſith he commandeth it. Colloquie

THE IIII. POINT.

THe miracle being ended, IESVS with-drew himſelfe from amongſt the people, and going to the temple, he there found the man whom he had healed, and ſaid vnto him. Behould thou art made whole, ſinne no more leſt ſome worſer thinge doe chance vnto thee. *Ioh.* 5.14 ,, ,,

1. Where is to be pondered, firſt; on the part of Chriſt our Lord, rare example of humility, hiding himſelfe, and flying the praiſes of the people, and the care that he had to haſten to the Temple, not only to thank his heauenly Father for this work, but to perfect the ſame by the wholſome aduiſes which he gaue to this man, knowing that he ſhould find him there.

2. Secondly I will ponder the good affection and gratitude of this diſeaſed perſon, who ſeeing himſelfe healed, the very firſt thing that he did, was, to repaire to the tẽple and to render thankes to almighty God for the ſingular fauor he had vouchſafed him. Whether I will take exãple to repaire ſpeedely after confeſsion to rendre to thankes to almighty God for the fauour he hath vouchſafed me by meanes of this Sacrament, recollecting me in the Church, or in ſome other conuenient place, to ponder this benefit, gratefull therfore, as hath beene ſaid in his place. Note

3. Thirdly, I will weigh the wordes which Chriſt our Lord ſaid vnto him *Sinne no more, leſt ſome thing worſe doe chance vnto thee*: Within which wordes there are encloſed three aduiſes very important. 1. The firſt is, that infirmities are wont ſometimes to befall in chaſticemẽt of offences: and the ſame I am to think of myne. Others, albeit iuſt, doe ſuffer for the glory of almighty God, and for their better inurement in virtue, but I (miſerable ſinner) doe ſuffer for myne offences, and as the Prophet Micheas ſaith, I ſhall beare the anger of almighty, God becauſe I haue tranſgreſſed againſt him *Mich.* 7. The ſecõd is, *that he ſinne no more*: he ſaid not vnto him, thou muſt ſinne no more, becauſe it is incident to men to ſinne, eſpecially in l ghter ſinnes,

but that he should not haue a will to sinne any more, that is to say, that he must haue a resolute purpose, & hould a strong & stedfast will with Gods assistance to sinne no more. And this purpose and resolution ought to be renewed in confession, with sincere desire of amendement. 3. The third is, that the relapse shall be worser then the lapse it selfe, by reason of the ingratitude which he sheweth in offending him who hath so gratiously forgiuen him, making so smale a reckning of the health he had receued, loosing it so presently, and consequently shall be chasticed more seuerely then before, because the fault is greater then before.

Colloquie *Deut.* 32 *O true Master, Whose Workes are perfect and Whose detection of deceites is certaine and profitable, I haue hearkned to thine aduises, helpe me (ô Lord) to fulfill them in hart, and to conforme my life accordinglie. Deliuer me (I beseeche thee) from all relapse, and giue me a firme and inuincible Will to offend no more, preseruing that Which thou hast giuen me, to the end I may liue and die in perfect sanctitie, Amen.*

THE V. POINT.

1. THen the man went forthwith away, publishing abroad with great feruor, that IESVS was he who had healed him. Teaching vs by this example, the zeale & feruour of true penitēts who haue receued of almightie God the singular benefit of their health: desireing that God should be knowen & worshiped of all, publishing euery where the good they haue receued of him, according to that which Christ our Lord said to the man forth of whom he draue a legion of deuills. *Returne to thy house, and publish how great thinges almightie God hath done for thee.* The same may I say to our Lord with holy Dauid. Restore me (ô my God) the ioy of thy saluation and confirme me with thy principall spirit, for if thou doe this, I will teach thy wayes vnto the wicked, and such as are sinners shal be conuerted vnto thee.

Ioh. 5. 25 *Mar.* 5 20 *Psa.* 50

2. Finally, I am to ponder, the prudence of this man, who did not say IESVS was he that commanded me to carry my bed, but he that healed me: not to giue occasiō to the Iewes to calumniat Christ our Lord, against whom they had already began to murmur, bēcause he healed vpon the Sabboth day: drawing from hence, the circumspection which I ought to haue in my speeches, and recounting the good which I know, without minglinge ought, wheron the wicked may take occasion to feede their malice.

THE

THE XXXIII. MEDITATION.

Of the Leapre Whom Christ our Lord healed, commanding him to goe shew him selfe to the priests.

THE I. POINT.

A Certaine man full of leprosie went vnto IESVS, and bowing his knees, he cast downe his face vpon the earth, and adored him, saying. Lord, if thou wilt, thou canst make me cleane. *Matt.8 Mar.1 Luc. 5*

1. Where is to be pondered the virtues of the praier of this poore Lepre. 1. The first was, great exterior and interior reuerence, bowing his knees, prostrating himselfe vpon the ground, adoring Christ, and calling him Lord. 2. The second was, great faith, of the omnipotency of Christ our Lord, confessing, that he could heale him with his only will; For he said not, if thou aske it of God, but, If wilt, thou canst: confessing that he was the Messias, and Sonne of almighty God. Nor said he (if thou wilt) that he douted of his mercy, but for that he knew not if he were vnworthy because of his sinnes, or whither such corporall health were cõuenient for him. 3. The third was great resignation, in as much as he demanded nothing absolutely, not adding, cleanse me, but only discouered his necessity and desire, and that in a few wordes, confessing the omnipotencie of Christ, and remitting himselfe to his holy will to heale him.

2. With these virtues I am to present any selfe before Christ our Lord, like a man full of the leprosie of sinne, and of other miseries, pondering the leprosie of my powers and sences, and of my whole soule, with anger, pride, gluttony, and other vices: and then with great humility, and very profound reuerence, with a liuely faith, and great resignation, I will say vnto him. *Lord, if thou Wilt, thou canst make me cleane*. And in lieu of the word Lord, I may add other titles of almighty God, to prouoke him to mercy, and my selfe to reuerence. And insteed of the word (cleane) I may place others, wherin remedy is demanded of certaine miseries, saying.

My Father, my Phisitian, my Sauiour, and all my good, if thou Wilt thou canst heale me of my pride, of my gluttonie, and the like. If thou Wilt thou canst illuminat and enflame me With thy loue. If thou Wilt, thou canst make me patient, meeke humble, and the like. I doe not dout of thine omnipotencie, for thou canst doe all thinges, nor of thy Will touching the health of my soule, for it is that Which thou desirest; I onlie feare myne indignitie, for Which respect I cast my selfe into thy handes, and in thy Will doe place my remedie. Colloquie

This is one of those prayers which are called Iaculatory, admirable to be often repeated in the day: in imitation wherof, we may make many others, and ſerue our ſelues, of thoſe we ſhall note in the miracles which doe hereafter enſue.

THE II. POINT.

Mat. 8. 3 IESVS hauing compaſsion of him, ſtretched forth his hand, and touched him, ſaying. I will, be thou made cleane: and forthwith his leproſie was made cleane.

1. Where is to be pondered, the maruaellous virtues and excellencies of Chriſt our Lord. 1. His mercy, *Miſertus eius*, hauing incontinently mercy on the miſery of the Lepre, without any delay, becauſe he is notably compaſsiue: and he who is ſo compaſsiue of the miſeries of the body, how much more compaſsiue will he be of thoſe of the ſoule? For the leproſie of ſinne which prouoketh the wrath and indignation of almighty God, whē willingly one remayneth in it, prouoketh his mercy when it is deteſted, and that we ſeeke to be healed therof.

Colloquie *O moſt merciſull IESVS, haue mercie on me ſith from thy mercie it proceedeth that I am freed from my miſerie.*

The word *Miſertus eius*, that is hauing compaſsion on him, the Euangeliſt vſeth, to ſhew that the cauſe of this miracle, was not vaine oſtentation, but true compaſsion.

2. The ſecōd was a moſt rare demōſtration of his bounty & omnipotēcy, anſwerable to the faith and confidence of the Lepre, ſaying. *I Will, be thou made cleane.* Thou ſaieſt, if I will, I therfore anſwere that I will. Thou ſaieſt, that I can, I therfore ſay, be thou made cleane; and ſo it was done.

Colloquie *O the greatnes of the bounty and omnipotency of IESVS Chriſt, Who ſo ſatisfieth the deſires of thoſe who truſt in him: ſay (ô Lord) vnto my ſoule, I am thy*
Pſal. 34 *health, I Will, be thou made cleane, for thy ſaying, is abſolute dooing, and therſore in ſo ſaying, she ſhall be healed.*

3. The third was, great benignity and humanity, becauſe without hauing any auerſion frō the Lepre (whō the Iewes ſo greatly abhorred as nether to touch nor come neere, he being reputed vncleane that ſhould but touch him:) his maieſty extended his hand, and louingly touched him to reſtore him health. Where the Euāgeliſt waigheth he extēded his hand, to ſignifie, that he was to extēd it vpō the Croſſe, to ſet vs free frō the leproſie of ſinne,
Pſal 144 and that his moſt ſacred fleſh had the virtue to heale whatſoeuer it touched: as alſo that when ſoeuer almighty God doth extend and open his hand, he filleth all with gifts and benedictions. Whence is to be ſeene, the force of that prayer which is made with the conditions aforemētioned, & the end wher-

whervnto I ought to addreſſe & direct the ſame, which is, to obtaine of Chriſt our Lord, one: (I will:) and one (be thou made cleane:) and one opening of the hand which he held faſt cloſed: and one (touching) wherwith to heale the leproſie of my ſoule.

THE III. POINT.

IESVS ſaid vnto him; Goe, and ſhew thy ſelfe to the Prieſt, and offer the gift which Moyſes commanded for a teſtimony to them. *Mat. 8. 4*

1. Where is to be pondered, firſt; The zeale which Chriſt our Lord had, that the anciēt law might be obſerued ſo lōg as it laſted, willing that the Lepres ſhould accōpliſh that which was cōmāded thē, which was, that being healed, they ſhould preſent themſelues vnto the Prieſt, and ſhould offer giftes & Sacrifices to almighty God, as well in recogniſcance of the fauor they had receiued, as for a teſtimony that they were cleanſed; He who was ſo zealous, that the precepts of the ancient law ſhould be obeyed, how much more zealous ſhall he be, that thoſe be obeyed of the new?

2. Secondly, he preſcribed this to the Leprous, to ſignifie the Sacramēt of penance in the new law, wherin it is commanded, that whatſoeuer Lepre defiled with the leproſie of ſinnes, although by contrition he haue obtained pardon of them, that notwithſtanding he preſent himſelfe vnto the Prieſt, and diſcouer vnto him the leproſie he had, offering before him, *the ſacrifice of a ſorrowfull ſoule, and of a contrite and humbled hart*; and to receaue the ſentence of abſolution, wherwith the pardon receued is confirmed, and the ſoule is more purified and perfectionated, by meanes of the Sacramentall grace, therby remayning diſpoſed to receue the Sacrament of the holie communion: euen as anciētly the Lepres preſenting themſelues before the Prieſt were to powle and ſhaue off the haires from their bodies, to waſh their garments and their fleſh, & to offer in Sacrifice a lambe without ſpot; and in this manner remayned cleane from the legall vncleanes, and were admitted to the common conuerſation of other men. *Pſal. 50* *Leuit. 14*

3. Whence I will gather two aduiſes very important. One, that when I recollect my ſelfe to examine my conſcience, and to prepare me for confeſsion, I am to procure ſo great ſorrow, that there I remayne exempt and cleanſed from my leproſie, in virtue of contritiō: for this is the beſt prepartiue for confeſſion, as hath beene ſaid in his place. The other, that with humility I forthwith preſent my ſelfe to the prieſt, diſcouering vnto him all my ſinnes, with a new ſacrifice of a contrit hart, procuring to cut and ſhaue off the haires, which are the abuſes of my former life, and to waſh my ſoule with the water of teares, as alſo hir garments which are hir workes, and thē to offer myſelfe, to the end that the Con-

Confeſſar with the razor of penance, correction, and mortification may helpe to purifie me. And in this maner I will approache cleane and vnſpotted, to offer the ſacrifice of the Lambe without ſpot, Chriſt IESVS, and to receaue his moſt holy body.

4. Laſtly, I will ponder, how Chriſt our Lord commanded this Lepre, that he ſhould in no wiſe diuulge this miracle. And S. Mark ſaith, *Mar. 9* that, *Comminatus eſt ei*; he cōmanded him with threatning, or very ſtreightie and with vehemence: to giue vs example of humility, and wherby we might ſee, that he ſincerely fled the praiſes of men. Neuertheles, the Lepre without any ſcruple hereof, preached and publiſhed the miracle, and was the cauſe that many people ran to heare Chriſt: wherin he nether erred nor diſobeied, but did the ſame moued therto by the good ſpirit, for the zeale of the glory of almighty God, and of thankfulnes to him that ſo had healed him, to the end he might be reuerenced of all men, and that manie might profit by his holie doctrine: for as much as the ſame Chriſt our Lord deſireth, that we be not found defectiue in the lawes of gratitude, and of the glory of almighty God. Further aduiſing vs in this fact, that if the iuſt thorough his humility couet to hide and conceale his workes, yet (when there is no inconuenience therein) that I preach and publiſh them for example of others, and for his honor.

THE XXXIV. MEDITATION.

Of the ten Lepres which Chriſt our Lord healed, ſending them vnto the Prieſtes,

THE I. POINT.

Luc. 17 31 THEN Lepres mette with IESVS, and ſtandinge a far off, they lifted vp their voice ſaying. IESVS Maſter haue mercy on vs.

" 1. Where is to be pondered (as in the precedēt meditation, the affections wherwith the Lepres prayed, manifeſting their humility & reuerence in crying a far off, reputing them ſelues vnworthy to approach vnto IESVS Chriſt; They likewiſe prayed with great confidence and reſignation, for they ſaid not, heale vs, but, haue mercy on vs: wholy remitting them ſelues vnto his mercie. With theſe virtues they ioyned vnity in their demand, the which is of great efficacy with almightie God, when manie who haue the ſame neceſsitie, pray together vnited in charitie, for as much as euerie one asking for all, they obtaine alſo for them ſelues. For this cauſe the B. Apoſtle Sainct Iames ſaith. Praie one *Iac. 5* for another, that you may be ſaued, for the continuall praier of the iuſt auay-

auayleth much. Contrarie to this doe the poore of this world, who would be alone when they aske almes, for if they be many together, they wearie the rich, & feare to be refused of them. But our God is not wearied though many at once demand of him, for he hath enough to content all; rather he delighteth that all his poore keepe charitie amoungst them selues, and therfore imparteth vnto them his almes with the better will.

Colloquie

O liberall and most mercifull master, We are many Lepres in this World (figured by these ten) for as much as We transgresse the ten commandements of thy holie law; albeit some are much more defiled then the others. Haue mercie (I beseech thee) on all: cleanse the heretiques from the leprosie of their heresie; the proud from the leprosie of their pride, the carnall from the leprosie of their carnallitie; and me together with them from all the leprosie Which is in my interior, and exterior, powers, Wherby I may conuert my selfe to thee, ten times more then I haue departed, and estranged me from thee, Amen.

THE II. POINT.

IESVS seeing them, said vnto them, Goe shew your selues to the Priests; And they obeying, as they went they were made whole. *Luc. 17. 14*

1. The first shall be to ponder, how all our good proceedeth of this, that IESVS Christ our Lord, vouchsafe to behould vs with the eies of mercie, as we haue else where said; yet our Lord seeing the faith of these Lepres, desireth likewise to proue their obediēce (which springeth frō faith) & to exercise them therin: & therfore before they were healed he said vnto thē: *Goe, and shew your selues vnto the Priests*; albeit he knew the law ordained that they should not goe, vnles they were first healed. Neuertheles, they submitted their iudgment, and without replie or longer delay, obeyed to that which was commanded them; And begining their obedience, they were instantlie healed: to teach vs how much he prizeth prompt, submissiue, and punctuall obedience, and how by the same he worketh miracles: and that he who hath a liuelie faith and confidence in IESVS Christ, douteth not to obey all that is commanded him, ether by himselfe, or by his ministers, who haue authoritie to proue the submission and obedience of their subiects, as Christ our Lord proued that of these present Lepres. In the same maner, almightie God knowing the great faith of Abraham, yet would for our example proue his obedience, commanding him to sacrifice his sonne, wherin he proued him to the purpose: for faith, confidence, and obedience, doe like sisters accord and ioyntely set themselues to put in exequution whatsoeuer is conforme to the will of God. *Gen. 2.*

2. Secondlie I will ponder the mysticail cause of this present fact, which

is the ſame of the precedent miracle, yet with ſome particularities: to wit, to ſignifie vnto vs, that which the leprous in ſoule are to doe, when they ſeeke for health of almightie God; who, albeit he can giue it of him ſelfe, yet will he that firſt they repaire vnto the Prieſt of the Euangellicall law (who are the Confeſſars) and lay open vnto them the leproſie of their ſinne, without concealing ought, how vile and enormous ſoeuer it be. And this word; *Oſtendite vos, Shew your ſelues*, is not voide of myſterie: as alſo that other which he ſaid to the lepre; *Oſtende te, Shew thy ſelfe:* that is to ſay, diſcouer you entirelie vnto the Prieſt, that ſo he may ſee and know, both within and without, who you are, without concealing from him any euill which you haue done, ſaid, or conſented vnto. And euen ſo, with a ſpirit of obedience, becauſe Chriſt hath commandeth it, and with a ſpirit of humilitie for the health of my ſoule, I will accuſe my ſelfe to my confeſſar, patientlie ſupporting the ſhame which I am to ſuffer herein.

Colloquie *O good IESVS, ſith thou ſeeſt my leproſie, and knoweſt the ſame, What importeth it if thy Prieſt doe ſee it? I will no honor amongſt men, no further then I may keepe and hould it with thee. Thou mighteſt command me to manifeſt my leproſie to the whole world, and haſt reaſon to command it, but ſith thou contenteſt thee that I manifeſt it onlie to the Prieſt, I will ſincerelie accomplish the ſame, to the end that thou maiſt heale me therof, Amen.*

3. Thirdlie I will ponder, how they were cleanſed in the way: becauſe in the eies of almightie God, the good will is reputed for the work: and perfect ſorrow for ſinnes, with will to confes them, ſufficeth to obtaine the health of the ſoule, and to cleanſe it from leproſie, albeit the partie ſhould afterwards be debarred to haue a Prieſt: For all which I am humblie to thank Chriſt IESVS our Lord, who by ſo ſundrie wayes hath facilitated the remedie of all our euills.

THE III. POINT.

Luc. 17. 15 „ ONe of theſe ten, who was a Samaritan, returned back, and with a „ loud voice magnified almightie God, and proſtrating himſelfe at the „ feete of IESVS, gaue him thankes for the fauor he had done vnto him. „ Which IESVS ſeeing, he ſaid, what, were not ten made cleane. Where „ then are the other nine? Is there none found that returne to giue glorie to „ God, but onlie this ſtranger? And he ſaid vnto him. Ariſe, goe thy wayes, „ thy faith hath made thee ſafe.

1. Where is to be pondered, firſt; on the behalfe of the nine Lepres, that the moſt part of men, when they ſee them ſelues in diſtres and neceſsitie, al-

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beit they be deuout and doe much importune God, and haue both faith and confidence in his mercie, becauſe their neceſsitie driueth and enforceth them therunto: yet as ſoone as they haue receued the benefit, and ſee them ſelues in health and proſperitie, they become forgetfull of God, and rendre him not conuenient thankes. This thing greatlie offendeth Chriſt our Lord, as the wordes doe witnes which in this occaſion he pronounced with much feeling. *Ten were made cleane, Where then are the other nine?* This maner of ſpeeche almighie God vſed after Adam had offended, ſaying vnto him. *Where art thou?* Giuing to vnderſtand, that God doth not approue the ſteppes and wayes of the vngratfull, and that he knoweth them not, becauſe they doe not acknowledg him. *Gen. 3.*

2. The ſecond ſhal be to ponder, on the behalfe of the Samaritan Lepre, that often times the greateſt ſinners: whē they receue of almightie God the health of their ſoules, or any other benēfit, are wont to be much more thankfull vnto him becauſe they know their owne indignitie, eſteeming the fauor ſo much the more, as giuen to one that leſſe deſerueth it; albeit on the other ſide, it were but reaſon, that the iuſt ſhould acknowledg greater gratitude: ſo that in confuſion of the nine leprous Iewes, Chriſt IESVS ſaid. *Are there none found to returne to rendre thankes, but onlie this ſtranger?* Whence I will gather, how much it importeth after Confeſsion and abſolution (as hath beene ſaid in the 1. part. 32. Meditation) to repaire ſpeedelie to render thankes to Chriſt our Lord, for the puritie and pardon which he hath giuen me, with ſemblable deuotion of this Samaritan, of whom the goſpell ſaith, that he returned magnifying almightie God with a loud voice, and proſtrating himſelfe in all humilitie at the feete of Chriſt, as he that craued to kiſſe them in gratitude of the health he had beſtowed vpon him, and with wordes giuing him thankes for the ſame. I may likewiſe ponder the great prudence of this Samaritan, who held his peace, when Chriſt enquired of him where the other nine were: for that he nether blamed, nor taxed their ingratitude, but onlie attended to his giuing of thankes: wherby I am to learne, not to blame my neighbour, although occaſion were offered to doe the ſame. *Note.*

3. The third ſhall be to ponder, on the part of Chriſt our Lord, the modeſtie wher with he complained of the ingratitude of the other nine, ſaying. *None are found to retourne to giue glorie to almightie God:* he ſaith not, to giue glorie to me, or to giue thankes vnto me: to teach vs, that whoſoeuer doth any fauour, ought not to ſeeke the recogniſcance therof, or prayſe but onlie for God, from whom all good proceedeth.

4. I am alſo to ponder, the benignitie & loue wherwith he receued the Samaritan, and ſpake vnto him, honoring and attributing the health he had

obtained vnto his faith: and it is to be beleeued, that he did likewise deliuer him from the leprosie of infidelitie and of other sinnes, dismissing him sound both in soule and bodie, for the gratitude and thankfulnes which he there declared.

Colloquie *O Lord of my soule, how gratious dooſt thou shew thy selfe vnto them, who are gratefull vnto thee, to the end they may alwayes haue wherfore to be gratefull! I desire alwayes to be gratefull vnto thee, for the great fauors thou hast alwayes done me, albeit I alwayes come short and doe fayle therin; for as much as my gratitude is a new benefit which I receue from thee my benefactor: to whom be all honor and glorie for the good which thou dooſt vnto thy creatures, world without end. Amen.*

THE XXXV. MEDITATION.

Of the Blinde man whom Christ our Lord healed vpon the way of Hiericho.

THE I. POINT.

Mar. 10. Luc. 18. Mat. 20. IESVS going to hiericho, a certaine blind man who sate by the waies side begging, hearing that IESVS of Nazareth passed by, began to crie out saying. IESVS Sonne of Dauid haue mercie vpon me. And albeit the people rebuked him, and bid him hould his peace, yet he cried out so much the louder, repeating the same.

1. Where is to be pondered, the virtues which this blind person discouered in this prayer. 1. The first was, great faith and confidence in IESVS Christ our Lord, beleeuing him to be the Messias, sonne of Dauid, and almightie God, to whom it belonged to haue mercie, and with the same to redres our miseries. 2. The second was, great feruour and affection in his prayer, proceedinge from the knowledge of his blindnes and miserie, and the hope which he had in IESVS Christ, that he would heale him: which affection he declared by his redoubled clamors. 3. The third was, great constancie and perseuerance, without respecting those who reprehended him, and cōmanded him silence: but contrarie-wise tooke occasion therby to raise his voice the higher, and to repeate his prayer.

2. In the person of this blind man, I will imagin my selfe spirituallie blind, with the two blindnesses of ignorance and guilt, error and passion, which thrust out the two eies the soule, which S. Bernard termeth, knowledg, and loue. Whence it ensueth, that I am all the dayes of my life sitting still and idle without attending to the workes of virtue wherto I am obliged, spending my time in begging of the creatures that passe by this world,

l. de dig. amoris diuini c. 8.

some

me litle delight, honor, or profit to maintaine my life; All which is litle, one paſsing and periſhing, like the almes of poore paſſengers and wayfaring men. Pondering this miſerie of my blind, idle, and beggered ſoule, I m to crie out to IESVS Chriſt who only can helpe me ſaying. *IESVS nne of Dauid, haue mercie on me.* And this prayer I muſte accompanie with e virtues aforſaid, perſuading my ſelfe (as S. Bernard ſaith) that there are ur thinges to trouble my prayer, if I reſiſt them not couragiouſlie; that to ſay 1. A troupe of thoughtes, and imaginations which paſſe thorow y hart, and permit it not to attend to what it prayeth. 2. Many remorſes conſcience for the former ſinnes I haue committed, which reprehend e, and breed diſtruſt, demanding of me how I am ſo hardie as to cry vnto od, being ſuch as I am? 3. A multitude of neceſsities, of corporall miſeries, ſecular cares and cogitations. 4. Sometimes alſo, euen ſome of them that at accompanie Chriſt, cauſe me to leaue and giue-ouer prayer, haling me ong with them to their affaires, vnder the pretext and color of pietie. ot withſtanding all this, I am to pray and to cry out with my hart, and omtimes alſo with my mouth, ſaying. *IESVS Sonne of Dauid, haue mer-* *Pſal.* 108. *e vpon me.* And if impediments doe purſue me, I will take occaſion from em to pray with greater feruor, ſaying with Dauid.

Deliuer me (ô Lord) becauſe I am poore and needie, and my hart is troubled ex- Ooll quie *edinglie, I decline like a ſhadow when the ſunne goeth downe, and walke diſ-ieted like a Locuſt, my thoughtes violently drawing me hither and thither: appeaſe em (ô Lord) with ſuch ſtabilitie, that I may both pray, and praiſe thee with ruor, Amen.*

THE II. POINT.

ESVS approching nerer to the place where the blind man was, he *Mar.* 10. ſtood ſtill, and commanded him to be brought vnto him, aſking of 51. im what he would he ſhould doe vnto him. And the blind man anſwe- » ed. Lord, that I may ſee. And IESVS ſaid vnto him, Doe thou ſee. »

1. The firſt ſhall be to conſider, how albeit Chriſt our Lord vnder-ood at the firſt the cries of this blind man, yet made he ſhew as if he eard not, to proue his perſeuerance, and that the deſire of his health might e more increaſe. And the ſame he alſo doth with vs, to the end that our erſeuerance in prayer, may the better diſpoſe vs to receue what we aſke: ut yet he preſently ſhewed his clemencie and benignitie, ſtanding ſtill at ie of this blinde beggar, although he went buſied with many people, auſing the whole troupe to make a ſtand, and the blind to be brought vn-o him, that he might heale him.

Colloquie *Ioſ.* 10. *Tob.* 5. *O good* IESVS, *Son of Iuſtice, Who vouchſafeſt to obey at the voice of a man and ſtayeſt thy ſelfe in the midſt of thy courſe to reſtore him light Who deſired the ſame: heare my cry* (I *doe beſeeche thee*) *and lighten my blindnes, becauſe I can haue no ioy, vnles I ſee the light of heauen.*

2. Then I will ponder, how the blinde, vnderſtanding that IESVS called him, preſentlie caſt off his garment, and leaping for ioy, went where *Mar.* 10. he was, full of hope to recouer his ſight. Wherin is repreſented the ioy of the ſoule, that feeleth the inward vocation of almightie God, and his diuine inſpiration, which cauſeth it inſtantlie to abandon all thinges to render it ſelfe obedient therto, hoping to finde infalliblie, that which ſhe deſireth for hir ſaluation and perfection; as thoſe experiment who are called to Religion.

Mar. 10. 51. 3. The third ſhall be to conſider, the miſterie of this demand. *What wilt thou that I doe vnto thee?* And the anſwere of the blinde. *Lord, that I may ſee.* And our Lords replie. *Reſpice, See*: with which onlie worde, Chriſt our Lord accompliſhed his deſire, correſpondent to the great faith wherwith he craued ſight, with a word ſemblable.

Colloquie *O God of my ſoule, I know right well that thou enquireſt of the blind What he deſireth: to ſignifie that thou Wilt not impart the giftes of thy grace, but vnto ſuch as diſpoſe them ſelues to receue the ſame. O that thou Wouldeſt vouchſafe to ſay vnto me. What Wilt thou that I doe vnto thee? I* (*Lord*) *Would forthWith answer* Vt videam. *That I may ſee: yet not as I Will, nor What I Will, but that With the eies of a verie liuelie faith, I may ſee thee* (*ô my Sauiour*) *both to knowe, and to love thee, ſith in this amorous knowledg, conſiſteth life euerlaſting.* *Ioh.* 17. *Moreouer I aske thee* (*ô Lord*) Vt videam; *that I may ſee thy holie Will, and thy holie law, ſo highlie eſteeming it, that I doe accomplish it.* Vt videam; *That I may likewiſe ſee myſelfe, to knowe my ſelfe, ſo that I may abhorre and humble my ſelfe. Alſo,* vt videam *that I may ſee the creatures, not With corporall eies for curioſitie, but With the eie of the ſoule by contemplation, in them behoulding thee my Creator, of Whom I receue ſo many benefitts. Finallie,* vt videam; *that at his time, I may cleerlie ſee the Diuinitie, With the Trinitie of perſons, With Which ſight, my ſoule ſhall remain for euer bleſſed in thy ſweete companie. O my king, ſay to my ſoule.* Reſpice. *See What thou deſireſt, becauſe thy ſaying is dooing: and ſaying that it ſee, ſodainlie it ſhall recouer ſight.*

4. From that which here hath beene pointed forth, I will collect, the obiect and matter of the ſpirituall ſight in mentall prayer, embraced theſe fiue particular thinges, that is to ſay, IESVS Chriſt, God and man, his holie law; myne owne ſelfe; the creatures, and in them the Creator with the eternall goods of his in glorie. And all the fiue I ought to exercise my ſelfe, by meanes of meditation and contemplation, with hope to attain

ine what I desire, as shall be presentlie said.

THE III. POINT.

THen our Lord added: *Thy faith hath made thee safe: and forthwith the blinde saw, and followed him glorifying God.* Mar. 10. 52.

1. The first shall be to ponder how Christ our Lord, attributed to the ith of the blinde, that which was the worke of his omnipotencie & mer-ie, to honor it, and to affectionat vs vnto this virtue, which doth dispose vs or such maruells, as him selfe declared, saying to two other blinde. *Doe you eleeue that I can doe this vnto you? They say to him; Yea Lord. Then according to our faith be it done to you: and touching them they presentlie saw.* And it is espe-iallie to be noted, that in both cases, these blinde recouered their sight n a moment by their great faith; another blinde receuing the same by litle nd litle, because of his litle faith. For first he saw no more but the visa-ges of men which moued like trees, and afterwards saw all thinges learlie. Which also representeth vnto vs, two meanes which our Lord seth to communicat to men, diuine light and perfection of spirit; The one extraordinarie, vpon a soddaine and in a moment, as he did to Saul; A-nother ordinarie, by litle, and by degrees, communicating, first a certaine obscure knowledg of his misteries, and afterwards another more resplen-dent, the light encreasing, according as the disposition encreaseth. *Ita vt vi-deret clarè omnia.* Vntill that he see diuine thinges with so great clearnes, that he remaineth as fullie assured of them as if he saw them: ascending (as the Apostle S. Paul saith) from one claritie to another, vntill he be trans-formed in to the image of his glorie. The which proceedeth from that which Christ our Lord did vnto this blinde, spitting, and touching him, as we shal declare in the 36. meditation. Mar. 8. 24. 2. Cor. 3. vlt.

1. Lastlie I will ponder, how the blinde seeing himselfe healed, fol-lowed Christ, glorifying God. For as the workes of this Lord are most perfect, with the sight of the bodie, he likewise gaue him that of the sou-le, to the end that forgetfull of all other thinges, he should follow him of whom he had receued so great a good. Wherin is likewise represented, that the internall light which Christ our Lord imparteth in prayer, hath for his end to follow him, imitating his virtues to praise him with giuing thankes for benefits receued.

What maruell then is it (ô my Sauiour) that thou opening the eies of my soule to behould thee, I desire to follow thee? How shall I not follow such a bountie? And how not imitate such a sanctitie? Far more fauor doost thou me in suffering Colloquie

me to

me to follow thee, then thou shalt euer receue by the seruice which I shall doe thee. Let me therfore euer follow thee in this life, vntill I come to possesse thee in the kingdome of thy glorie, Amen.

THE XXXVI. MEDITATION.

Of the miracle of him that was borne blinde, whom Christ our Lord healed with clay and his owne spittle.

THE I. POINT.

Ioh. 9.1. IESVS passing by where there was a man blinde from his natiuitie, he looked vpon him after a particular maner: wherupon his Disciples repairing vnto him asked him. Rabbi, who hath sinned this man, or his parents, that he should be borne blinde? Our Lord answered; Nether hath this man sinned, nor his parents, but that the workes of God may be manifested in him. I must worke the workes of him that sent me whiles it is day: the night cometh, when no man can worke: as long as I am in the world, I am the light of the world.

1. The first shall be to ponder, how God our Lord behouldeth all (as the wiseman saith) both good and bad, elect and reprobate: but some he behouldeth after an especiall maner, to wit, with the eies of mercie, and greatlie desierous to doe them good, like as he beheld this blinde man.

Prou. 15.

Colloquie *O sweet Sauiour, before I can looke vpon thee, thou must looke vpon me: for vnles thou looke vpon me, I remaine blind, and with thy looke, I shall receiue sight to looke vpon thee.*

2. The second shall be to ponder, how the infirmities of the bodie, and other paines, albeit they are are oftetimes sent in punishment of sinnes, yet other times they doe befall vs onlie thorough the diuine prouidence, to manifest in vs the workes and maruells of almightie God, not one, but many: that is to say, the great good which God almightie doth draw from them, elaborating the iust (whom he afflicteth) with the varietie of virtues, and causing that they discouer, and manifest those which they haue, for the glorie of God: communicating such giftes vnto them, as may set forth the almightie power of him that doth imparte them: as are to reioyce in tribulations, cheerfullie to embrace them, and to glorifie almightie God by them: for of these workes it is that Christ our Lord saith, that *he must worke them whilst it is day.*

Colloquie *O my Redeemer, if it so much importeth thee to worke the workes which thy Father affecteth whilst the time of this thy life doth laste, worke (I beseeche thee)*

these

these workes in me, for it much more importeth me to will them, then thee to worke them; Moreouer (ô my Lord) by reason of the great loue which thou dooſt beare me, thou ſaieſt, that that importeth thee, which importeth me. Behould (ô my God) how the day of this preſent world is very short vnto me, becauſe my life is short, and the night of death will preſentlie approche, when time will no longer permit me to worke these workes. And ſith thou art the Sunne and light of all the world, enflame me, and quicken me now with thy holie grace, that I may hereafter ſee thee in thy glorie, Amen.

3. Theſe wordes will I applie vnto my ſelfe ſaying. Me, it importeth particularlie whilſt it is day and whilſt life doth laſt, to work the workes of almightie God, workes holie, and conforme to the will of him who created me, for my whole life is ſcarcelie ſo much as a ſhort day, and death will ſodainlie ſeaze vppon me, when I ſhall no more haue place to worke or merit. *Eccleſ. 9.*

THE II. POINT.

IN ſaying this, he ſpit on the ground, and made clay of the ſpitle, and ſpread the ſame vpon the eies of the blinde, ſaying vnto him. Goe to the Poole of Siloe, and there waſh thee; He went, he waſht him, and returned ſeeing. *Ioh. 9. 6.*

1. Where is to be pondered, firſt, the cauſes of this miſterious cure applying them to our ſpirituall profit. The firſt was, that Chriſt our Lord might ſhew his omnipotencie, in giuing ſight with a thing which ſeemed contrarie there vnto: for to ſpread clay vpon his eies, was rather to put them quite out, then to open them.

Colloquie

O immenſe power of IESVS! *how ſhall I not ſubmit my ſelfe to the prouidence of him that can doe ſo much, as co conuert one contrarie into another, who annointeth the eies with clay to make ſee cleerer, who humbleth to exalt, and caſteth into priſon him whom he will draw forth from thence, and make the Sauiour of all Egipt?* *Gen. 39.*

2. The ſecond was, to ſhew that the meanes to recouer the light of grace, is, to ſet before our eies our owne durt, that is to ſay, our owne nothing; the earth wherof we were formed, and wherinto we are to be conuerted, with the filth and mudde of the ſinnes which we haue committed, behoulding them, deploring them, and humbling our ſelues in conſidering of them. But note with all, that this durt muſt be compoſed of earth, and of the ſpitle of IESVS Chriſt, for vnles his infinit wiſdome (figured by his ſpitle) doe touch our eies, they ſhall neuer be thoroughlie cleared to knowe our owne vilenes as is conuenient. Note.

Colloquie *O ſweet maſter, mingle thy ſpitle with mine earth, to make a plaſter of clay which may enlighten me: Make me to know, wherof thou thou art, and wherof I am: to the end that knowing thee, and knowing my ſelfe, I may loue thee and hate my ſelfe, and may be replenished with thy grace and charitie, Amen.*

3. The third was, together with this clay, Chriſt cõmãded the blinde man that he ſhould waſh him ſelfe in the waters of Siloe, which is interpreted, *Sent*: to ſignifie the Sacraments of Baptiſme and Penance, wherin the ſpirituall health of a man is made perfect, by the virtue of our Sauiour which is in them, Who is he that was *Sent* of his Father into the world for our good. But I am to repaire to theſe baynes and Sacraments, with the diſpoſition of this blinde man, who had a maruelous faith, great humilitie, and moſt punctuall obedience, ſuffering his eies to be endabed with durt, and going ſo beſmered thorough the ſtreetes in the open vew and ſight of euery one, without delay or replie obeying the commandement of Chriſt: for he anſwered not as Naaman did, ſaying. I had thought he would haue touched me with his handes, and ſo would haue healed me; or as if there were not other waters better then thoſe of Siloe wherin to waſh me, and to recouer my ſight: but contrariwiſe, he ſubiected his iudgment, and by obediẽce recouered the ſame. And in the ſame maner ſhall I recouer mine, if when I feele the inſpiration of our Lord, who ſendeth me to theſe waters of Siloe, I doe obey, and make vſe of the good occaſion which God doth offer me.

Note.

2. Reg 5.

THE III. POINT.

1. THe third ſhall be to conſider, the illuſtrious and bould confeſsion of this blinde man, with the perſecutions which he ſuffered, and the virtues which he manifeſted, that we may imitate them. The firſt was, greate zeale of the honor of IESVS Chriſt our Lord, who had healed him, together with a ſpirit of gratitude, publiſhing and manifeſting the miracle to all thoſe that knew not therof.

2. The ſecond was, great fortitude; for as much as his parents fearing to diſcouer what they knew for feare of the Phariſes (who held in horror the name of Chriſt) he, without all feare bouldlie cõfeſſed, that he had beene blinde, that Chriſt had had healed him, and the maner how.

3. The third was, great zeale of truth, with a celeſtiall prudence, in not ſuffering him ſelfe to be deceued, nor to hould his peace for any reſpect: for the Phariſes ſaying. Giue glory to God, *cõfeſsing the truth, We know this man to be a ſinner, and that it is impoſsible he could heale thee.* He ſtill perſeuered herein confidentlie, confeſsing the truth, defending Chriſt, and accuſing them for

that

chat they knew him not, euen to the inuitng them to become his Disciples.

4. The fourth was, great patience to endure the maledictions and reproches which they disgorged against him, saying. *Thou wast wholy borne in sinnes, and doost thou teache vs?* He likewise endured to be cast forth of the Sinagoge, as one excomunicated, and vnworthie to liue amongst the faithfull. Ioh

All these virtues did he practise, assisted of our Lord and Sauiour IESVS, who would serue him selfe of a blinde beggar, and make him his preacher, to confound the wisedome of the Pharises, giuing a constancie more then humane, to him who of him selfe was fearfull and abiecte.

O Greatnes of the omnipotencie of IESVS Christ, Who by so abiect an instrument, performeth Workes which are so glorious! Take me (ô my Sauiour) for thine instrument, to the end thou maiest be glorfied by me. Colloquie

THE IV. POINT.

1. THe fourth shall be to cõsider, that which Christ our Lord did to this mã, after all this had succeeded to him. For first, knowing that they had cast him forth of the Sinagoge, he did confort him; to witnes vnto vs the fatherlie care which he hath to confort those who suffer persecutions in his behalfe, and that he neuer forgetteth those who doe confes him before men.

O Redeemer of the World, Who would not willinglie suffer for thy glorie, sith thou hast so great care to confort those who endure and suffer for the same? Colloquie

2. Secondlie, he would perfect him in faith, and augment in him the interior light of his seduced soule: for reputing him for no more then a Prophet, he asked of him. *Doost thou beleeue in the Sonne of God?* He answered; *Who is he (Lord) that I may beleeue in him?* (Demonstrating herein the promptitude of his hart) Christ said vnto him. *Both thou hast seene him, and he that talketh With thee, he it is.* As if he had said, with the sight that I haue giuen thee, thou hast seene me, and I am he that speake with thee. Who hearing this, answered. *I beleeue Lord, and falling dowe he adored him.* O what eies did he then giue him? O what light did he communicat vnto his soule! O what perfect sight did so humble an adoration procure! Giue me (ô Lord) such a sight, wherwith I may beleeue thee with a liuelie faith, and withall adore thee with due reuerence. Ioh 9. 35.

3. Thirdly he appeased him touchinge the offence or scandall which he being newly conuerted, might receue for tho se thinges which

the Phariſes had ſaid againſt him ſaying, *For iudgment came I into this World,*
Ioh 9.36. *that they that ſee not, may ſee: and they that ſee, may become blinde:* That is to ſay; I am come to diſcerne betwixt man and man, to the end that the rude and ignorant by their humilitie and litlenes, may come (like to thy ſelfe) to recouer ſight, and to beleeue the miſteries of my diuinitie and humanitie: and contrariewiſe, that thoſe who are expert in the law, like the Phariſes, philoſophers, and the learned of the world, becauſe of their pride may become blinde: not thorough my de fault, but thorough their owne offence, for that they did not beleeue my doctrine, nor make (as they might) their profit therof.

Colloquie *O goods IESVS, ſuffer not that they who by their obligation ought to ſee moſt, thorough their pride doe ſee leaſt: and that thoſe who ſhould haue their ſight more cleere then others, come to be more blind then others. Preſerue vs (ô Lord) from the ſinne of pride, which is the cauſe of this pernicious blindnes, Amen.*

The XXXVII. MEDITATION.

Of the Deafe and Dumbe whom Chriſt our Lord healed with his ſpitle,

THE I. POINT.

Mar 7.32. CErtaine men brought vnto Ieſus one deafe and dumbe, beſeeching him that he would impoſe his hand vpon him. Where is to be pondered in the perſon of this miſerable man, our ſpirituall deafnes, and dumbnes: the cauſes thereof: and the remedie it hath

1. Firſt ſpirituall deafnes, is, a want of faith and obedience, when a man will not heare nor vnderſtand the verities of holie faith, the wordes of almightie God, the precepts of the law, nor diuine inſpirations, becoming deafe to all theſe thinges. Againe, ſpirituall dumbnes, is, want of praier, and of Confeſsion, when a man nether knoweth how, nor yet dedeſireth to open his mouth to call vpon God, to craue his mercie, to praiſe him, to thanke him for the benefits he hath done him, or to confes his ſinnes to obtaine pardon.

2. Secondlie, deafnes is wont to be the cauſe, that the deafe is likewiſe
Luc. 11. dumbe: both theſe thinges the diuell procureth (which therfore S. Luke ſurnameth, *a dumbe diuell*) becauſe ſhuting the gate of theſe two interior ſenſes of the ſoule, the gate of remedie remaineth ſhut, which entreth by the hearing of faith, and by obedience, and is obtained by hearing the word, praying to almightie God, and confeſsing theire ſinnes vnto the

Prieſt

Priest his minister. All this will I apply to myselfe, cõsidering myselfe deafe and dumbe, not as Dauid, for feare to heare or to speake euill, but contrariewise, to all that is good. And the reason is, becausse I haue alwaies the eare open, both of soule and bodie, to heare all the curiosities and vanities of the world, and to giue credit to his lies and cosonages, and to obey his priuiledges and peruerse lawes: whence it cometh, that I haue it also shut to those thinges which almightie God and his ministers doe teach and command me. I haue my tonge likewise maruellous readie, to talke and discourse with men of all that pleaseth me, of mine owne praises, of flatteries, murmuringes, or repininges, whence proceedeth that I haue it so much the more vnapt to talke with God, and to confes my sinnes, slouth and shame hauing stronglie tied it. *Psl.* 37.

O my Sauiour, cast out of my soule this deafe and dumbe diuell Which doth possesse it, and for thine infinite mercie sake, vouchsafe to remedie the same, sith of my selfe I haue no might, Wherwith to redresse so great a miserie. Colloquie

3. The third shall be to consider, that like as this deafe and dumbe man had neuer gone for remedie to Christ, if others had not brought him and asked for him, supplying with their tongues, the default of his: euen so there are many sinners so deafe, so dumbe, and so forgetfull of their owne miserie, as that they would neuer conuert themselues to almightie God, vnles some iust should make intercession for them. This ought much to moue me, to pray oftimes for the conuersion of sinners, and to labour as much as I may to bringe them to Christ, and to his ministers, remembring me that he pardonned the sinnes of the sick of the palsie, seeing the faith of them that brought him before him. *Mat.* 9.

O infinit God, haue mercie (I beseeche thee) on so many deafe and dumbe as are in this World; Cast forth (ô Lord) of their soules, the diuell Which doth make them deafe and dumbe, to the end they may gladlie heare, praise, and glorifie thee, world Without end, Amen. Colloquie

THE II. POINT.

IESVS taking the dumbe by the hand, apart from the multidude, put his fingars into his eares, and spitting, touched his tongue, and looking vp vnto heauen, he groned, and laid vnto him *Epheta*, which is to say; be thou opened. Where is to be põdered, that Christ our Lord did all these thinges, wherof any one had beene sufficient, to shew the dificultie there is to heale such soules as are deafe and dumbe: not on the part of almightie God, but by reason of the euill indisposition which is in them selues; for which respect they can not be cured but in tract of time. *Mar.* 7. 33.

1. First taking him by the hand, he with-drew him a part from the multitude: to signifie, that these kinde of persons, to the end they may be cured, are to separat them selues from those who may any way let or hinder their cure, and from the entanglements and traffick of temporal affaires, wholie attending to their remedie.

2. Secondlie, He groned, to denote the great calamitie of these soules, and what exceeding griefe they cause vnto him. O how great is the euill, which causeth almightie God to grone!

Colloquie *O my soule, how dooſt thou not weepe and bewaile thy miserie, for which thy Lord so wept and wailed! waile also for the miseries of thy neighbours, since they are so worthie to be bewailed, that Christ him selfe did daigne to bewail them.*

3. Thirdlie, groning, he looked vp to heauen: to signifie, that these euills are to be cured with feruent praier and weeping, lifting vp our eies to heauen, from whence our remedie is to come, and can not be found in earth.

4. Fourthlie, he put his fingars into the eares of deafe, one fingar in one eare, and another in the other: to signifie the giftes of the Holie Ghost figured by the fingars of IESVS Christ: for as the fingar proceedeth from the hand; so the Holie Ghost proceedeth from the diuine word, which is as the hand and arme of the eternall Father, by whom he worketh all thinges. These giftes (as shall be seene in the fift part) do open our eares, wherby they may heare and vnderstand the veritie of faith, and doth make them docile and obedient to diuine inspirations and entire accomplishment of the diuine will.

Colloquie *O onlie begotten Sonne of almightie God, who with thy Father dooſt produce the Holie Ghost, and with them both dooſt likewise communicat thy giftes to men: vouchsafe to infuse them into our soules, to the end that we all may heare and obey thy heauenlie wordes, fulfilling that which thou hast said. A people which I knew not, hath serued me: in the hearing of the eare it hath obeyed me.*

Psl. 17. 45.

5. Fiftlie, he spitt and touched his tongue, as he spit and touched the eies of the other blinde man to whom he gaue sight: to signifie, that the celestiall wisdome, figured by the spitle which proceeded forth of the mouth of IESVS Christ (the wisdome incarnat and our head) is that which must vntie our tongue, that it may know how to speake with almightie God, with our selfe, and with our neighbour, as it becometh vs. It is that which teacheth prayer, the praises of God, the cõfession of our sinnes, and the brotherlie correction of other men, to the end to cure them. And as amongst men (but most of all amongst the Iewes

ves) to ſpit vpon any, was held for a ſigne of great deſpection, pa- Note.
aduenture Chriſt our Lord ſpit vpon his eies to ſignifie, that for our
lindnes and ſpirituall dumbnes, we are right worthie to be deſpiced
nd puniſhed; where with almightie God doth exerciſe vs to giue vs light
s the gaule of the fiſh, reſtored ſight vnto Tobias. *Tob. 11.*

O ſweet IESVS, I deſire to be ſpit vpon after this maner, ſith it is thy ſelfe Colloquie
hat dooſt beſpit me, permitting me to fall in tribulations, thit my ſenſes may be
pened.

1. Sixtlie he ſaid imperiouſli *Epheta*, Be thou opened: to ſignifie the *Eccle. 32.*
irtu of his almightie word. For albeit men doe not ſpeake to thoſe that
e deafe (becauſe it were vaine) yet almightie God can ſpeak vnto thē, be- *heb 4.*
auſe his word is liuelie, effectual, piercing, and powerull to open the hea-
ing, to enter within the ſoule, and to worke in hir what ſoeuer he pleaſeth,
oe changing her, that she yeld conſent to what he commandeth.

O almightie God, vouchſafe (I beſeeche thee) ſo to open my hearing, that Colloquie
I doe not withſtand thee, becauſe I am readie to beleeue, what thou ſhalt teach
me, and to obey, what thou ſhalt command me.

7. From theſe ſix circumſtances together I will collect, what I am to doe on my part for the helping of ſoules: to wit, to drawe them from the occaſions of ſinne, to deplore their ſinnes, to praye for them, to bringe them to the Prieſtes the miniſters of Chriſt, that they may applie vnto thē the Sacraments, and the word of almightie God, wherby they may come to becured in the virtu of Chriſt, who is the principall phiſition of, theſe infirmities. And finallie to take compaſsion of thoſe who like deafe *Pſal. 17.*
Aſpes, doe ſtop their eares againſt him who deſireth to take the poiſon from them: beſeeching this moſt skilfull phiſitian, to vſe his omnipo- *Iſa. 50.*
tencie to heale them.

THE III. POINT.

Immediatlie the eares of the deafe were opened, and the ſtring of his tongue looſed, & he ſpake right. And albeit that Chriſt commanded *Mar. 7. 35.*
them not to tell it to any bodie, ſo much the more did they publiſh the miracle, ſaying. He hath done all thinges well; he hath made both the deafe to heare, and the dumbe to ſpeake.

1. Where is to be pondered, firſt, the almightie power of IESVS Chriſt to doe what he will, and in remouing the impediments of our ſaluation, in ſuch ſort that he who before was deafe and dumbe, heard and vnderſtood exceeding well. *Et loquebatur recte*, *And he ſpake a right.* Whence I will aduiſe my ſelfe to ſpeake

Wel

Pſl. 140. well, that is to ſay, of good thinges, and in ſuch maner as ſhall be aggreeable to almightie God.

Colloquie *O good* IESVS, *ſet a guard at my mouth, and take into thy hand the keyes of my tongue and heareing, ſhutting, and opening them when it is conuenient, that ſo both my ſilence and my talking, my deafnes and my hearing, may alwayes be agreeable vnto thy maieſtie, Amen.*

2. Secondlie I will ponder, the effect of this miracle in this deuout and thankfull people, ſaying of IESVS Chriſt. *Bene omnia fecit.* He hath done all thinges well.

Colloquie *O infinit Wiſdome, who forth of the mouth of babes and ſimple-ones dooſt preache thy greatneſſes, how great a truth haſt thou vttered by the mouth of theſe men?*

Gen. 1. *Well haſt thou (ô my God) done all thinges which thou createdſt at the begining of the world; for hauing made them, and looking vpon them, thou ſaidſt that they were all good. Well haſt thou done all thoſe thinges which thou haſt by thy prouidence diſpoſed in this worlde, for as much as all thy workes are perfect.*

Deut 32. *Well haſt thou done the Workes of our Redemption, being all full of ſoueraigne bountie. O how Well haſt thou done all thy miracles, thy ſermons, thy ſacraments, thy humiliations, and thy virtuous exerciſes! Thou haſt done all thinges Well for the vtilitie and good of men, who notwithſtanding for the ſame, haue returned thee ſo diſcourteous paiment, that they haue rendred thee innumerable euills, for innumerable goods: but thou of thy ſelfe art ſo paſſing good, that as thou dideſt Well all ſortes of goods, ſo ſufferedſt thou Well, all ſortes of euills. Grant me (ô Lord) that in imitation of thee, I may Worke all thinges Well, ſo that there may be nothing in me, Which may appeare euill before thee, Amen.*

3. Laſtlie I will ponder, how greatlie theſe people glorified Chriſt our Lord; who albeit he had healed but one that was deafe and dumbe, yet they ſaid, that he made the deafe to heare, and the dumbe to ſpeake: confeſsing herein, that he who did this good vnto one, could doe the ſame to many, and was moſt readie to doe it to all thoſe that were deafe and dumbe in ſoule, if they them ſelues would make vſe of his mercie: becauſe it is his office, and for this he came into the world.

O good IESVS, *doe this office to all infidells, to the end they may firmlie beleeue in thee: to all ſinners, that they may obey thee: & to all thoſe that be luke Warme in deuotion, that they may ſerue thee With feruor: ſo that all may praiſe and glorifie thee, World Without end, Amen.*

THE

THE XXXVIII. MEDITATION.

Of the miracle wherin Christ healed him who had a deuill, and was lunatique, deafe and dumbe, whome his Disciples could not heale.

THE I. POINT.

THERE came a man vnto IESVS, and falling downe vpon his knees before him, with a loud voice he said vnto him. Lord haue mercy vpon my sõne, for he is myne only sonne who is lunatique, and possessed with a dumbe spirit, that taketh him, and dasheth him against the ground, and maketh him to fome at the mouth, and gnash with his teeth, withereth him, and leaueth him for halfe dead: somtimes he falleth into the fire, and often into the water, and I besought thy disciples to heale him, and they could not. *Mat.* 17.

1. Here is to be põdered in the person of this possessed person the force, of the deuill, against the man whom he possesseth, the euills which he doth both to his soule and body, and those which hereafter he will doe him, hauing him in hell. First, such fiercenes and cruel malice hath the diuell against man, as that he would endomage him in all that toucheth his body, if almighty God did not detaine him: and thus would he treate all as he did this poore youth, whom he made deafe, dumbe, and lunatique (like one that hath the falling sicknes, vexing him with very terrible & continuall torments from his youth, attempting somtimes to burne him with fire, and somtimes to drowne and stifle him in the water: and this with such pertinacy, that he would not obey the Apostles of IESVS Christ, but rather in a sorte triumphed ouer them.

2. But much more violence doth he shew against the soule of the sinner who surrendreth himselfe vnto him, whom he maketh deafe & dumbe, as hath beene said, and lunatique: that is to say, subiect to the world, variable, mutable, and inconstant in good. He dasheth him against the ground fastning his affectiõs to earthly thinges. He maketh him to caste out of his mouth, the fome of beastly & filthy wordes: & to gnash his teeth, thorough the fury of anger and choller. He maketh him stupid, and as it were insensible, to thinges celestiall. Somtimes he casteth him into the fire of carnall concupiscence, to burne him therin: other sometimes into the currents of waters, of worldly affaires, to sinke him in them. And thus doth he trayle him from one sinne to another, renting him, and making him peruersly to resist the preachers and confessars, that none may be able to reclaime him. *Eccl.* 27. Note. *Iob* 5.

Colloquie *O eternall God, open the eies of all men, to the end those who come to this point of miserie, procure to get forth thereof: and that others may flie to falle therinto, resisting that spirit from whome so manie euills doe come vnto them, Amen.*

3. From hence is to be gathered, what furie the diuell will vse in hel against sinners, which are wholie his, sith he vseth such cruelty towards them here in earth, when almighty God doth permitt him to doe it. O what deafnes? ô what dumbnes? what rentings of teeth? what enraged fomings? What hurlinges into flames of fire, and into waters of snow? what variety and eternity of torments, will he inflict vpon them, reuenging him selfe of God in them?

Colloquie *O my soule, how doost thou not abhorre him who both in this life, and in the other, is so cruel and so bloodie a butcher of those who obey him! O almightie God, if thou giue leaue to this enemie, to treate me like Iob as touching my bodie, yet limit him, that he may not hurt nor endomage my soule, Amen.*

THE II. POINT.

1. NExt is to be considered, what Christ our Lord did before he healed this youth. First, he cried out against the incredulous people that were there present, and in them, against all others like vnto them, saying. O *incredulous & peruerse generation, how lõg shall I be with you? And how lõg shall I suffer you?* Wherwith he discouered the paine which he endured by reason of the incredulity and pertinacity of that people: whence proceeded that the diuell was likewise obstinat to tormẽt the possessed: and seemeth to signifie, that he was weary to liue so long amongst thẽ & to support and suffer their hardnes.

Mar. 9. 19

Colloquie *O most patient IESVS, how great reason hast thou to be wearie to remaine with me, doing vnto me great fauours, and suffering my great imperfections. But thy patience (ô patient IESVS) is infinit, although thou shew thy selfe offended against the faultes, yet hast thou compassion of the faultie, to free them from them: deliuer me (ô Lord) from myne, that so I may enioy the frutes of thy mercie, Amen.*

Mar. 9. 20

2. *Then he commanded that the possesed person should be brought before him, & whẽ he saw him, immediatlie the euill spirit tormẽted him, & dashed him against the ground*: to shew as it seemed, how much he detested our Redeemer. And, if in the presence of IESVS Christ, he so treateth those whom he possesseth, what will he doe vnto them in his absence? The father of the youth afflicted herewith, said to our Lord. *If thou canst any thing, helpe vs, hauing compassion on vs.* But Christ seeing the litle faith of this man, to heale him first before his sonne, set before him a memorable sentence saying. *If thou canst, beleeue all thinges are possible to him that beleeueth*; he saith

Mar. 9. 22

ibid. 27

all

all thinges without excepting any, how great or difficult soeuer they be.

O omnipotẽcie of my Sauiour Who makest almightie those Which trust in thee, so that they trust as they ought in thyne infinit mercie! How shall I not beleeue and trust in this Word of my Lord, sith he is most faithfull to performe What soeuer he promiseth, and almightie to execute What soeuer he saith? O good IESVS, sith thou canst doe all thinges, and sayest vnto me; If I can beleeue, I may doe all thinges; grant that I may beleeue in such sort as thou Willest me, Wherby I may obtaine of thee, all that Which thou doest promise me, Amen. Colloquio S. Ber. ser. 84 in Can.

3. The father of the youth hearing this, and seeing that the health of his sonne depended vpon his faith, with feruor and humility returned answere, saying. *Credo Domine, adiuua incredulitatem meam*, I beleeue Lord, helpe myne incredulity: as much to say; I beleeue as much as is possible for me, and wherin my faith is defectiue, vouchsafe that thy bounty supply the rest. In which wordes, he teacheth vs a marueilous maner and method of prayer, to wit, that doing what we are able, we demaund of God to supply what is wanting. Beleeuing, I am to aske encrease of faith: humbling me, I am to begge encrease of humilitie: and louing, I am to craue encrease of charity. Mar. 9 24

O sweet IESVS, I beleeue, and a thousand times doe credit What soeuer thou saiest, and hope What thou promisest: but (alas) my faith is very feeble, and my confidence litle, Wherfore supplie (I beseech thee) my default, fortifying my faith, and perfecting my hope, sith it belongeth to thy bountie, to finish the good Which thou hast begun. Colloquie

THE III. POINT.

THen IESVS threatning the diuell, said vnto him. Deafe and dumbe spirit, I command thee to depart forth of this youth and neuer more to enter into him. Whereupon the diuell went forth, crying out, and greatlie tearing him, leauing him for dead: but IESVS taking him by the hand, lifted him vp whole and sound, and deliuered him vnto his father: all admiring the greatnes of God. Marc 9 21 " " "

1. Here is to be pondered, first, the dominion of ESVS Christ our Lord ouer the diuells, and the authority wherwith he cõmanded this diuell two seuerall thinges; The one, presently to goe forth; The other, neuer more to returne to enter. Nor was it void of mystery, that he said vnto him at this time. *Amplius ne introeas in eum*. Returne no more to enter into him: for as much as Christ our Lord knew right well the condition of a deuill which hath lõg time lodged within a soule, and is afterwards cast out, who hath no rest vntill he returne, bringing with him other seauen worse then him selfe. But to repres this his fury, he would here make vse of Luc. 11

his complete mercy, commanding him to returne no more, nether alone, nor yet with company, wherto he was enforced to obey.

2. Ponder secondly, the great paine which the diuell feeleth to goe forth of a soule, especially when he hath long possessed the same, & the dolors which the poore soule endureth at the time he is to be freed forth of his tirrany, and to leaue the vice wherin he hath liued, the which are such agonies as resemble death, but yet very necessary to recouer life: so that, although the diuell doth deter me, or the world and the flesh doth affright me, yet ought I not to procrastinat my conuersion, driuing forth of me this cruell tyrant as soone as I may; for how much more I defer the same, so much more madd will he be against me, and will be more difficult to be driuen forth.

3. Ponder thirdly, the bounty and benignity of Christ our Lord, in giuing his hand to him that was fallen, lifting him vp, and reuiuing him: for he only it is who can restore life, and perfect health; And albeit he might haue taken this youth for his owne seruice, yet would he not, but would returne him to his father: shewing in euery thing his charity, and that he doth all the good he can, without any profit to him selfe.

Note.

Colloquie *O God of my soule, all these reasons inuite me to loue thee, and with gladnes to serue thee; but sith thou hast deliuered me from the diuell, command him that he returne no more vnto me, and take me for thine, for I nether haue, nor euer will haue, other father then thy selfe, to whom be all honor and glory, for the Wonders which thou Workest by thy Sonne, for our benefit, Amen.*

THE IV. POINT.

Mat. 17 OVr Lord entring into a house, his disciples came to him, and said vnto him. Why could not we cast forth this diuell. IESVS answered. Because of your incredulity: for verely I say vnto you, that if you haue faith as a mustard seed, and should say to this mountaine, Remoue thee from hence, & nothing shall be impossible vnto you. But this kind of diuell is not cast out but by prayer and fasting.

1. Ponder first, the great prudence of Christ our Lord, who would not taxe in publique the litle faith of his Disciples, which was in part the cause why the diuell went not out of this man: but reprehended in publique, the incredulity of the nation, which was publique; and in secret, that of his Disciples which was secret: teaching vs the maner how to reprehend others with discretion.

2. Secondly he admonisheth vs, how that, to obtaine great thinges, it is meete to haue faith like a graine of mustard-seed, which is litle in quan-

quantity, but great in ſharpnes and efficacy; For euen ſo faith and confidence ought to be ſtrong, vehement, liuely, and effectuall: but yet in a ſubiect, humble and litle in his owne eies, and diſtruſtfull of him ſelfe, to the end he may wholy truſt in almighty God. With this faith, we may pluck vp the greateſt mountaine from his place, how ſtrōgly rooted ſoeuer it be: that is to ſay, driue the diuell forth of bodies and ſoules wherin he hath long time dwelt, and roote vp the ſpirit of pride, of anger, of gluttonie, and other earthly impediments, which hinder vs in the ſeruice of God. *Mat. 17. Luce 17. Note.* *Mar. 11*

O almightie Lord, ſow in my ſoule this graine of muſtard-ſeed, for I can neuer get ſuch a faith as this, vnles thou giue it me. Giue me (ô Lord) a vehement faith by the feruor of charitie, a ſecure faith by the litlenes of humilitie, and in both conditiōs like to a graine of muſtard-ſeed, wherof may grow vp a tree of virtues, wherin the Angells of heauen may ſit and recreate them. Colloquie

3. Thirdly Chriſt our Redeemer added, that this kinde of diuell ſo deeplie rooted, can not goe forth but by prayer and faſting. So that with faith and confidence, prayer and faſting (proceeding from the ſame faith) ought to be ioyned: for if the faith be like a graine of muſtard-ſeed, in ſuch caſe it buddeth forth fumes of prayers to almighty God, and humiliation of faſtinges, to obtaine what we aske, hoping to obtaine it by theſe meanes. And Chriſt our Lord vſeth the ſame wordes to him whō he healeth, and to to them who are already whole: for that both the one and the other, ought to be armed with the ſame virtues. *S. Ber. ſer. 40 in 44*

4, With theſe ſpirituall weapons, I will take courage to warre and vanquiſh the malignant ſpirits, ſubtilizing my heauy fleſh by faſting, and eleuating my ſpirit to almighty God by praying, wherby it may aſcend to heauen like a rod of ſmoke, iſſuing forth from myrhe and incenſe: from the mirhe of penance, and from the incenſe of prayer: for at this ſmoke (as the Angell ſaid to Tobie) all the diuells tremble, ſo that they dare not to approche vnto me. *Cant. 3* *Tob. 6*

O my Redeemer, who in the mount of Thabor, ſpentſt the night in faſting and prayer before thou didſt caſt forth this diuell, which thine Apoſtles could not vanquiſh: giue vnto me the ſpirit of prayer and of pennance, wherby I may ſubiect my fleſh, tame my paſsions, and caſt foorth of me, the ſpiritt of pride and of vainglorie: wherby aſcending with thee vpon the mountaine of myrhe, & the hillock of incenſe, ioyning faſting with prayer, I may merit to aſcend with thee vpon the mountaine of Thabor of thy glory, Amen. Colloquie *Can. 4.*

Meditations of ſuch dead perſonnes as IESVS Chriſt our Lord raiſed: and of the ſpirituall reſurrection of ſinners.

THe meditations of the three dead, which Chriſt our Lord raiſed to life, ought to be made, not only pondering the miracle, but alſo what the ſame doth ſignifie, to wit, the ſpirituall reſurrectiō of all ſuch ſinners, which are conuerted to Chriſt our Lord: which may be reduced to three ſortes. 1. Some ſinne by frailty or ignorance: figured by the daughter of twelue yeares olde, whom Chriſt raiſed in the houſe of hir parents. 2. Others ſinne by paſsion: figured by the only ſonne of the widow of Naim, whom our Lord raiſed as he went to be buried. 3. Others ſinne of malice: figured by Lazarus, whom our Lord raiſed after he was buried; repreſēting in the maner of raiſinge them, the maner of raiſing of ſuch as be ſinners.

THE XXXIX. MEDITATION.

Of the deceaſed daughter of a prince of the Sinagoge.

THE I. POINT.

Matt. 9
Mar. 5
Luc. 8

A Young maiden of twelue yeare olde dying, the only daughter of a prince of the ſinagoge, hir father went to IESVS, and falling downe at his feete, he beſought him with great inſtance to come to his houſe and to lay his hand vpon hir.

1. Here is to be pondered, firſt, the quality of this deceaſed, and the cauſe of hir death (and the ſame may be pondered on the only ſonne of the widow of Naim:) for albeit ſhe was their only daughter, of riche and noble parents, and conſequently greatly cheriſhed and beloued of them, notwithſtanding ſhe was aſſaulted by death, from whom nether hir parents, nor the phiſitians, nor hir riches, nor hir floriſhing youth, could defend hir: wherby I am to vnderſtand, that in euery age, & in euery eſtate of worldly fortune, there is no aſſurance of life, but that death can at all times ſodainly aſſault me. Pondering furthermore, that albeit this mayden, and ſome few other deceaſed, might repaire the domage of the firſt time they died (after IESVS Chriſt had raiſed thē to life) preparing thēſelues to die well & bleſſedly the ſecond time, yet that I can not doe the ſame, becauſe as we haue already pōdered in the 1. part, meditation 7. it is a generall law that all muſt die once.

Heb. 9

Colloquie *O good IESVS, let me not vainlie aſſure my ſelfe on the flower of myne age, nor vpon my pleaſures, riches, and other fond fallacies of this life: grant me alwayes to feare*

ſeare With a holie feare, that Which alWayes threatneth me: and ſith my death ſhall be but one, grant the ſame to be a good one, Amen.

2. The ſecond ſhall be to conſider, how the death of young children, ſomtimes befalleth them for the ſinnes of their parents, who dote vpon them, and cocker them diſordinatly, & for their ſakes, trample vnder foote the law of God. Sometimes for their owne ſinne, who runne without bridle after their inclinations, almighty God ſtoping their paſſage, leſt they ſhould be damned euerlaſtingly: or, to the end they ſhould be detained ſo much he leſſe in purgatory. Somtimes for fauor, taking them away (as the Wiſeman ſaith) leſt malice change their vnderſtanding, or guyle deceue their ſoules. Somtimes for other ſecret cauſes of the glory of God, which we comprehend not. Whence I will feare to ſinne, wherby death may enter and ſeaze vpon me, caſting my ſelfe vpon the fatherly prouidence of almighty God, beſeeching him to ſend death vnto me in ſuch time and diſpoſitiõ, as may be moſt conuenient for my ſaluatiõ, and for his glory. *Sap. 4 11* *Rom. 5.*

3. The third ſhall be to ponder, that as this deceaſed could nether goe, ſeeke, nor cal vpon Chriſt to giue hir life, and had remained for euer dead, vnles hir father had interceded for hir: euen ſo the ſinner, dead by ſinne. For although it be true that he is not ſo dead, that he can not call vpon Chriſt, yet it much importeth him, that he haue ſome interceſſors to pray for him, and ſolicit almighty God to reſuſcitat him; And ſoe I muſt endeauour my ſelfe to demand the ſame of him, ſaying.

O moſt pittifull Father, behould the innumereble ſoules that are in the World, ſo dead and buried in their ſinnes, as they nether aske thee life nor reſurrection. I (ô Lord) albeit vnWorthy, beſeeche thee to come vnto their houſes, and to touch their hartes With the hand of thine inſpiration, to giue them life. Behould alſo this myne onlie daughter, Which is my ſoule, and my Will, Which is as it Were dead thorough the ſinne and tepiditie Wherin I liue. Come (ô my God) to myne vnWorthy houſe, & touch it With the touch of thine almighty hand, Wherby it may be raiſed vp With ſeruor to neWnes of life, Amen. Colloquie

THE II. POINT.

IESVS hearing the petition of the gouernor, riſing vp frõ where he was, followed after him, and coming to his houſe, ſeeing many people that were there weeping, he left them, and entred into the chamber of the deceaſed, all alone with hir father and mother, and his three Apoſtles, Peter, Iames, and Iohn. *Mar 5. 37.*

1. Here is to be põdered, firſt, the gẽtlenes of Chriſt our Lord, in forthwith going after the gouernor, albeit his faith was imperfect, & deſerued not the ſame; becauſe he prayed him as did the litle kinge, that he would goe to his houſe to heale his daughter: as if he could not haue healed hir from thence *Ioh. 4*

thence, without mouing a foote farther. But yet he blamed him not, becauſe he ſaw him proſtrat at his feete and humbled, humility greatly ſupplying our other defaults, and mouing the mercy of almighty God to pardon them: like as the pride of the litle kinge, and the audacity which he ſhewed in ſeeking health for his ſonne (without humbling or abaſing him ſelfe) moued him to indignation, and to reproue him for his litle faith.

Note. 2. Secondly is to be pondered, how Chriſt our Lord choſe to work this miracle in ſecret: for it being the moſt famous of all thoſe he had yet done, and the firſt dead that euer he raiſed, he would leaue vs herein an example of humility, and to fly the vaine oſtentation of men; in confirmatiõ wherof, the miracle being wrought, he ſtraightly commanded thoſe that were preſent, in any wiſe not to publiſh the ſame: but yet would haue witneſſes, which might afterwards publiſh the ſame, for our profit. Nor was it without myſtery, that he choſe to this purpoſe the three Apoſtles aforſaid, who likewiſe were witneſſes of his transfiguration vpon the moũt of Thabor, and of the ſorrow which he ſuſtained in the garden of Gethſemany: to giue to vnderſtand, that to his beſt beloued and thoſe who are more feruent, he communicateth more of his ſecrets, eſpecially in three thinges. In the work of the conuerſion of ſoules. In the greatneſſes of his glory. And in the ignominies of his paſsion. O how happy were he that might priuatly accompany IESVS, and follow this lambe wherſoeuer he goeth, without euer departing one onlie minut from his delightfull companie.

THE III. POINT.

» IESVS taking the deceaſed by the hand, with a high voice, ſaid vnto hir. *Puella ſurge.* Wench ariſe. And forthwith ſhe roſe vp and walked: » and he commanded that ſomthing ſhould be giuen her to eate, leauing hir » parents aſtoniſhed at the miracle.

1. Ponder firſt the almighty power of our Lord and Sauiour, ſith with one only word (without any prayer as Helias and Helizeus) but abſolutlie commanding with authoritie, he reſtored life to this dead: and at an inſtant, the ſoule of the deceaſed which was in Limbo (or wherſoeuer it was) heard his voice, and came and entred into hir body, without being able to diſobey, nether could any detayne her.

Colloquie *I reioyce (ô my Sauiour) that thou art ſo powerfull, as to call the thinges that are not, as if they were, and that the dead doe heare and obey thy voice. Call (Lord) all thoſe which are dead by ſinne, with the voice of thyne inſpiration, wherby*

wherby they may ariſe to the life of grace; And, if they reſiſt thee by reaſon of their will (becauſe thou wilt enforce none) call them once againe more forciblie, for if it pleaſe thee to vſe thy power, Who is he that ſhall not obey thee?

2. Ponder ſecondly, the cauſe why he tooke the dead by the hand, and that ſhe began to walke, and commanded there ſhould be giuen hir to eate, the which he did not to the other dead. This he did, to ſhew, that ſuch ſinners as dye and offend thorough meere frailty (figured by this yong maide) are quickned by Chriſt, who helpeth them with his almighty hād to ſurmount their feeblenes: and therfore being raiſed by his virtue, he requireth of them two thinges. 1. That they be not idle, nor remaine on the bed of ſlouthfulnes, but that immediatly they begin to walke, and to exerciſe good workes, profitting and aduancing them ſelues in the way of virtue. 2. That they eate that bread which fortifieth the hart, which is the bread of the moſt B. Sacrament, by the virtue wherof they ſhall obtaine force. And in commanding others to giue to the deceaſed wherof to eate, he giueth to vnderſtand, that he will that his miniſters giue this bread of life to conuerted ſinners, to fortifie them to proſecute the iorney they haue begun. *Pſal.* 103

O Sauiour of my ſoule, take hir by the hande; for thyne, ioyning it ſelfe with thyne, I ſhall immediatlie ariſe, and begin to labour, chaſing from me all ſort of ſlouthfulnes. Giue me likewiſe to eate, that ſuperſubſtantiall bread of life which comforteth the feeble, and which nourisheth the hartes of the puſilanimous, to the end that in virtue therof I ceaſe not to walke, vntill I come to the holy mount of Oreb, where I ſhall for euer and euer behould thy glorie, Amen. Colloquie 3. *Reg.* 19

THE XL. MEDITATION.

Of the deceaſed ſonne of the widdow of Naim.

THE I. POINT.

IESVS going into the citty of Naim with his Diſciples, and a great multitude of other people, he met at the gate of the citie a young man deceaſed, the onlie ſonne of his mother, which was a widdow: and a great company of people going with hir. *Luc.* 7. 11

1: First in the perſon of this deceaſed youth (beſide what we haue ſaid in the precedent meditation) conſider a ſinner dead thorough the ſinnes ſprung of his vehement paſsions, whoſe ſoule is ſhut faſt within his body,

as within a coffin, for as much as all which he thinketh, ſpeaketh, & treateth, is in fleſh, and of his fleſh. Thoſe which carry this coffin, are four appetites, or vehement paſsions, to wit, luxury, which is an appetite of ſenſuall delites: ambition, which is an appetit of vaine honors: couetouſnes, which is an appetit of riches: and anger which is an appetit of reuenge, againſt thoſe which hinder them of theſe deſires. By theſe four paſsions is this miſerable ſinner caried, to enter into the abiſſe of innumerable ſinnes, and afterwards into the abiſſe of hell, if Chriſt our Lord doe not withhould him. From whence I will draw affections of compaſsion, to ſee the world ſo full of ſuch dead, which euery day ſhew them ſelues in pu-
Fer. 9 blique in the ſtreetes and gates of the citty, ſaying with Hieremie. Who ſhall giue water vnto my head, and fountaines of teares vnto myne eies, to bewayle night and day the dead of my citty?

2. Ponder ſecondly, the charity and prouidence of Chriſt our Lord, in coming to Naim iuſt at ſuch a time, wherin to meete with this deceaſed: ſith it was not by chance, but wittingly, and with intention to reuiue him, offering him ſelfe hereto without any asking. The deceaſed daughter, he raiſed at the entreaty of hir father: Lazarus at the entreaty of his ſiſters, but this younge man, of his owne proper motion: to ſignifie, the greatnes
Note. of his mercie in ſeeking forth of dead ſoules, going to meete with them, and to offer them remedie, though they doe not demand it, moued by the ſole compaſsion which he taketh of them: and euen then alſo when they doe demand it, he preuenteth and inſpireth them, to the end they demand it.

Colloquie *O Father of mercies, behould the number of dead ſinners, Which walke by the wayes of this world: take compaſsion on them, goe before them to meete them, and ſtay their paſſage, before that death ſurpriſe them, Amen.*

THE II. POINT.

" OVr Lord behoulding the widow, tooke compaſsion on hir, and ſaid
" vnto hir. Weepe not: and coming nere he touched the coffin, and pre-
" ſently thoſe that caried him ſtoode ſtill.

1. The firſt ſhall be to ponder, how Chriſt our Lord would doe this miracle, not in ſecret (as the former) but in publique for the greater glorie of hir Father, and to authoriſe his diuine doctrine: yet to the end it might appeare that he did it not for vaine oſtentation, but vpon compaſsion, he ſhewed a tẽdernes of harte in behoulding the miſery of this woman who was a widow, and he whom ſhe loſt was hir only ſõne. Wherin he teacheth vs the prudẽce, which we muſt vſe in our publique actions, & that we doe them

them without oſtentation: as alſo the compaſsion which we muſt haue of afflicted and deſolate perſons, after the example of our great God, who is the father of orphanes, the husband of widowes, and the ſhrowd and ſhelter of all diſtreſſed. *Pſal. 67.*

2. Ponder ſecondly, how the teares of this widow (without ether ſpeaking or asking any thinge) moued Chriſt our Lord to raiſe hir ſonne: becauſe the teares which we ſhed for our owne ſinnes, or for the ſinnes of others, are a manner of very powerfull prayer with God our Lord, to moue him to redreſſe our miſeries.

O moſt mercifull Father, Whoſe eies are moued to tendre compaſsion ſeeing the teares to ſtand in ours, let the teares of the Church our mother, moue thee to compaſsion; a Widow by reaſon of thine abſence, Which ſo lamenteth our offences, as if euerie one were hir onlie ſonne, iſſued forth of hir verie entrailes: and grant me by hir teares, that which I deſerue not for myne owne. Take away (Lord) the cauſe of this weeping, ſaying vnto hir, to comfort hir. Weepe not, for I will reſtore life to the child for whom thou weepeſt. Colloquie

3. Ponder thirdly, how Chriſt our Lord went neere to the coffin, and touched the ſame, wherupon thoſe who bore it imediatly ſtood ſtill: to ſignifie, that before he raiſe a ſinner, he firſt toucheth him with the hande of his omnipotency, and with forcible inſpirations, ſomtimes with feares and threatninges, ſomtimes with hopes and promiſſes, and cauſeth the impetuoſity of the four paſsions which carry him away, to ſtay themſelues; the which how furious and violent ſoeuer they be, be ſtill at the touch and command of IESVS Chriſt.

O handes of IESVS, Which touched the Wood of the holie Croſſe, to giue life to him that died, touching With his the fruit of the forbidden tree: touch (I beſeeche thee) ſuch ſinners as are dead by ſinne, to the end they may diſpoſe themſelues to receue the life of glory, Amen. Colloquie

THE III. POINT.

THen ESVS ſaid. Yong man, I ſay to thee ariſe. And immediatly the deceaſed ſat vp, & bega to ſpeake: & IESVS gaue him vnto his mother. „

1. Where is to be pondered, firſt, the omnipotency of our Sauiour in „ this miracle, who needed not like Helias and Helizeus, to ſtretch himſelfe vpon the body of the deceaſed, and laying face to face, eies to eies, nor yet ſo much as touched him with his hand, as he did the daughter of the Archiſynagoge, but only with an imperious word, he ſpake to the dead, as to one a sleepe: *3. Reg. 17. 4. Reg. 4.*

2. Secondly ponder, how this young man (and not without myſtery) did not immediatly begin to walke, as did the daughter of the Archiſynagoge,

but seting vp in the coffin, began to speake to signifie, that sinners which are carried away with their passions, are healed thereof by litle and litle; First they receue the life of grace, and cut off their disordinat appetites to carnall thinges, albeit there remayned yet some affection which intangleth and tyeth their hartes to them: But at the last they come wholie to acquit them selues of their vicious customes, and begin to speake, confessing their errors, crauing pardon, purposing amendement, and praysing almighty God for the fauors he doth them. Whence I will take aduise, not to disdaine those, who forsake not on a sodaine, the customes of their fore-passed life: for albeit iustification be wrought in a moment, yet the perfection therof is attained by litle and litle.

3. Lastly ponder, the charitie of Christ our Lord, in giuing the sonne to the mother a widow; for although he might haue detayned him for himselfe, notwithstanding he would not, but would hee should attend and serue hir in hir age and widdow-hood, that so hir comfort might be most compleat: to signifie, that it is the property IESVS Christ, to restore sinners to their mother the Catholique Church. And euen as this young man, who went forth out of his mothers house dead, and carried by others, returned aliue vnto hir vpon his feete, with ioy to his mother: euen so the sinner which doth depart from the congregation of the iust, carried away by his passions, returneth vnto hir, quickned and reuiued by IESVS Christ, with liberty of spirit, and ioy of the Church.

Note.

I giue thee thankes (ô most sweete Sauiour) for the good which thou doest to so many soules; O that all sinners would returne and ioyne them selues to the congregation of the iust, that so the Church might reioice to haue manie liuing children! Sith then thou (ô Lord) canst giue hir this ioy, depriue hir not of it, wherby thy name may be glorified, and we may say as the people did who saw this miracle. A great Prophet is risen amongst vs, and God hath visited his people with mercie.

Luc. 16

THE XLI. MEDITATION.

Of the raising vp of Lazarus.

THE I. POINT.

Ioh. 11.

» LAZARVS the brother of Mary and Martha who were greatly be
» loued of Christ our Lord, falling sick, they sent a request vnto
» him, saying. Lord, behould, he whom thou loues is sick.

1. First in these wordes are taught vs a maner of prayer, briefe, per-

perfect, very effectuall, and proper to spirituall men exercised in the actiue and comtemplatiue life, figured by Martha and Marie, which Hugo of S. Victor calleth, a maner of praying by insinuation, and consisteth in representing to almighty God briefly, any necessity which I suffer ether in soule or body, alledging the titles of loue which he beareth me, referring wholie the care of my remedy to his diuine prouidence, with great confidence and resignation to his holy will: for if I know that he loue me, it is enough to persuade me that he will doe what is conuenient, albeit I on my part doe aske him nothing. This manner presupposeth a great opinion of the loue which almighty God doth beare vs, a great confidence in his goodnes, and great resignation to his will, willing nothing but what he willeth as touching the remedy of my necessities, the place, the time, and maner to remedy them. *lib. de modo orandi c. 2.*

2. With these affections I will endeuor to repeate often and leasurably this iaculatory prayer. *Domine ecce quem amas infirmatur.* Lord, behould he whom thou loueſt is sick; And insteed of this word sick, I may vse the like, saying Lord, he whom thou loueſt, is sad, discomforted, slow, drie, and indeuout: is tempted with anger, impatience and pride: is exiled from heauen, is in danger of death, and to be damned forener. &c. *Ioh. 11. 3*

3. Againe insteed of saying. *He whom thou loueſt*, I may put other wordes which contayne titles of loue, saying. Lord, he whom thou madeſt after thine image and likenes, is disfigured; he whom thou redemedſt with thy pretious blood, is bespotted with sinnes; he whom thou adoptedſt in Baptisme, is compassed with enemies which doe oppresse him; he whom thou electedſt to be religious, is full of imperfections which doe deforme him. And making a pause at eache of these iaculatory prayers, I will poure forth my hart before almightie God, hoping he will giue me that which is moſt conuenient for me, yet still resigning my selfe to all whatsoeuer it shall shall please him to ordaine. This sort of prayer, is like vnto that of the B. virgin, when she said at the wedding. *Filii vinum non habent*. Sonne, they haue no wine, as hath been pondered in his place. As also that which the spouse insinuated whē she said. I coniure you (ô daughter of Hierusalē) that if you meete with my beloued, you say vnto him. *Quia amore langueo*. that I languish wih loue: as if she had said. It sufficeth that he vnderstand that I am sick, to the end he may speedely remedy myne infirmity. *Ioh. 2* *Cant. 5*

THE II. POINT.

Ioh. 11. 14 IESVS made answer to this requeſt. This ſicknes is not to death (that is to ſay ſhall not cauſe death) but for the glory of God, and that the Sonne of God may be glorified by it: and he remayned two dayes in the place where he was, Lazarus dying in the meane while. Chriſt our Lord gaue this answere, on the one ſide to comfort theſe deuout women, and the other to proue their virtue to the quick, and to diſcouer what the faith and reſignation was which their prayer witneſſed.

1. Ponder firſt, the maner how our Lord comforted theſe afflicted ſiſters, with a reaſon of the greateſt comfort that can be in the world, which was to ſay vnto them, that the ſicknes of Lazarus, and the troubles and penalties of his elect, as well of body, as of minde, all are for the glory of almightie God, and theirs, and that he knoweth the ſucceſſe they ſhall haue before they happen, and the good which he will drawe from them. This glory of almighty God appeareth, ether in deliuering vs from them when we leaſt expect it, after a maruelous maner; or in giuing vs in them maruellous patience, and the wonderfull giftes of his holy grace.

O my glorie, and my Lord, if it be ſo that myne infirmities and my troubles are to thy glorie, let them come then in good time, for I will not refuſe them for feare 2. Cor. 12. *to diminuſh thy glory: yea, I will glorie in them, ſith thou art glorified in them: I gladlie will reioyce in my infirmities, to the end that the virtue of Chriſt abide in me.*

2. Secondly I will ponder that it was a greate proofe and affliction to theſe ſiſters, to ſee their brother dye when Chriſt had ſent them word, that his ſicknes was not vnto death. But this Chriſt our Lord did, to proue their faith and ſubmiſsion of iudgment, in ſubiecting them ſelues to that which they vnderſtood not: ſeeing in effect, the contrary of that which they ſo greatly deſired. In theſe two thinges almighty God proued ſundry Gen. 12. his great Saints, as he proued Abraham, when he commanded him to ſacrifice his ſonne, of whom he had promiſed him innumerable ſucceſsion, who Rom. 4. (as S. Paul ſaith) beleeued in hope, againſt hope, thinking that God was able to performe it. The ſame did Chriſt our Lord pretend that the ſiſters of Lazarus ſhould doe; and the ſame ought I doe, when Chriſt ſhall ſend me the contrarie of that which I craue and aske at his handes: as if I aske him health, or humility, & he ſuffer that my ſicknes doe encreaſe, and that I be more tempted of pride then I was before, then am I to ſay that of Iob. Iob. 13. 15 *Although he ſhoud kill me, yet will I hope in him, but yet I will reproue my workes in his ſight, and he ſhall be my Sauiour.*

O moſt

O moſt ſweete Sauiour, I caſt my ſelfe into thy handes, to thee I ſurrendre my iudgment and Will, offering my ſelfe to vndergoe What ſoeuer it ſhall pleaſe thee to ordaine. Although thou ſhalt kill me, yet Will I neuer looſe the hope that thou canſt reuiue me: and if thou ſay that I ſhall dye, and that I ſee my ſelfe die, yet Will I beleeue in hope, againſt hope, for I Will beleeue that this verie death, ſhall be to giue me a better life.

THE III. POINT.

TWo dayes being paſſed, IESVS ſaid to his Diſciples. Let vs goe into Iewry againe: and they ſaid vnto him. Rabbi, a litle ſince the Iewes ſought to ſtone thee in Iewry, and wilt thou now goe thither againe? Not withſtanding this he ſaid vnto them that he would goe, becauſe the matter concerning his Fathers glory, he would runne thorough all worldly difficulties: add to encourage them to doe the like, he laid before them to maruellous reaſons. *Ioh.* 11.8

1. Firſt, *Are there not twelue houres in the day?* that is to ſay, like as the day hath twelue houres, & ſo is it impoſsible that it ſhould not fulfill them: and euen ſo the day of my life, that of yours, and the life of all, hath its houres taxed by the high decree of almighty God, which no man can ſhortē before the time. For which reſpect we may ſecurely enterpriſe that which ſhall be for his glory, without all feare of looſing our life before the time which he hath decreed and ordained. And that the rather for that in twelue houres, men and many other thinges doe change, and God himſelfe doth alter their willes; wherfore we muſt not be afrayde for what paſſed in the firſt houre, which peraduenture will quite alter in the latter.

2. The ſecond reaſon was; *He that Walketh in the day, ſtumbleth not, becauſe he ſeeth the light*: that is to ſay; He that walketh in truth before almighty God, needeth not at all to feare, becauſe the truth and light of God will ſo conduct him, that he ſhall not ſtumble nor dye, ſo long as it ſhall pleaſe almighty God that he doe liue. But thoſe which walke by night and in darknes, theſe feare and ſtumble, becauſe the true light both of faith and of grace is wanting vnto them, and ſo in puniſhment of their offences, they come to fall, and to looſe their liues before the time: for as much as the wicked and deceitfull (as the Scripture ſaith) ſhall not liue the halfe of their dayes, and the ſunne ſhall goe downe on their behalfe, then when it ſhould be but noone day. With theſe two reaſons I am to animate my ſelfe, not to omit thinges belonging to the ſeruice of almightie God, for feare of men, or of their perſecutions: ſith they can not adde, one day, nor one hour of a day, to thoſe which almightie God hath aſsigned: no more can they take one awaie contrarie to his holie decree. And, if I be a child of light, and pleaſinge to almightie God, I haue no cauſe to be afraid

afraid of men, ſith the ſame Lord ſaith. Feare not the reproach of men, nor be affrighted at their blaſphemies: for as a garment, ſo ſhall the worme eate them, and as woolle, ſo ſhall the moth deuour them. And who art
Iſay. 51.7 thou that thou ſhouldeſt be afraid of a mortall man, and of the ſonne of man, which ſhall wither as graſſe? As who ſhould ſay; although conſidering what thou art of thine owne ſelfe, thou haſt ſufficient cauſe to feare, yet behoulding whom I thy protector and Redeemer am, thou haſt no cauſe at all to feare.

3. This ſaid, Chriſt our Lord diſcouered to his Apoſtles by litle and litle the death of Lazarus, and that with wordes very myſterious, ſaying firſt vnto them. *Lazarus our freind ſleepeth, but I goe that I may raiſe him from*
Ioh. 11. 11 *ſleepe:* in which wordes he calleth the death of Lazarus ſleepe; not only becauſe it was to him as eaſie to raiſe him, as to waken one that was a ſleepe, which is a thinge cõmon to the death both of good and bad, but alſo to ſig-
Apoc. 14 nifie, the difference that there is betwixt the death of his frendes, and that of his enemies; For euen as he that sleepeth reſteth him ſelfe by sleepe, and incontinently returneth to liue the life which before he led: euen ſo the
Pſa. 126 freindes and fauorits of almighty God, dye to reſt them from their labours, and riſe againe to that life, which in an eminent maner deſerueth the name of life, which is that life euerlaſting, wherin is giuen vnto them the inheri-
Mar. 7 tance of glory: but his enemies doe dye, to remayne dead ſempiternally, whoſe reſurrection ſhall not be vnto life, but vnto euerlaſting death.

4. To this ſaying of IESVS Chriſt, the Apoſtles anſwered. *Lord, if he ſleepe, he ſhal be ſafe:* as if they had ſaid, it is a ſigne of health when the ſick
Ioh. 11 12 ſleepeth, and that therfore it was not needfull to take the paines with ſo great danger, to goe to awake him. Wherin is repreſented the repugnance of imperfect perſonnes, who will not vnderſtand, what they deſire not to doe, vnleſſe it be tould them in very plaine tearmes, and neuer want excuſes for accompliſhing that which God and his miniſters doe command
Ioh. 11. 13 them: ſoe the Apoſtles, who being lothe to goe the contry of Iewry, ſuppoſed our Lord to ſpeake of common sleepe; where it was eaſie to vnderſtand, that it was needles to take ſuch a iourny to awake one that was a sleepe; Wherfore Chriſt our Lord ſeeing this, he ſaid to them plainly. *Lazarus is dead, and I am glad for your ſake, that you may beleeue.* In which wordes he diſcouered the deſire which he hath that our faith and virtue doe encreaſe, ſeeing he was glad of Lazarus death, becauſe from thence was to reſult great good to his diſciples: And albeit the Apoſtles already beleeued this, he neuertheles ſaith. *Vt credatis*: that you may beleeue: teaching vs an exerciſe of virtue, proper to the feruentiuſt perſonnes, who vpon euery reaſon wherby God diſcouereth his myſteries vnto them, beleue a-

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new, and say vnto him. Lord, if I had not beleeued vntill now, I would now beleeue anew, and now I renew my beleife. In the same maner, the perfect religious reneweth his vowes sundrie times, as if he then made them anew, saying thus to almightie God. If I had not already vowed chastitie, now I would vowe it, and now I vow it againe anew. *Ioh 4.*

5. Lastlie, Thomas seeing the resolution of our Lord, and that he said. *Eamus ad eum.* Let vs goe to him: answered with great courage, saying to his companions. *Eamus & nos vt moriamur cum eo.* Let vs also goe to die with him: as if he had said. Let vs not forsake our Master, let vs passe thorough the perill whervnto he exposeth him selfe, dying in the place where he shall die. Wherin he shewed great feruor in two thinges: the one, in offering him selfe to die with Christ: the other, in exhorting his companions to doe the like; exercising therin two excellent actes of charitie, which are, the loue of God, and of his neighbour, louing Christ more then his owne life, and prouoking his neigbour to loue him likewise in the same maner.

O souueraigne Master, I here offer my selfe to goe and to die with thee if it were needfull, to the end not to forsake thee, for thou art my life, and it is gaine for me to die for thee. Colloquie *Phil 1.*

THE IV. POINT.

IESVS going to Bethanie, found that Lazarus was dead and buried four daies before. And Martha going forth to meete him, said vnto him. Lord if thou hadst been here, my brother had not died. As if she had said. If thou hadst been preset, thou wouldest haue stoped in due time the course of his sicknes. Wherin is represented, that like as Lazarus fell sick and died in the absence of Christ: euen so when Christ our Lord absenteth him selfe from vs, hiding his face, and ceasing to doe vs those spirituall fauours which he was wont to vouchsafe vs, passions and tentations are accustomed to burst forth, and the sicknes of slouth and of spirituall feeblenes doe commonlie encrease, which somtimes end in the death of sinne: but all cealeth he being present, who with his presence doth entirelie dissipat them. Note.

O my Redeemer, Non me derelinquas vsquequaque, *forsake me not forever. I doe not aske thee, that thou doe not leaue me for a time, wherby to proue me, but that thou leaue me not so long, till I be vanquished and quite ouercome, Amen.* Colloquie *Psl. 18. Vulg. col. 4. c. 6.*

2. Then Martha added; I *know that what thinges soeuer thou shalt aske of God, God will giue thee.* Wherin she shewed the litle faith which she had in the diui- *Ioh. 11. 22.*

diuinitie of IESVS Christ, beleeuing that it was needfull for him to demand of God, that which he intéded to doe, and therfore before he would worke this miracle, he would first heale hir imperfection, saying amoungst other thinges. *I am the resurrection and the life, he that beleeueth in me, although he be dead, shall liue: and euerie one that liueth and beleeueth in me, shall not die foreuer.* That is to say; I am the author of the resurrection of soules that are dead thorough sinne, giuing vno them the life of grace, and afterwards that of glorie. I am likewise the resurrection of dead bodies, restoring them when, and how I will the life they haue lost, in far better estate then they had it before, and who so with liuely faith beleeueth this, he shal not die for euer. *Beleeuest thou this which I haue said vnto thee?* Then she with great feruor, as one that accused hir selfe for hir litle faith, and felt hir selfe accused for the litle she had shewed, answered. *Vtique Domine*, yea Lord, I haue beleeued, that thou art Christ the Sonne of the liuing God, who art come into this world, and consequentlie I doe beleeue that thou art the resurrection and the life, and that thou canst raise my brother, not onlie by praying a as man, but by commanding as God. Whence is to be seene, that the true Disciples of Christ are docil, and easie to be corrected in their errors, taking occasion therby to make new actes of that virtue wherein they failled, to recompence therwith their former faultes.

Ioh 11.25.

Ioh. 27.

3. Then weigh the charitie of our Redeemer, and the tendre care which he hath of such as loue him; For being resolued to raise Lazarus, he would haue Marie presente at the doing of it, recompencing herein, the feruent loue wherwith she serued him, giuing hir new motiues to augment and perfectionat hir loue, by seeing such resplendent miracles and benefits: and so he sent for hir by hir sister Martha, who said to hir in secret. *The master is come, and calleth* thee. Who when she heard this, arose quicklie & came vnto the place where IESVS was, and seeing him, shee fell at his feete, and said vnto him. Lord, if thou hadst been here, my brother had not died. In this fact, Marie discouered three notable virtues. 1. Verie prompt, punctuall, and louing obedience, proceeding from the great opinion which she had of IESVS Christ, for in hearing that he called hir, *vt audiuit, surgit cito*, She arose quicklie and went forth, without taking any leaue of those that were with hir, nor vsing any compliments which might haue detained hir for sometime: teaching vs the prōptitude wherwith we ought to obey to the diuine vocation, without making any account of flesh and blood. The 2. virtue, was, a great reuerence to our Lord, for so soone as she saw him, she presentlie prostrated hir selfe before his feete, without respecting that there were many nobles of Iudea present, who did abhorre him, and could not brooke that any lest honor should be done him. And herein she surpas-

Ioh 11.28.

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sed Martha, of whō no such thing is mentioned. The 3. virtue, was, far greater faith then hir sister Martha, with greate resignation, being full of loue & sorrow, she said. *Lord, if thou hadst been here, my brother had not died:* but she concealed the surplus which Martha added, as being better inured in the faith of the diuinitie of IESVS Christ, hauing sat at his feete where she had heard this doctrine. And this resignation so amourous and so confident, without asking at all of Christ our Lord the resurrection of hir brother, remitting hir selfe wholie to his prouidence and charitie, was sufficient to obtaine the same, as the Church attributeth vnto hir in the praier of hir feast, saying. *Cuius precibus exoratus.* &c. From whence is to be seene, how much amorous affections can more preuaile with Christ, then many wordes. And as Marie Magdalen was punctuall in obeying Christ, so likewise was Christ in granting hir desire, and in accomplising hir request. *Ioh. 11. 32.*

4. Lastlie ponder, the misterie of these two sisters, Martha, and Marie, which represent the two liues, Actiue, and Contemplatiue, the which concur to negotiat the conuersion & resurrection of sinners, for preaching, prayer, and contemplation, doe as sisters concurre to this work. Nether doth Christ our Lord (who is the principall author therof) content him selfe to doe the same alone by Martha, but will that Marie doe also concurre: to teache the ministers of the gospell, that if they will labor fruitfully, they must ioyne praiers with their wordes, & meditation and contemplation with their sermons. Lastlie, like as in this worke Mary performed more then Martha: euen so oftetimes, the praier of humble and feruent persons, performeth more then the wordes of very learned preachers: to the end that wee may all of vs animate our selues to pray for sinners, seeing that Christ our Lord delighted that Mary should pray, weepe, and importune him with sighings.

THE V. POINT.

1. COnsider fiftly, the remarkable things which Christ our Lord did before the miracle. The first was, to weepe, grone, and to mourne in spirit, with externall signes of sorrowe troubling himselfe, and sobbing: the which he did two seueral times. The first time, he wept for compassion, to see Mary Magdalen, and the standers by to weepe: for it is the propertie of Charitie. *Flere cum flentibus:* to weepe with those that weepe; and Christ being charitie and mercy itselfe, would in no wise faile in the lawes thereof. The second time, he wept for compassion of the departed, & for sinne which had brought death into the world, representing then vnto *Rom. 12.*

himselfe how deere it would cost him to destroie death and sinne, and how for the same cause he was to die, and his bodie to be intombed in anothers Sepulchre, and his soule separated from the same to discend to Limbo. Likewise he wept and mourned, for compassion of the Pharises which were there present, who would calumniate soe euident a miracle, and take occasion therby to conspire his death. For all these reasons. *Lachrimatus est IESVS.* Iesus wept. O that I had bin so happie, as to haue bin present to haue gathered vp these teares of IESVS, to haue anointed therwith mine owne eies, wherwith they might be conuerted into fountaines of teares, the which conioyned with his, might wash away the spotts of my sinnes, and might restore vnto me the life of grace which by them I lost. O sweet IESVS, for thy tender teares sake, giue vnto me the guift of teares. I will further ponder in this place, the diuersitie of iudgments which were giuen of these teares of Christ, for the more simple, iudged that they proceeded from loue and compassion, and therfore said. *Ecce quomodo amabat eum.* Behould how he loued him, sith being so graue a person, he weeperh for him. Others more malicious, did calumniate them, saying. Sith he loued him so much, wherfore (as he gaue sight vnto the blind) did he not preserue this his freind from death. Whence I may see how erronious the iudgments of men are, and how little accompt is to be made of them, sith of one and the selfe same worke, some speake well, and others ill. With this I will comfort my selfe, if peraduēture some shall iudge amisse of the teares and workes of deuotion which I shall practise, to fulfil the will of almightie God.

2. Secondly Christ our Lord comaunded to take away the stone, which lay vpon the Sepulcher, which he did, to the end that all might euidentlie see the body of the dead. And albeit he could haue remoued the same with one only word, yet would he not, becausse he would not shew a miracle in those thinges, which men could doe by themselues, but in that which surpassed humaine power. Where is to be pondered, how Martha, moued with a pious zeale, sought to hinder the remouing of the stone, saying. *Lord he stincketh, for it is now the fourth day since he died.* Ioh 11.39. Wherein is represented, how sometimes euen our owne kinred and freindes, vnder the pretext of loue, become an impedimēt to our spirituall good, hindering vs to remoue and ridde our selues, of such thinges as are obstacles therunto.

3. The stone being remoued, Christ our Lord lifted vp his eies to heauen, from whence was to come life to that deceased person: teaching me that the remedy of my miseries, consisteth in seeing them, not only confusedly in a heape, or couered with whitened stones, but cleerly discouered, that I

that I may feelingly smell the filthy sauour of them, & forthwith lifting vp myne eies vnto almightie God, from whom my helpe and remedy is to come, asking the same with true humilitie.

4. Then our Sauiour said. *Father I giue thee thankes, that thou hast heard me,* Ioh 11.41. *and I did know, that thou dost alwaies heare me, but for the people, that standeth about, haue I said it, that they may beleeue that thou hast sent me.* This was very common to Christ our Lord, to giue thankes before he wrought any miracle, as being assured that it was the will of his Father, that he should worke it: and this delight and conformitie of wills, Christe calleth and denominateth, *to be heard.* This likewise instructeth vs, that who so desireth to receaue, new fauors from almightie God, ought to beginne by giuing of thankes, for those already receaued, forasmuch as with this gratitude, he dispoleth himselfe to receaue others.

THE VI. POINT.

1. AFter this, Christ our Lord lifted vp his voice on high, as if he had spoken to some one a farre off, as indeede the soule of Lazarus was (which wee beleeue to haue bin then in Limbo) representing by this loud crie, the voice of that sounding trūpett wherwith the dead, shall be called to iudgment: saying imperiously. *Lazarus come forth*: whose soule, at the same instant, came forth from where it was, and ioyned it selfe vnto the body, and the body came aliue forth of the graue, sowed and bound as it was within a sheete, and the face couered with a napkin: wherby is to be seene, the greatnes of this miracle in giuing ioyntly, both life and perfect health to him that was dead, and formerly stunck, yea and bodilie motion albeit he was bound: and though he could haue vnbound him, yet would he not, but comaunded that others should vnbind him and lett him goe, that soe themselues, who did vnbind him, might be witnesses of the miracle. 1. Cor 15. Note.

2. From all this will I draw affections, both of ioy and admiration, for the omnipotency of this Lord, as hath bin pondered in the precedent meditation. And in particular, I will consider in the person of Lazarus, a sinner who sometimes had bin iust, and God our Lord, withdrawing himselfe from him, for to proue him, proued ill: for first he sickened thorough tepidity; then he died by cōsent vnto sinne; was buried by suffering himselfe to be caried away to the affections of earthly things, and to be ouerwhelmed by them; afterwards the stone of the hardnes of hart, fell vpō him by a continuall custome of offending; lastly he stuncke by the euill example & scandall which he gaue to others; whence proceedeth that he neither calleth vpon Christ to helpe him, nor maketh any reckoning of him.

3. Then will I ponder, how proper it is vnto the iust, to pray vnto almightie

mightie God with a fraternall affection for all sinners, and how proper it is to Christ to heare their praiers, and to come to raise them for the glorie of his Father, discouering the force of his interiour word (which is his inspiration) in drawing them aliue forth of their sepulcher, manifesting the efficacie of his word, in plucking thē forth of their abhominable sinnes; that considering this, wee doe dispaire of noe mans conuersion how euill soeuer they be. But as Lazarus issued aliue forth of his graue, yet bound and wrapped in his winding bondes which the Apostles looſed: euen so sinners wont to be raised againe to the life of grace, still remayning bound with much reliques of sinne, and euill customes of their fore passed life, from which they are afterwardes looſed & deliuered by the industrie and direction of their Confessars, vnto whom also Christ our Lord hath giuen power according to that which he promised to S. Peter, that
Matt 16. with the voice of sacramentall absolution, they may vnlooſe the bands of sinners, whom himselfe awaketh with the voice of his diuine inspiration, to the end they may confesse their sinnes and offences.

Colloquie *O powerfull Sauiour, sith all thy Workes are perfect, and that thou hast drawen me aliue forth of the Sepulcher of my sinnes, deliuer me from the vicious customes which by them I contracted. I refuse not to haue recourse for ayde vnto thy Preists, but humbly begge thy fauor to depart free and vnbound, by meanes of their ministery, Amen.*

THE XLII. MEDITATION.

Of the Counsell which the Phariſes held against Christ our Lord, wherin Caiphas decreed that he should die.

THE I. POINT.

CErtaine of the Iewes, who saw the miracle of the raising of Lazarus, went and tould it to the Phariſes: who hearing the same, the high preists, gathered a councelle, saying. What doe wee, for this man doth many signes, and if wee lett him alone so, all will beleeue in him, and the Romanes will come and destroy our Temple, and our nation.

1. Here is to be pondered first, how abhominable those are, who subiect themselues to the sinne of hatred and enuie, grounded vpon the pretention of their owne honor and particular interest, seeing that euen from the verie miracles, and workes of IESVS Christ, they drew a motiue, to

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comitt more hainous sinnes, making of so pretious a treacle, poison wherwith to kill themselues; and from whence others tooke occasion of vertue for their saluation, these tooke occasion of greater malice to their damnation.

O my Lord deliuer me (I beseech thee) for thy sweet mercies sake, that I conuert not to my hurt, that which thou workest in others, for mine example and good, Amen. Colloquie

2. Ponder secondly, the promptitude wherwith those malicious people, assemble themselues against Christ our Lord, and against all such as are his seruants, and how blind they are in their owne counsells, hatred like a beame blinding the eie of their vnderstanding; For on the one side, they confessed that Christ wrought many miracles, that all would beleue in him, and would receaue him as their Messias: and on the other side, they abhorred euen to call him by his name, or to take the same into their mouthes, neither would they beleiue his manifest miracles, nor yet receaue him for their Sauiour, to the end they might still continue in their vices. Lastly thorough the iust iudgment of Almightie God, in declaring the euill which they apprehended, if they putt not Christ our Redeemer to death, they discouered the euill they were to incurre in procuring his death, which was the destruction of their temple and their nation. *Ps.*

O good IESVS, Angell of the great counsell, deliuer me from the passionate counsells of my flesh, which counselleth me that in which it taketh content to, the end it may auoid dolors & dishonors, & so falleth into the. I will (o my Lord) no other counsell then thine, and all my counsells shall be thy iustifications, procuring alwais to conforme my life, agreeable vnto them, Amen. Colloquie *Ps. 118.*

THE II. POINT.

ONe of them named Caiphas, being the high preist of that yeare, said vnto them. You know nothing, neither do you consider that it is expedient for vs, that one man die for the people, and the whole nation perish not. And this he said not of himselfe, but being the high preist of that yere, he prophecied that Christ should die for the nation: and not only for the nation, but to gather into one the children of God, which were dispersed thorough the world. Here is to be pondered the decree and sentence of Caiphas, first, in as much as the same proceeded forth of the verie bottome of his damned hart: and next, in as much as it proceeded from the holy Ghost, who spake by his mouth: for that he spake not of himselfe, as the Euangelist saith.

1. As touching the first, ponder the pride of this high preist, who beganne his discourse, by taxing all the rest of grosse ignorance, meane

meane while he himselfe, erring most grossely, iudging that it was meet to putt Christ to death, for feare least they all should die a corporall death by the handes of the Romanes, this being the true cause of their destruction. Where is to be seen, that pride is so much more dangerous, by how much the person is more qualified in whom it predominateth, as it happeneth when it blindeth sages, preists, prelates, and princes, who as Ieremie saith, doe breake much more then other men, the yoke of the law of God, and violate the bondes of his holy precepts.

2. As touching the second, I will ponder the soueraigne trace of the holy Ghost, who serueth him selfe, of the tounge of the wicked, to declare his intentions. For when Caiphas determined, to pronounce these words in hatred and contempt of IESVS Christ, then did the holy Ghost inspire him to speake them, prophecying the necessitie which the world had of the death of Christ, to the end to preuent an vniuersall death, and to gather together in one faith, and charitie, those which in the eternall predestination were the children of God, and were dispersed thorough the world.

Note.

Colloquie

It is most true (O my God) that it much importeth vs, that one man doe die for all, yet not a pure man, but God and man, a man who by excellency is a man; a man, one, and singuler, and such an one, whose like is not to be found, amongst men. O man, more then man, man, one, and singuler amongst men, I thanke thee all that possible I may, for that thou chosest to die for men, to the end that thy temporall death, might deliuer them from death eternall. O my redeemer, suffer not that the frute of this death be vtterlie lost, gather together such as are scattered, assemble all thy children, people thy Church with many iust, and fill heauen with many elect, to the end thou maist be glorified of all, World without end, Amen.

THE III. POINT.

» FRom that daye (the sentence of Caiphas being approued of all) they
» deuised to kill Christe, who walked no more in publike, but withdrew
» himselfe with his disciples into the cittie of Ephraim.

» 1. Hence I will ponder first, the delight this peruerse generation tooke in this damned designe, and the applause which they gaue to the sentence of Caiphas: beseeching our Lord, to deliuer me from the company of those, who are glad when they haue donne euill, and reioyce in most wicked thinges.

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2. Secondlie I will ponder, the patience and meekenes of Christ our Lord, who albeit he were absent, beheld all, and yet tooke not vengeance of so vniust a decree, but gaue place to the ~~so vniust~~

the anger of his enemies vntill his time appointed fayning as if he had byn ignorant of their euill pretences: wherin he accompliſhed that which he had foretold in Ieremie, ſaying. Thou Lord haſt diſcouered vnto me their ſtudies and machinations, and I as a mild lambe that is caried to victim, as if I knew not the counſells, which they haue conſulted againſt me, ſaying. Lett vs caſt wood on his bread, and raze him out of the land of the liuing, and let his name be mentioned no more. *Ier.* 11 18 „ „

O ſweet IESVS, lambe of God, and bread if life: I giue thee thankes for the meeknes which thou didſt manifeſt, knowing that thy enemies ſought to ſacrifice thee like a Lambe and to faſten thee with nayles vnto the wood of the croſſe. Giue vnto me part of this meeknes, to the end that I may glorifie thee therwith, offering myſelfe to all ſortes of iniuries and death, for thy honor and glorie, Amen. Colloquie

3. Thirdly I will conſider, the fidelity of the Diſciples, in accompayning their maſter in all his trauells, and retirements, eſpecially in this: pondering how Chriſt our Lord, in this litle citty, which was bordering vpon the deſert, prepared him ſelfe to dye, maruailous glad to ſee that the houre it ſelfe was ſo nigh at hand.

O redeemer of the world, repayrer of mankind, the decree of thy death is alreadie published by the mouth of the high prieſt, who though he be euill, yet is moued therto by the ſpirit of thy Father. This ſentence cannot be reuoked, and for the ſaluation of all mankind it is not conuenient that it be reuoked, nay thou thy ſelfe will not reuoke it, more eſteeming the liues of our ſoule, then the life of thy owne bodie. Prepare thee (ô Lord) vnto the combate which now expecteth thee, that dying thou maiſt obteine the victorie which wee all doe hope for: and ſith thou haſt alreadie gott it, permit not that I looſe the frute thereof: helpe me to fight in the battayle of this life, that ſo with the helpe of thy grace, I may obteyne the life eternall, Amen. Colloquie

The meditations of the ſupper in Bethanie, and of the entrie into Ieruſalem with palmes, ſhall be pondered in the fourth part.

Meditations vpon ſome parables of Chriſt our Lord.

IN the Sermons, which our Sauiour made the laſt ſixe dayes before his paſsion, he preached certeyn miſterious and profitable parables, wherof, as alſo of others, which he had preached in other times, I will ſelect the moſt principall, eſpecially, thoſe which the Church propoſeth in the Goſpells of certeyn Sundayes and feſtiuall dayes, to the end that vpon theſe dayes they may be meditated. And foraſmuch as they conteyne ſondry ſeces and declarations, I will only here followe that which reſpecteth our particular profit, as if the parable ſpake vnto me alone. Neither will I alwayes

obſerue the order wherwith they were ſpoken, to the end to ioyne ſome others, which may be directed to the ſame intention, albeit in generall, all of them are directed to declare the miſteries of the kingdome of heauen, which comprehendeth ſixe ſeuerall things, in which, or in ſome of them, the ſimilitude of the parable is compriſed, to witt. 1. The church militant with her members, and her cittizens. 2. The Church triumphant whether they walke. 3. The doctrine of the Goſpell which they beleeue. 4. The lawes and counſells which they keepe. 5. The virtues and workes which they practiſe. 6. The properties of the King who doth rule and gouerne. Which is Chriſt our Lord: who as he hath diuers offices, ſoe he propoundeth diuers parables to declare them.

THE XLII. MEDITATION.

Of the Wiſe man, Who built his houſe vpon a Rock, and of the foole, Who built his houſe vpon the Sande.

OVR Lord IESVS Chriſt, ſeeing the diuers diſpoſition of thoſe who heard his ſermon in the mountaine, concluded with this parable, ſaying. He that heareth my doctrine and keepeth the ſame, ſhall be like to a wiſe man, who built his houſe vpon a rock, or vpon a liuing ſtone: which albeit the rayne, the windes, and the floods beat vpon it, yet it fell not; But he that heareth my words, and doth them not, is like vnto a fooliſh man, who built his houſe vpon the ſand, and the rayne, the winde, and the floods coming, it fell, and the fall therof was very great.

Mat. 7. & 24.

THE I. POINT.

1. COnſider firſt, how Chriſt our Lord, preſuppoſeth clearly, that amongſt thoſe which doe both heare, and beleeue his doctrine, ſome are wiſe and prudent and putt the ſame in practiſe: others fooliſh & ſenceles, contenting themſelues to beleeue it without practiſing of it, whō therfore he nameth with great reaſon after that maner. For there is no greater folly, nor more ſenceles ouerſight, then to beleeue what Chriſt ſaith, and to doe quite contrary thervnto: nor greater wiſdome and prudence, thē beleiuing, to putt in practiſe what we beleeue. Whervpon I will wonder at my ſelfe, that beleiuing as I beleiue, I liue as I liue: that beleiuing there is an euerlaſting hell, for ſuch as breake the lawe of almightie God, I breake the ſame, as if I beleiued it not: and beleeuing that God is preſent in euery place, I doe offend him, as if he were not. This extreame

fooliſhnes

foolishnes is found amongst the greatest part of men, because as Salomon saith; Infinite are the nomber of fooles: and Christ our Lord cõpared the church vnto tẽn virgins, wherof fiue were foolish, as we shall see hereafter. *Eccl.* 1

Colloquie

O good IESVS, deliuer me from such folly, for thine infinite mercyes sake: and sith thou hast giuen me grace to beleiue what thou saist, giue me grace likewise to fulfill what thou comaundest, Amen.

2. Then will I ponder, how all the houses and consciences of men, as well of wise, as of foolish, are assaulted, with three sortes of temptations and tribulations: figured, by the floods, which runne vpon the earth: by the winds, which are moued in the ayre: and by the raynes which fall frõ heauen; that is to say, either by the temptations and tribulations, which spring from our owne flesh, and from earthly men with whom wee conuerse: or which proceede from the diuells, princes of this darksome ayre: or ells which come from heauen by the secret iudgements of the diuine prouidence for our exercise, as are internall discomforts, spirituall aridities, and many other ouerthwarts and persecutions, which befall vnto vs euen by the meanes of good men, and of a good zeale, though not according vnto knowledge.

3. Both wise and foolish are equally tempted with the temptations of carnalitie and of couetuousnes, figured by the floods: of vanitie and curiositie, figured by the winds: of pride, of ambition, of dignities, and greatnesses, figured by the raynes, which fall vpon the roofes of houses: according to that which S. Iohn saith All that is in the world is concupiscence of the flesh, couetuousnes of the eyes, and pride of life; Lastly as the floods do beat the foundation of the house, the windes the sides, and the raynes the roofe: euen so some tẽptations doe combat vs in the beginning of our life, and of our actions, others in the middle, and others at the ending: some at their beginning to serue God, others after they haue profited therein, and others when they haue ariued euen to the top therof, to the end that all in what soeuer age, time, and maner or life, should be prepared against temptation.

Note,

1. Ioh. 2.

Eccl. 2.

4. Hence I will gather, that the difference betwixt the wise, and foolish, betwixt the perfect, and imperfect, consisteth not in this, that the house or conscience of the one is impugned, and not of the other, sith both are assaulted; but in this, that the wise prepare themselues, and build their houses, after such a maner, as they may not fall, fortifying themselues against tpẽtations: wheras the foolish are careles, & therfore are ouercome. Whervpon it followeth that temptations doe not make a man wicked, but only discouer what he is, to witt whether he be wise or foolish in the building of his soule. Héce I will gather that it is a grosse ignorãce to fly virtu, or

Cas. coll. 18. c. 13

religious life, wherevnto almighty God hath called me, for feare of temptations and tribulations, seeing that wicked, and secular persons do suffer the same, as well as they, yea many times much greater, because (as Iob saith) flying the frost, they are oppressed with the snowe, and flying from
Iob. 6. 2. weapons of yron, they fall on a bowe of brasse, falling into greater temptations, to flie the lesser: so that it is prudence to embrace virtue, and that estate whervnto almightie God hath called me, arming my selfe for the combats, which shall assault me.

THE II. POINT.

THe second shalbe to consider, how that the house and conscience of the fooliſh falleth, for that it is built vpon the sand. And this was his most euident folly, to build vpon so feeble a foundation, knowing that his house was to be battered. Wherin is to be pondered what it is to build vpon the sandes, and what the dãgerous fall of the building is, which is built thereon.

1. First to build vpon the sand, is to grounde our life, vpon only faith, contenting a mans selfe, to beleeue what almighty God saith: without any purpose to performe the same, or with a purpose very feeble and incõstant; or to ground himselfe vpon a faith mixed with the earth of our inconstant affections to earthly things, such as are, getting of honor, pleasure, and the like. And euen as the sand, is not fit to build vpon, because all partes thereof are disvnited; euen so nether is the hart deuided into sondry
S. Bas. de Cõst. mon. c. 21. affections, which are not vnited in almighty God. Breiflie to build vpon the sand is, to ground vpon a mans owne nature, relying vpon his owne forces, and vpon the mutability of his owne will and of his owne adiuice, and iudgment.

2. Hence it cometh, that fooles are ouercome by temptations, and that theire house doth fall, because it wanteth forces, to susteyne the weight thereof. And like as the statua, which Daniell saw, albeit it had the head of gould, the breast of siluer, the belly of brasse, and the thighs of iron, neuer-
Dan. 2 theles because the feete were partly of iron, and partly of earth, one litle stone which stroke this earth, ouerthrewe the whole statua: euen so albeit our life be very eleuated, and adorned with the guiftes of humane wisdom, & with great dignities, yea euen with the grace of prophecie, and of working miracles, if it ground it selfe only vpon faith, mixed with the sand of the things aforesaid, the very least temptation will ouerthrowe it, *Et fit magna ruina domus illius*: and the fall and losse therof is very great, because it looseth the grace, and freindshipp of almighty God, the giftes of the holy Ghost, the virtues which doe accompany charity, and somtimes the

reli-

religious person euilly grounded cometh to looſe his religion, and the Christian his faith whereupon he was founded, by reaſon of the euill mixture that he ioyned therwith: the fall wherof doth ordinarily make a great noiſe, becauſe of the ſcandall which it cauſeth.

O my ſoule, take good heede, how thou buildeſt the houſe of thy conſcience, for feare leaſt it fall, build it not vpon the loue of moueable things, for ſo thou alſo wilt moue therwith: relie not vpon thine owne prudence, nor vpon thine owne counſell, for feare leaſt it drawe thee downe headlong after it. Ground not thy ſelfe vpon onlie faith, although thou canſt do miracles, for feare leaſt at the fearfull daie of iudgment, Chriſt ſay vnto thee. I know thee not; Diuide not thy heart, like to the ſand, for feare thou die an euerliſting death. Colloquio. Ioh. 18. Mat. 7. Hoſe. 10.

THE III. POINT.

1. CONſider thirdlie, how the houſe and conſcience of the wiſe falleth not, becauſe it is built vpon a ſtone, or liuing rock, that is to ſaie, vpon a liuelie faith ioyned with charitie, wherin are vnited all their affections, and firmelie rooted all their pretentions. Moreouer they ground them ſelues in the mortification and abnegation of them ſelues, of their owne fleſh, of ſelfe loue, of ſelfe will, and of ſelfe iudgment, as he that diggeth deepe, to roote out of his hart, all whatſoeuer is earthlie and moueable, euen till he come vnto the knowledge of his owne nothing, wherō their earth is grounded with ſuch ſtability, as it neuer ſhall be moued. Finally, they build them ſelues vpon a firme and ſtable purpoſe, do to whatſoeuer God ſhall comaund them, not relying vpon their owne forces, but vpon the grace of almighty God, and vpon the virtue of Chriſt our Lord, who is the liuing ſtone, and aſſured foundation of all ſanctity, for which cauſe they bouldly ſay with B. S. Paule, who ſhall ſeparate vs frō the charity of Chriſt? Tribulation? or diſtreſſe? or famine? I am ſure that nothing ſhal be able to ſeparate me from the charity of God, which is rooted and grounded in Chriſt IESVS our Lord. *Epheſ.* 3. *Tob.* 26 *Eccl.* 18. *Rom.* 8 35 1. *Cor.* 3.

O ſweet IESVS, who as both God and man moſt wiſe, haſt built thy Church vpon a rock ſoe ſtronge, that the powers of hell cannot preuaile againſt it, lay the building of my ſoule vpon thy ſelfe, and vpon the imitation of thy holy life, to the end that neither the furious floods, nor the forcible winds, nor the tempeſtuous raynes, nor the powers of hell, preuayle againſt her, but that in virtue of thee ſhe remayne ſtable, vntill ſhe ariue vnto life eternall., Amen. Colloquio Matt. 6.

THE XLIIII. MEDITATION.

Of the parable of the Sower.

THE I. POINT.

Mat 13. 4 *Marc.* 4 *Luc.* 8

1. BEHOVLDE *the sower went forth to sowe*. This parable our redeemer himselfe did vouchsafe to explicate, which therfore, ought to be pondered, according to his explication. 1. What seede this is, which he soweth. 2. In what ground. 3. For what cause. 4. How he soweth the same. The seed, is the word of God, as well the outward which entereth by the eares of the body, as the inward, which resoundeth within the soule, which is the diuine inspiration, from whence principally doth spring those fruites which our hart produceth, for that giueth a feeling of that which is heard, and is as the seminall virtue, which is within the graine that is sowen.

Iob. 12

2. The principall sower is almighty God (three & one) who sometimes soweth the seede of his inspiratiõ by the meanes of his preachers in such as heare them; or by meanes of good bookes, in such as reade them; or by the meanes of good exãples or deuout pictures, in such as behold thẽ: sometimes by himselfe alone he, casteth the seede of his inspiration on a suddayne into our hart.

3. The ground, whereon this seede is sowen, is the soule, with her powers & faculties; in the memory are sowen, holy cogitations & deuout imaginations, such as are the remẽbrance of our sinnes, the paines of hell, the rewards of heauen, the shortnes of our life, our death, iudgement, the presence of God, and of his benefits. In the vnderstanding is sowen, celestiall illustrations, which soddainly discouer the secrets, which are inclosed in the misteries of our faith, and are as the seede of meditation, and contemplation. He also soweth therin good counsells, inspiring it with that counsell which it is to take for it selfe, or to giue vnto others, sowing likewise, the dictamens of conscience which exhort vnto virtue, and reprehend vice. In the will are sowen, holy desires and affections, which doe flash forth like sparkles, and produce the fyer of perfect loue, with the frute of virtues: such are the affects of the feare of God, of hell, of death, sorrowe for sinnes, loue of God, desires to see him, and to serue him sincerely.

Note.

4. The cause wherfore he soweth this seede in the soule, is, not his owne commodity which other sowers seek, but the profit and vtilitie of the same soule: forasmuch as this seede, hath a most especiall virtue to alter and amend the ground whereon it is sowen, though of it selfe it be euill, barren, dry, and vnprofitable. And for this end it is, that almighty God doth

doth sowe it, not for the worthines of the earth, but for his only bounty, and mercy, becauſe he is good, and liberall, and greatly delighteth to sowe his giftes in vs, to amend vs with them; Hence it is, that he oftimes soweth his seede in all places, times and occasions, especially when it most importeth vs for our saluation; For which cause Christ our Lord said, *The sower went forth to sowe*: giuing to vnderstand, that it is his office to sowe, and that he euermore fullfilleth his office, in one sort or other.

5. From all these considerations, and from euery one of them, I am to drawe affects of praise and gratitude, to this diuine sower, as also a great esteeme of his seed, and very feruent desires, that he sowe it within my soule, demaunding the same from my very hart, by Colloquies made to all the three diuine persons.

O celestiall Father, Who hath sent into the World, the eternall Word, thy Word ingendred within thy selfe, to the end he might be the seed of all seeds, and of all thy Words, Which are the seeds of our only good; I do beseech thee by this Word thy Sonne, to sowe in my memorie, the aboundant seed of holie thoughts, that there may spring from thence, an aboundant haruest, of good Workes. O eternall Word, Who camest forth of the bosome of thy eternall Father, and descendedst from heauen, into our earth to sowe the seed of holie doctrine, seed Which properly is thine owne, and not anothers, nor begged ells Where, come (ô Lord) to sowe in myne vnderstanding, aboundant seed of diuine illustrations, Wherby I may know thee and know my selfe, and know What I am to beleeue and doe, in such sort as that I may putt the same in practise. O most sacred Spirit, Who inspirest Where thou Wilt, and Wilt inspire Where there is need of thine inspiratiõ: touch ther With my Will, ouer-sowe it With the seed of holie affections, and cast into it the sparkles of feruent desires, Wher With may be inkindled Within my hart, a vehement fyer of diuine loue that With thy seed, may budd forth aboundant frutes of spirit Which proceed from this loue. O blessed Trinitie, I giue thee thankes for the liberalitie, Wher With thou sowest thy seed in a ground so vile, and so contemptible. O diuine seed, Who can esteeme thee as thou deseruest! O that I Were full of thy holie virtue! O my soule, vnprofitable groũd, how desirest thou not this celestiall seed? Sigh for it, demaund it, solicite it, and thou shalt not be denied it.

Colloquie

Ioh. 3

Gal. 5

THE II. POINT.

THe second shall be to consider, that albeit this seed be so pretious, and efficatious, and that the sower doth sowe it in very good season, and with desire that it do fructifie, yet three parts therof doe perishe, through the fault and indispositiõ of the ground wherin it is sowen: which considered, I will procure to search and examen in my selfe, what the de-

defects and causes are, and how to redresse them, sory to haue them, and taking compassion of others that haue them, and for the losse of so much seed, with so great iniury of the sower.

1. One part of the seed fell by the way side, and was trod vpon by the passers by, and the fowles of the ayre, did come and eat it, in such sort that it did not fructifie. The earth by the way side, and without a ditch, is a hart hardened like away much trod and trampled vpon; which heareth the word of almighty God exteriorly, and receaueth the same superficially, without penetrating or imbracing the same, giuing entrance to all sorts of earthlie thoughts without any gard or circumspection at all, who tread and trample vpon this seede, and the diuells the selues ranne spedily thither to steale it away out of their hart and memorie. In this condition and state will I putt my selfe, and say. Woe is me who for the hardnes of my hart, haue not desired to receaue the word of almightie God, which if it haue entred in at one eare, hath gone forth at the other. I am like vnto the high way, or way of passengers, admitting all maner of euill thoughts, and desires, which seeke to haue passage thorough my hart. I haue permitted, the infernall fowles, with the beakes of their peruerse suggestions, to robbe me of the seede of good inspirations, receauing those, and reiecting these.

Colloquie *It greeueth me (ô my God) for the small accompt Which I haue made of this sacred seed, and I purpose to till the earth, of my heart, With the tillage of true mortification, and to soften its hardnes, that it may receaue thy holy Word, and hide and couer the same within it selfe, to the end I do not offend thee. But forasmuch as thou knowest my frailtie, cause that thy inspiration doe soften me, and helpe me to produce the frute, Which thou desirest for thy glorie, Amen.*

Psal. 118

2. An other part of the seed, fell vpon stony ground and hauing but little earth (as being nigh vnto a rock) the seed sprouted forth, and grew vp on high, but the sunne with his heat parched the same, because it had not deepe rootes, nor sufficient humiditie to nourish the same. Such are those who haue a certeyn naturall tendernes and facilitie, to heare the word of God with great delight, and to read good bookes, conceauing good desires and resolutions, and beginning to putt them in execution, but when temptations of the diuell arise, of the flesh, and the persecutions of men, imediatlie that good which they had withereth away, & they quite forsake and leaue it off, being mutable inconstant and not deeplie rooted in humility, and confidence in almighty God, nor haue the humidity, and sapp of substantiall deuotion, and as (S. Marke saith) *Temporales sunt*, they are deuout for a little time, which presentlie passeth like the dew of the morning, or like the flower, which withereth and hangeth the head with the least heat. Nor is it without mysterie, that Christ our Lord compareth

Hose 6

per-

perſecutions vnto the ſunne, whoſe propertie is, to ſhine with his light, & to ſcorch with his heat: wherby are repreſented two ſorts of perſecutions, one, of proſperities, prayſes, flatteries, vaine-glories, and worldly ambitions: the other, of aduerſities, calumnies, diſhonors, pouerties, feares, and other afflictions, againſt both which, wee ought to be fortifyed and deeply rooted, to the end that the frute doe not wither, which the diuine inſpiration hath ſowed within vs: procuring, with the Apoſtle to be faithfull miniſters of almightie God, in proſperitie and aduerſitie, in infamie, and good fame. 2. *Cor* 6. *Rom.* 8.

O eternall God, ſith thou knowest my great mutabilitie, fortifie me with thy holy grace, that I may caſt ſo deepe rootes in charitie, that nothing created may be able to diſroote me from the ſame, Amen. Colloquie

3. An other part of the ſeed, fell amoungſt thornes, and the thornes growing vp, choaked the frute. Theſe are thoſe who heare the word of almightie God, but doe not fructifie, becauſe the riches, and carefulnes of the world, and the pleaſures of the fleſh, after which they goe, doe choake the ſpiritt. So that there are three things which choake, and ſmoother diuine inſpirations, and do hinder our ſpirituall profitt; to witt, riches, pricking cares, and ſenſuall pleaſures; all which three in the dictionarie, and ſchoole of Chriſt, are called thornes. „ „

O ſoueraigne Maſter, how different are thy iudgments from ours, that which the World termeth riches, and delights, thou tearmeſt thornes, and thiſtles: for that howſoeuer they delight the body, they prick, hurt, and endomage the ſoule, drawe forth a great deale of blood of ſinnes, and doe peirce it with dolors, anguiſhes and remorſes. Deleuer me (ô Lord) from theſe thornes, and crowne me with thine, which albeit they prick and peirce the fleſh, yet doe they nourish and comfort the ſpiritt, becauſe there is no greater conſolation, then to imbrace thy crowne of thornes in earth, with hope to obteyne the crowne of glory in the kingdome of heauen. Colloquie *Pſal.* 31.

THE III. POINT.

THe third point ſhall be to conſider, how the fourth part of the ſeed, „ fell vpon good ground, and yealded forth aboundant frute. Theſe are „ they: who with a well diſpoſed heart receaue and heare the word of God, „ and do conſerue it within them, and produce the frutes of good workes „ with patience, ſome thirty, others three ſcore, and ſome an hundred fold. „ In like manner therfore, as there are three ſorts of wicked who deſtroy this ſeed, ſo are there three ſorts of good, who do fructifie therby. Some in the ſtate of principiants, with a meane profitt. Others in the ſtate of proficients,

ficients, with greater profitt. Others in the ſtate of the perfect with great excellency; all laboring with patience, and longanimitie, expecting the reward: and albeit they be fewer in nomber then the euill, yet doe they recompence with their gayne, the loſſe of the other three parts of the ſeed.

Colloquie *I reioyce (ô ſweet and ſouereigne ſower) that there are to be founde ſuch grounds wherin thy ſeed diſcouereth its virtue, and doth bring forth a hundred for one. O that there were much ſuch ground, to the end that many might glorifie and ſerue thee as reaſon requireth. Encourage thy ſelfe (ô my ſoule) to ſerue thy God with diligence and content not thy ſelfe with the frute of thirty, nor yet of three ſcore, but with that*

Mat. 19. *of an hundred fold, ſith proportionable to the frute of this life, will be the recompence of the other, yea euen in this life, God will giue thee a hundreth for one, if that thou ſerue him, with feruent affection.*

2. Other applications may be pondered as the Saints ſay, attributing the frute of thirty, vnto the married; that of threeſcore, vnto widdowes, and virgins; and that of a hundred, vnto Martyrs, or to ſuch religious, as doe profeſſe a contemplatiue or miſticall life; teaching others the way of perfection, which themſelues do tread. Not with ſtanding in what eſtate ſoeuer I be, I ought to aſpire after that which is the moſt perfect: for it may well be, that the eſtate be but of thirty, and yet the frute of an hundred fold, the greatnes of the feruor, ſupplying the imperfection of the eſtate.

THE XLV. MEDITATION.

Of the Parable of the Cockle.

THE I. POINT.

Matt. 13. 24. THE kingdom of heauen, is reſembled to a man, that ſowed good ſeed in his feild, but when men were aſleepe his enimye came, & ouer, ſowed cockle amoung the wheate and went his way, and when the blade ſhott vp, and had brought forth frute, then appeared alſo the Cockle.

1. This parable, likewiſe Chriſt our Lord expounded, ſaying; That himſelfe was the ſower, whoſe office it is to ſowe in the feild of the world his good ſeede, which are the Children of the kingdom, to witt, the iuſt, who are to be heires of his celeſtiall kingdom. And they are called the ſeed of IESVS Chriſt, becauſe they are his Children, engendred of his noble and celeſtiall progeny, begotten in the being of grace, in virtue

virtue of the ſeed of diuine inſpiration, which is ſowen in their harts. They are alſo ſeed, wherof others doe ſpring, ſuch as them ſelues: becauſe the perfect after the imitation of their Lord and maſter, indeauor to ingender other iuſt, which may ſerue almightie God, as them ſelues doe ſerue him. *Ier. 13.*

2. But the enimye, who is the diuell, amidſt the good ſeed ſoweth Cockle, which are the wicked. For as the Cockle, when it is in the blade, reſembleth the Wheate, but after it groweth vp, doth blacken, and indomage the wheate wherwith it groweth, as alſo the man, which feedeth theron, becauſe it hurteth the ſight, prouoketh to vomit, and troubleth the ſences: euen ſo the euill, reſemble the good, in the nature of men, yea euen in faith it ſelfe, and in externall Chriſtan ceremonyes, not with ſtanding they are in very truth black in ſoule, by the meanes of ſinne; haue their interior ſight greatly troubled, with ignorance, and errors, as well in faith as in maters of maners, cauſing ſcandalls and diſſentions, and in the end prouoke almightie God to vomitt them, and to caſt them forth of himſelfe. Wher vpon making compariſon of theſe two ſeedes, I will ſay to my ſelfe. Behould which of theſe two thou loueſt beſt, to be the ſeed of IESVS Chriſt, who is thy freind, and ſeeketh thy ſaluation: or the ſeed of the divell, who is thine enimie, and ſeeketh thy damnation. *Salmer. tom. 7. tract. 6.* Note. *Apoc 3.*

O God of my ſoule, I deſire from the bottome of my hart to be thy ſeed, promptly obeying to thy diuine inſpiration: permitt not that I obey to the ſuggeſtion both of myne and thine enimie, for feare leaſt I become the Cockle of thy Church, and prouoke thee to caſt me forth of the ſame. Colloquie

3. Thirdly I will ponder, how the enimie ſowed the Cockle, after the ſowing of the Wheate, men in the meane while being a ſleepe: to ſignify, that firſt there were good before the wicked: as well amoungſt the Angells in heauen, as amoungſt men in paradice: and generallie, ſince that IESVS Chriſt ſowed in his Church the ſeed of the iuſt, by meanes of Baptiſme, and the other Sacraments, Sathan hath come to ſowe Cockle, procuring to peruert them, and to transforme them into darknes; and this he doth while men ſleepe, to witt, by night, ſodainly, and when they are moſt careles, or when they are drouſie, and ſleepe the ſleepe of ſlouthfulnes.

O moſt ſweet IESVS, the ſower of all good ſeed, ſith thou euer watcheſt, and neuer ſleepeſt, and ſeeſt the Cockle, which the enimie pretendeth to ſowe in thy feild, make not as if thou ſlumbredſt, ſuffering him to ſowe in me, that which may ſonder me from thee. And if I through negligence doe Colloquie

fall a ſleepe, lett thy mercy watch to awake me, to reſiſt the enimye, before he hath dominion ouer me, Amen.

4. Fourthly I will ponder, how the enimye in ſowing the Cockle, *Abijt; Fled,* to ſignify, that he hideth himſelfe leaſt he ſhould be knowne, like vnto him, who throweth a ſtone, and hideth his hand: and ſomtimes transfigureth himſelfe into a freind, and into an Angell of light for to deceaue vs. Other times he departeth ceaſing to tempt vs, that ſoe wee may remayne careles, and immediatly retourneth with greater rage, to ouerthrowe vs. Whence it is that the wheate, and the Cockle, for the reſemblance which they haue, one with another, are not diſcerned, vntill they yeald frute: to ſignifie, that oftentimes, the good, and the euill, are like one another at the firſt beginning, for that the euill take vpon them the habit & figure of the good, and the wolues (as our Sauiour ſaith) couer themſelues in ſheep skinnes: but at ſuch time as the frute appeareth, each one diſcouereth who he is, and whether the virtues which he hath, are true, or fayned, which is made manifeſt by their worckes.

S. Chry. Hom. 47. in Matth.

S. Ier. tom. 9.

Matt. 7.

THE II. POINT.

THe ſeruants of the good man of the houſe, comyng ſaid vnto him. Sir didſt thou not ſowe good ſeed in thy feild, whence then hath it ſo much Cockle? And he ſaid vnto them, the enimye man hath done this.

Mat. 13. 27.

1. Ponder firſt, how the Apoſtles them ſelues, and Apoſtolicall men their ſucceſſors, ſeeing, the multitude of wicked, of errors, and abuſes, which are in the world, amazed, and wounded herewith, runne vnto almightie God, ſaying vnto him; Lord thou hauing ſowen ſo good ſeed in the world, how cometh it to be mixed with ſo much Cockle? How cometh it to paſſe, that hauing choſen twelue Apoſtles, one of them is changed into a Iudas? And in the garden of the Catholicke Church, amoungſt the lillies of the iuſt, are found ſo many thornes and thiſtles of ſinners? In the houſes of Religion, amidſt the wheat of the perfect, the Cockle of ſcandalls? And entering into my ſelfe, ſeeing a multitude of vices and paſsions, which diſquiett my ſoule, I may likewiſe ſay to Chriſt our Lord; Didſt thou not ſowe, within my hart the good ſeed of holy deſires, with holy purpoſes to forſake all things to ſerue thee with perfection, whence then proceedeth ſo much Cockle, as groweth in me? Diſcouer (Lord) the cauſe vnto me, that ſo I may procure a remedie.

Ioh. 6.

Can. 2.

2. Then I will ponder, the anſwere of Chriſt our Lord to this demaund,

maund, saying. *The enemye man hath done this.* Wherin three particular things are pointed forth. 1. The first, that almightie God our Lord, is no sower of Cockle, nor of euill seed, but onlie of good, because he is the soueraigne good, and from soueraigne good, nothing euill can proceed, nor yet induce or tempt therto. 2. The second is, that Sathan is the principall sower of Cockle, from whom doth spring temptations, by reason of the enmitie, which he hath sworne against God, and against men: and for this cause he is called in holy Scripture, the Tempter, and those which are the Cockle, are called the sonnes of Sathan, imitators of their Father, whose desires, they indeauor to accomplish. 3. The third is, that albeit Sathan be the principall sower of this euill seed, yet (as S. Thomas saith) men are also by meanes of their owne free will, incited thervnto by the passions of the flesh, being tempted: and perhaps for this cause our Sauiour said. *Inimicus homo hoc fecit.* The enimye man, hath done this, which was to say, the man who is enimye of himselfe, and of his owne soule, and is also mine enimye, hath sowen this Cockle in the world, and in himselfe, and is the cause of this domage. From these three verities will I take aduise, to knowe the originall of my faults, and troubles, indeauoring to stoppe the passage of these enimyes, which worke me so much euill.

Iam. 1.

Matt. 4. 1. *Ioh.* 3. *Ioh.* 8.

1. p. q. 114 art. 3. ex *Iac.* 1.

Psal. 10

3. Hence will I ascend, to ponder another more secrett sence of this demaund. *Didst thou not sowe good seed in thy feild, whence then hath it Cockle?* That is to saie, wperfore ô Lord (the feild of the world being thine, thou hauing created it by thine omnipotency, and redeemed it with thy pretious blood, and hauing sowed it with so wonderfull good, and pretious seeds) dost thou suffer, that thine enimie ouersoweth the same with Cockle? Because vnles thou dist suffer him, and giue him licence to doe it, he durst not be so bold, as to mingle in thine owne feild, and with thy good seed, his euill seed. To this demaund, and in this sense, Christ our Lord did not giue answere, who will not that wee curiously sound. his secret iudgmēts, but that wee reuerence them in all humilitie, saying with Dauid. *Thou ô Lord art iust, and all thy iudgments are true.* Not withstanding I am to beleiue, that the goodnes of almightie God, is so passing great, and the loue so immense which he beareth the elect, that he will not suffer Sathan to sowe amongst them this euill seed, vnles he could, and would, drawe from thence a greater good, nor yet permitt that the enimie should sowe within vs, the euill seedes of his temptations, if he desired not to conuert them vnto our profitt. And although in particular, I cannot obteine all these profitts, yet may I come to vnderstand them in generall, beleeuing that God permitteth euill men, to exercise the good, in patience, and humi-

Psal. 118.

litie, to the end they ſhould daylie aduance them ſelues in all perfection: next, to diſcouer the efficacie of his grace, in the veſſells of his mercie: next, that the good may be the more honored, manifeſting their loyaltie, amoungſt ſo many diſloyalls: and laſtlie to conſerue the libertie of men, leauing euery one to his owne free will, yet giuing ſufficient force to reſiſt euill, and to followe good.

Colloquie *O moſt iuſt ſower, who by a ſouereigne bounty ſuffereſt in thy Church the Cockle of ſo many euills, and in my ſoule, the ſeed of ſo many ſtrong temptations: graunt that I conuert not to my hurt, that which thou permitteſt for my good, manifeſt in me the greatnes of thy mercy, drawing forth of ſo many euills, great aboundance of many goods, to the end that by them thou maiſt be glorified, World without end, Amen.*

THE III. POINT.

Matt. 13. 29. THe ſeruants ſaying vnto him. Wilt thou that wee goe and gather the Cockle? he anſweared no; Leaſt perhappes you roote vp the Wheate together with it.

1. In this ſecond demaund of the ſeruants, is to be pondered, the zeale of the iuſt, when they behold ſo many euills in the world, which zeale is diſordered in ſome, for fower cauſes. The 1. cauſe is, for aſmuch as with this their feruor, they would root vpp at an inſtant, all the Cockle together, and take out of the world, out of the Church, or out of religion, all the wicked, and out of themſelues, all vices and paſsions at a very puſh, which according to comon reaſon, is impoſsible. The 2. cauſe is, for that they will needes pluck vp the Cockle, before the time, and out of ſeaſon. Whence enſueth greater domage, becauſe perhaps he who to day is Cockle, may to morowe be conuerted into good Wheate, and ſupporting with patience and longanimitie, ſuch as are euill, by the ſweetnes of ſuch correction they become good; And he who doth precipitate himſelfe diſorderedly to gayne perfection, cometh to be depriued of his health, and to looſe that perfectiõ which before he had gayned. The 3 cauſe is, that which is poynted at in the parable, becauſe they will roote vp the Cockle, not without danger to diſroote the Wheat; which happeneth, when they inprudently correct or chaſtize the wicked to the domage and detriment of the good, by ſcandalls, warres, and troubles, which reſult from thence. The 4 cauſe is, for that they will plucke it vp, with a ſpiritt of choller, anger, and reuenge, tranſported more by indignation, then by compaſſion; like as it happened, vnto the two Apoſtles, Iames, and Iohn, when the Samaritans would not receaue them: for which they were reprehen-

Deuter. 7. *S. Thom.* 2. 2. q. 33 *art.* 2. *maxime ad* 3.

Luc. 9.

prehended by Christe their master.

2. Then will I ponder, the infinite charitie of almightie God manifested in that answere, which was returned by the Father of the familie. For albeit, our Lord had shewed himselfe so rigorous to the Angells of heauen, that in the same instant, that Lucifer had sowen the Cockle, he pluckt vp the lower, together with all his seed, and cast them head long into the fyer of hell, yet towards men, he would not vse this terrible rigor, but would expect them with great longanimitie, giuing them place of repentance, desiring rather to conuert it vnto good seed, then to roote out the Cockle; For God our Lord, willerh not the perdition of soules, but their saluation, and albeit he desire to destroy sinnes, yet would he not destroy the sinners who commit them.

O most sweet Sauiour, I giue thee thankes, for the compassion which thou hast of such as are Cockle, beholding that they are thy handy worke by nature, although they be the handy worke of Sathan thine enimie thorough their sinne. Destroy (ô Lord) in them that which maketh them thine enimyes, and reforme in them that which thou formedst, that so they may become thy seed, and may be stored and horded vp in the garners of heauen, Amen. Colloquie

3. Thirdly the infinite mercy of almightie God, shineth in this, that he doth suffer the Cockle, for the loue which he beareth vnto the Wheat, tollerating the wicked, for the loue of the good, as is to be seene when he said to Abraham, that if there were tenne iust in Sodom, and Gomor, for their sakes, he would beare with the sinners that liued in them, although they were loaden with innumerable sinnes. And when he afterwards decreed to punish them, he first drew forth his seruant Loth, putting the Wheat vnder secure shelter, before he would pluck or roote vp the Cockle: a passing great confort for the good, sith they may be assured by this, that no euill shall come vnto them from the hand of our Lord, not with standing they be amoungst the wicked. Lastly I will obserue that God our Lord doth not prohibit to roote vp the Cockle, when it may be done without the hurt of the Wheate, but to its profitt: as, at this present the Church doth chastise certeyn sinners, for the example of others, that the Cockle increase not, and to cause that the good may liue in quiett: neuertheles almightie God willeth, that they doe auoyd those fower disorders, a fore recited: and in this sence, he forbad his seruants, to doe that which they pretended. *Gen. 18.* Note.

THE

THE IV. POINT.

Matt. 13. 30. THe Father of the familie, going forward in his anſwere, ſaid. Suffer both the Wheat, and the Cockle, to growe together vntill the time of
» harueſt, and then I will ſay vnto the reapers. Gather vp firſt the Cockle, and
» bynd it into bundells, to be burned: but the Wheat, gather yee into my
» barne.

1. Where is to be pondered firſt, how in this parable, Chriſt our Lord aſſureth vs, that vntill the end of the world (which is the time of reaping) there ſhall alwayes be Wheat, and Cockle, good, and euill, mingled together, for the diuine prouidence, will neuer ceaſe, to ſowe his good ſeed, in his Church, and in religion, although the diuell, indeauor himſelfe to ſowe Cockle, nor ought I to be diſmayd to ſee ſo many euill men. For whereas I thinke, that there are but a few good, becauſe I know them not, yet are there many knowne to God, and beloued of him: as it chanced to Elias, *3. Reg.* 22 thinking that himſelfe was left alone, amoungſt the faithful, when almightie God ſaid vnto him, that he had, reſerued ſeauen thouſand others, which had not bowed the knee, to the idoll of Baall.

2. The ſecond ſhall be to ponder, how that all the tyme, before the harueſt, the Wheat and the Cockle doe growe and multiplie: for as well the trulie good, as the trulie euill, doe growe during their life, the one in ſanctitie, the others in iniquitie, conforme to what Chriſt our Lord ſaid *Apoc.* 22. in the Apocalips; He that hurteth, lett him hurt yet, and he that is fowle, lett him be more filthy, he that is iuſt, lett him be iuſtified yet, and lett the Saint be ſanctified yet, becauſe I come quickly, and my reward is with me, to render to euery one according to his workes. Neuertheles, all this doth paſſe in different manner, becauſe it is the will of Chriſt our Lord, that his Wheat doe growe, and doe daily profitt from good to better, by his aſsiſtance. But concerning the Cockle, it is only his ſufferance to lett it growe, and to wax from bad vnto worſe vntill the harueſt, of which there are two ſeuerall: the one is of the generall harueſt, at the end of the world: the other of the particular, at the end of the life of euery one, when their good or euill, is growen to that hight it was to growe to, according to the order or permiſsion of the diuine prouidence: and then he that ſhall be found to be Cockle, ſhall be cutt downe, and rooted out of this life, to be caſt into the fyer of hell; and he that ſhall be found cleane and pure Wheate, ſhall be reaped and gathered vp, for the garners of heauen.

3. But when the time of the generall harueſt ſhall come, Chriſt our Lord, ſhall ſend his Angells, (which are the reapers, and miniſters of the diuine

diuine iuſtice) who ſhall gather together all the ſcandalls of his kingdome, & thoſe which worke inquitie; and ſhall caſt them into the fierie fornace, that is to ſay, ſhall gather together out of his kingdome, all thoſe which are Cockle, aſwell thoſe which were any ſcandall, and occaſion of ſinne vnto others, by their euill life and doctrine, as alſo thoſe, who only were euell in them ſelues: all which ſhall be bound in different bundells, binding together in one bundell, thoſe that were copartners, in the ſelfe ſame ſinne, that they may alſo be copartners in the ſame paine, and ſo ſhall be caſt into eternall flames, in ſuch ſort as they ſhall neuer eſcape them. And euen as fagotts, doe helpe to kindle one another: euen ſo thoſe accurſed ſhall be a torment one to another. *Ibi erit fletus & ſtridor dentium*, there ſhall be perpetuall weeping, and gnaſhing of teeth, roaring with rage againſt them ſelues, and againſt thoſe who were the cauſe of their damnation.

O my ſoule how trembleſt thou not, at this dreadfull iudgment, Who can reſiſt the power of thoſe mightie reapers, Who can vnbind himſelfe, from ſo terrible chaines Who can dwell in ſo euerlaſting fyers, and liue, and conuerſe with ſuch accurſed companions, Who can indure ſuch bitter complaints, and ſo inraged gnashing of teeth O accurſed Cockle, Who ſoweſt in earth! diſcord amongſt the good, and ſhall foreuer ſuffer diſcord in hell in companie of the wicked, preſerue me (ô my God) from ſuch offences, for feare leaſt I fall into ſo fearfull paines, Amen. Colloquie

4. Finally the ſame Angells, ſhall gather the Wheate into the garners of heauen, for the good ſhalbe placed, vpon celeſtiall ſeates, ſeparated euerlaſtingly from the Cockle, and company of euill: at which time, the iuſt ſhall ſhine like the ſunne, in the kingdom of their Father.

O moſt louing Father I giue thee thankes, for the fauor which thou extendeſt vnto the iuſt, raſing them from the duſt of the earth, to raigne in thy kingdome, and to be as ſunnes, in thy heauen. Thoſe who haue byn ſingular in ſeruing thee, ſhining like the ſunne by the good Workes they did, ſhall ſingularlie inioy thee, ſhining like the ſunne, by the reward of the ſame Workes; Here they haue ſhined like the ſunne of iuſtice, thy Sonne Chriſt IESVS, by imitating his holie life, and there they ſhall ſhine like the ſame ſunne, imitating his glorie foreuer and euer, Amen. Colloquie

THE XLVI. MEDITATION.

Of the parable of the graine of muſtard ſeed

Mat. 13 31 THE Kingdome of heauen is like to a muſtard ſeed, which a man tooke and ſowed in his field, which is the leaſt of all ſeeds, but when it is growen, it is greater then all hearbes, and is made " a tree, ſo that the fowles of the ayre, come and dwell in the branches " thereof.

THE I. POINT.

1. THe firſt ſhall be to cõſider, what this graine of muſtard ſignifieth, reducing the ſignifications therof to three principall heades; firſt it repreſẽteth Chriſt our Lord ſupreame king of the kingdõ of heauẽ. For as the muſtard ſeed, is very litle in exterior apparence, the leaſt of all ſeeds, contemptible to ſee to, without colour or gratfull ſmell, but great in the virtue of heate which it containeth, which diſcouereth it ſelfe, when it is ground or eaten: euen ſo Chriſt our Lord in as much as man, was ilttle and humble exteriorly, yea the leaſt of all men, in ſo much that he ſaid of himſelfe by the mouth of Dauid, I am a worme, and not a man, the opprobrie of *Pſal.* 21 men, and outcaſt of the people: but interiorly touching his ſoule (and much more touching his diuinity) he was of infinite virtue and efficacy, cõtayning within him all the treaſures of the wiſdom, bounty, and charity of almighty God, with the loue wherof, he heated, and inflamed all thoſe who approached vnto him: he ſoe ſeaſoned virtue that they might take delight to taſt therof, purged them from their coldnes, and luke warmnes, and expelled forth of them, the venome and contagion of their ſinnes, diſſoluing the workes of the infernall ſerpent: and in all points performed the office, which this little, but forcible graine of muſtard, repreſenteth. And then did he manifeſt moſt of all his virtue, when he was ground with torments vpon the croſſe, and now alſo doth manifeſt the ſame when he is eaten of the faithfull, in the bleſſed Sacrament of the aulter, which may be truly called, a muſtardſeed, becauſe in exterior apparance it is ſo litle, and yet intirely conteyneth IESVS Chriſt, in euery litle particle of the hoſt, much leſſe them a graine of muſtard: but interiorly it hath immenſe virtue, to inflame with the fire of loue, the ſoules of thoſe that eat it, and is as a moſt delectable ſawce to ſeaſon and relliſh all the aſperities of this life.

O diuine Word, ſonne of the eternall Father, I giue thee all poſsible thankes, that I

am

am able, for hauing ſo greatly humbled thy ſelfe, as that thou mighteſt be compared to a contemptible graine of muſtard, ſo greatly delighting thee in this littlenes, that by meanes of the bleſſed Sacramẽt, thou wilt perſiſtin this littlenes to the end of the world; Graunt me (ô Lord) that I may imitate thee, to the laſt howre of my life, hũbling my ſelfe for thy ſake, as thou didſt humble thy ſelfe for myne, Amen. Note

2. Hence it followeth, thas this graine of muſtard, repreſenteth likewiſe al the iuſt which are fellow cittizens in the kingdome of heauen, & Diſciples of IESVS Chriſt: who after his example, outwardly are very littl, and are contemned in the eyes of men, but inwardly are of great virtue, and efficacie, for the greatnes of charity, and feruor of ſpirit which dwelleth in them, which they then diſcouer moſt of all, when they are perſecuted, and ill intreated as their captaine was: for which cauſe, *Cant. 1* the Church ſaith of her ſelfe, that ſhe is black exteriorly, like the tabernacles of Cedar, but beautifull interiorly as the ſkinnes of Salomon.

3. Hence alſo it followeth that this muſtard ſeed, doth likewiſe repreſent, the virtues, wherwith the kingdome of heauen is gotten, which in apparence are verie little, but in valor moſt effectuall. For the faith and beleife of the diuine miſteries reuealed in the holy Scripture, exteriourly ſeemeth litrle, and contemptible: but is notwithſtanding of exceeding virtue, to thoſe, who grynd and ruminate the ſame in deuout meditation, which wonderfully enkindleth the fire of celeſtiall loue. In ſuch ſorte that S. Paule ſaith, that Chriſt crucified, is a ſcandall to the Iewes, and fooliſhnes to the Gentiles, but the wiſdom, and virtue of God vnto the faithfull. The like conſideration may I make, of humilitie, and obedience, and thoſe eight virtues, which Chriſt our Lord called the beatitudes, the which in outward apparance are ſo contemptible, that the world doth hold them, for maledictions: but in truth, and interiorlie are ſo pretious, that in them is conteyned the true benediction and poſſeſsion of the ſame celeſtiall kingdome *Marc. 5*

O almightie God, Who to ſhewe thine omnipotencie, chooſeſt forth baſe and vile things to confound the noble, and ſeruest thy ſelfe of weake things, to diſtroy the ſtrong, and by meane inſtruments performeſt great matters, to the end that no mortall man ſhould glory in himſelfe but only in thee: graunt me, that cordially I may loue and imbrace thoſe little things, which thou didſt chooſe, that ſo I may be worthy to obteine thoſe great things, which are incloſed therin. Make me (ô my Sauiour) a graine of muſtard, bruſed and ground with thee by contempts and torments, wherby I may finally obteyne ſempiternall repoſe, Amen. Colloquie *1. Cor. 1*

THE II. POINT.

Mat. 13. 1. THe ſecond ſhall be to conſider, how this muſtard ſeed groweth vntill it become a great tree, and wherin conſiſteth the greatnes therof, diſcourſing vpon the three things which this muſtard ſeed repreſenteth. And firſt, as this muſtard ſeed, muſt neceſſarilie be ſowen in the ground, and there dye and caſt his roote, and afterwards growe and extend his branches, and make himſelfe a great tree, ſo that it that was the leaſt of all ſeeds, come in proportion to be the greateſt of the garden, and it that was one alone, produce innumerable others, reſembling it ſelfe in his proprieties: euen ſoe Chriſt alſo hauing humbled himſelfe, and made himſelfe man for our ſakes, would like a graine of muſtard ſeed (and as him
Ioh. 12 ſelfe ſaith elſe where like a graine of wheat) be ſowen in the earth, and die therein; for as the life which he liued, was alwaies accompanied with great mortifications, and afterwards in a garden he ſuſteined a mortall ſadnes, and died in a feild with moſt terrible torments, and in another garden was buried, and placed belowe the ground: and ſoe he caſt his roo-
Phil. 2. tes, as low as Limbo, from whence he fetcht the ſoules of the Fathers, aroſe againe glorioufflie to a new life, and came to growe, and to aſcend vnto ſo high a degree of honor and greatnes, that he who a little before, was held for the leaſt amongſt men, came to be adored, as head and ſoue-
Iſay. 4 reigne Lord, both of men, and Angells, all bowing the knee, at the ſound of his name, a name aboue all names, fullfilling that which was prophecied, that the budd of our Lord, ſhould grow vp with great magnificence, and that his frute ſhould be very high, becauſe he ſhould engender inumerable ſpirituall ſonnes, like to himſelfe in virtue and ſanctity.

Colloquie *O moſt ſweet redeemer, I reioice at the greatnes which thou poſſeſſeſt in reward of the littlenes, which thou vnder tookeſt for the loue of me. Bleſſed be thy death, without the which (as thy ſelfe ſaith) thou ſhouldeſt haue remained alone, and by the which thou haſt multiplied ſo much frute, as filleth the earth, and peopleth heauen: and ſith by thy ignominious death, thou haſt drawne all things vnto thee, draw mee alſo vnto thee, to the end I may be in all things like thee, Amen.*
Ioh. 12.

2. I will next pōder, how after the imitatiō of Chriſt our Lord, all his
Marc. 13 Diſciples (who were alſo graines of muſtard ſeed) by the ſame way came to growe, and to make themſelues great trees; ſoe the Apoſtles of whom
1. *Cor.* 4. S. Paul ſaith, that they bore about in their body the mortification IESVS Chriſt, were daily mortified for his ſake, and treated like ſheepe ap-
Rom. 8 pointed for the ſlaughter, yet came to be the princes of the Church, and to dilate the faith throughout the world, gaining inumerable ſoules to Chriſt

Chriſt, and in ſuch manner that they farre ſurpaſſed the Patriarkes, the Prophetts, and all the iuſt of the old teſtament; After the ſame manner, grew the martyrs, and Confeſſars, and I alſo ought to growe, perſwading my ſelfe, that although I be a graine of muſtard, ſowed in the earth of the Catholike Church, and in the incloſed orchard of ſacred religion, yet vnles I mortifie my ſelfe, and die to the world, I ſhall not growe vp in meritts nor virtues, but ſhall remaine alone, without the frute of good workes, and without gaining of ſoules: alone alſo in prayer, without the company of almighty God, who delighteth not to conuerſe with vnmortifyed men; but if I firſt, dye, I ſhall grow then frutefully vp in all theſe things.

3. By the ſame waye it is that virtues growe, and come to ſpread abroad their branches, ſoe high that they touch heauen, For faith leadeth a man to the ſight of God, by contemplation, hauing his conuerſation in heauen. Hope aſcendeth to taſt the ſweetnes of celeſtiall rewards. Charity *Mat 17.* groweth vp, euen to perfect vnion with almighty God. Obedience, to the accompliſhment of the diuine will beneath in earth, as it is fulfilled aboue *Luc. 17.* in heauen; And although my confidence be but as a graine of muſtard, yet it is ſufficient, as our Sauiour ſaith, to rent vp trees by the root, and to remoue mountaines, as ſhall be hereafter declared.

THE III. POINT.

THe third ſhall be to cõſider, how this muſtard ſeed, doth, ſo dilate and extend his branches, that the birds of the ayre (as the Euangeliſts ſay) abide vnder the ſhadowe thereof, and make their neſts therin, and reſt thẽ thereon. Wherin is to be pondered, how Chriſt our Lord, caſt forth from himſelfe, ſondry branches, to witt, the doctrine of the Goſpell, which he preached: the lawe of perfection, with all its counſells, which he publiſhed: the ſacraments, and ſacrifice, which he inſtituted: the maruailous examples which he gaue vs, the miracles and notable workes which he effected, with the other miſteries of his glorious life, vntill he aſcended, to that excellent highnes which he holdeth in heauen. To thẽſe branches the birds of heauen haue recourſe, not Eagles, nor other great birds, which doe figure the proud, but the little birds, which are the iuſt, and humble ſoules: eſpecially thoſe who leaue the things of the earth, deſiring by contemplation to conuerſe in heauen. After whoſe imitation, I will place my ſelfe with repoſe, vnder the ſhadowe of theſe bowes, conſidering the ſweetnes of their frutes, reioycing me of the protection and ſheltre, which *Cant. 2-3* I receaue by them, ſaying with the ſpouſe. *I ſatt vnder the shadowe of him*

Who I desired, and his frute was sweet vnto my throat. I will likewise build my
Note neast & abode, vpon these branches, meditating these misteries: somtymes I will make my nest in the misterie of the manger: somtimes I will flie vpon the tree of the crosse: and other times to the imperiall heauen, placing my whole confidēce & loue in IESVS Christ. There will I sing sōgs of praises and thanksgiuing, and there will I rest in the nights of tribulations, and sustayne my selfe, with the graine and food, which there I find.

Colloquie *O Who may giue me, Wings of a bird to flie vp to this diuine tree. O most high and soueraigne tree, how high soeuer thou growest, yet may I flie, and mount vpon thee, With the Wings of contemplation, which thou canste giue me. Lift me vp (ô my Lord) aboue my selfe, and aboue euerie thing created, to the end that I may repose in thee my creator, foreuer and euer, Amen.*

2. After the same manner, I may ponder how the Apostles, and Saints, haue budded forth manie branches, and haue extended them thorough-out the world, that is to say, the doctrine, which they preached, the bookes they published, and the heroicall virtues which they exercised; In meditation wherof, spirituall soules are exercised, animating themselues, to imitate them, to the end to growe vp like vnto them. And in particular, such as are Religious may ponder, that their Founder, and their Religion, is like vnto a graine of mustard, little in humilitie: for so some call themselues Minors, others Minimes, and our Religion is called by the Founder, the leaste companie of IESVS, notwitstanding euerie of these is great
Note in virtue, and hath growne vp like a mightie tree, extending his branches, thorough the whole world, in diuers houses, and couents, & with verie eleuated exercises of sanctitie, and greatlie profitable to the good of soules, who like vnto birds of heauen, moued, and inspired by the holie Ghost, flie vpon these bowes, and there do make their nests, and perpetuall dwellings, liuing with great securitie vnder their shadowe, meditating and contemplating, the liues of their founders, imitating them, as they did imitate Christ, obseruing their rules, praysing almightie God, with Canticles, and musick, both with voice and affection, for the continuall fauors which he vouchsafeth them. They likewise, indeuour to flie from branch to branch of all their virtues, building their neast, in the highest degrees that each one hath; that they may attaine to the top of that perfection, which they professe.

Colloquie *O diuine Wisdome, Whose branches, are branches, of honors and grace, Which make vs gratious to almightie God, amiable to the Angells, honorable to men, and ve-*
Eccl. 24 *nerable to all the World; vouchsafe to admitt me vnder his shadowe, comfort me With his flowers, heale me With his leaues, susteine me With his frutes, and giue me a perpetuall dWelling in the top of them, to the end that growing vp alWayes*

in

in virtue, I may come at length to the top of glorie, where I may repose mee, forever, and euer, Amen.

THE XLVII. MEDITATION.

Of the parable of the marchant who sought for pearles.

THE I. POINT.

THE Kingdom of heauen is like to a marchant man seeking good pearles, and hauing found one pretious pearle, he sould all that he had, and bought the same. *Mat.* 13 45 ,,

1. The first shall be to ponder, that the practise & imploimēt of all men, is to seeke good pearles, for all greedly seeke after that which is good and pretious, although in a different manner. Some seeke after the pearles of tēporall riches, dignities, and other like things, which the world, esteemeth & prizeth for pretious. Others seeke after the pearles of humaine arts, & sciences, somtime only to knowe thē, and somtime for honor sake, and their owne interēst. Others seeke after the pearles, of morall, and politicall virtues, to liue like men of command in their comon wealth. But the dutie and imploiment of a Christian, who doth pretend the kingdom of heauē, is to seeke after the pearles of diuine and celestiall virtues, the which in deed are good, and pretious, and make them, that fynd them, good, and pretious, in the eyes of almightie God. And like as in Lattin, pearles are called *Vniones*, becaus that euerie one is alone or particular in his excellencies, and singular amongst others: euen so euerie virtue is onlie and singular in some excellencie, yet notwithstanding this varietie, they all vnite themselues with perfect vnion, to enrich him that hath thē, and to conioyne him with his Creator. *Plin. l. 9. cap. 35.*

2. Hence will I inferre that my principall imploiment ought to be, to seeke after these true pearles, persuading my selfe, that since I am a Marchant, and doe traffique, I ought not to imploy my selfe, in a traffique base, contēptible, & of litle profit, and much lesse a traffique that procureth losse. My principall imployment, ought not to be in seeking the pearles of temporall goods, for as much as these, neither make me good, nor apte to inherit heauen; nor ought I to hold or repute them for pretious; but to tread them vnder foote, and from my hart, to hate and contemne them, for that they are an occasion of worldly pride, ambition, couetuousnes, and other like crimes. And yet lesse ought my principall intentiō to be, to seeke after

after the pearles of humane sciences, which swell and puffe vp, and are the food of curiosity, and vanity, and with out the which I may be saued. Nor ought I to content my selfe to seeke forth the pearles of politicall virtues, which ordinarilie are only apparent, for that they only shine and glister with outward workes in the sight of men, or else, are false, and counterfeit pearles, like those of hypocrits, which couet to be held for good, and holy, for if with these I content my selfe, in the howre of my death, I shall find my selfe deceaued, and supposing my selfe to haue byn rich, I shall be a bankrout most poore, and miserable. But I am principally to search the pretious pearles of diuine verities, which God hath reuealed, to vnderstand them, and beleiue them with a liuely faith, without the which it is impossible to please almightie God: I am likewise to seeke forth, the pearles of supernaturall virtues, as grace, charitie obedience, patience, humilitie, praier, religion, and other like virtues, with the which I shall become good and holy, and enter into the kingdom of heauen. And as for other temporall goods, and sciences, I may seeke after them secondarilie, and so farre forth as they may further me to find those other pearles that are so pretious.

1. Cor. 8

Hebr. 11

3. But aboue all, my principall imploiment shall be, to seeke IESVS Christ, true God, and true man, that most pretious orient pearle, who, like a dew discended from heauen, and in the wombe of the Virgin Mary, by the virtue of the holy Ghost, made himselfe man, for the honor and ornament of all men: this is that pearle, by excellency good, and pretious, and from whom all goodnes doth proceed, which I muste seeke to possesse and to haue alwayes with me, and to enrich my selfe with the treasures of his graces and virtues, procuring to be one of those of whom Dauid speaketh, saying. *This is the generation of them, that seeke our Lord, of them that seeke the God of Iacob.*

Psal. 23. 6

Colloquie

O Sauiour of the world, true Marchant of true pearles, in that thou discendest from heauen to seeke soules, and pretious pearles, which all true marchants who will inrich them selues, muste seeke: sith thou art come into the world to shewe vnto vs the good and preatious pearles, of celestiall virtues and veritiees shew them (I beseech thee) vnto me, to the end that I may seeke them, not onlie in appearance, but in veritie: pretending by them, not myne owne honor, profitt, or contentment, but to please thee, and to possesse thee, world without end, Amen.

THE II. POINT.

1. THe second shalbe to consider, how these, pearles are to be sought, seeing Christ our Lord willeth, that wee seeke thē, and imploy our selues

ſelues therein. 1. They are ſought by prayer, crauing of almightie God, that he diſcouer them vnto vs, neuer ceaſing to importune him to this purpoſe, ſith himſelfe hath ſaid. *Aske and yee ſhall receaue, ſeeke and yee ſhall find, knock and it ſhall be opened vnto you.*

2. Secondly they are ſought with the meditation of the vnderſtanding, preuented and aſsiſted, by diuine illuſtration, digging, and diuing into the verities and miſteries of faith, and into the excellencies of virtues, vntill wee haue found out the meaning and energie of them.

3. Thirdly they are ſought by deſires, and affections of the will, preuented by diuine inſpiration, ſighing for theſe pretious pearles, and applying our free will to ſeeke them, by thoſe other meanes which almightie God hath left to find them: ſuch as are workes of pennance, reading of good bookes, frequenting the ſacraments, eſpecially that of the bleſſed Euchariſt, which is as it were the ſhel, within the which is contained, that moſt pretious pearle of all pearles, our Lord and Sauiour IESVS, readie to communicate vnto vs, thoſe others pearles of virtues; This is to become Marchants, and to traffique as S. Paul ſaith. And if the marchants of the world be ſo couetous and ſolicitous, in ſeeking forth their earthly pearles, and expoſe themſelues to ſo many perills for to find them: how much more reaſon is there, that I ſhould be ſolicitous, for theſe celeſtiall pearles, asking them by meditations, and knocking for them with affections and deſires, fulfilling that which almightie God comaundeth me, wherby to find them? 1. *Theſ.* 4.

O my Sauiour, make me a diligent, and couetous Marchant, wherby I may ſeeke the pearle of diuine wiſdom, with the ſame ſolicitude that men doe ſeeke after earthly treaſure, and hord vp money, ſith thou promiſeſt, that if I ſeeke it in this manner, I ſhall find it. Colloquie *Prou.* 2.

THE III. POINT.

THe Marchant, hauing found this one pretious pearle, went and ſould all that he had, and bought the ſame. The firſt ſhall be to ponder that this pearle, is called one, and pretious, becauſe that IESVS Chriſt our Lord, is one, true God, and true man. And notwithſtanding, that there are ſondry ſortes of virtues, yet and they ſo vnited, are incloſed one within another, as if they were but one, conioined by charitie which is the bond, and knott of perfection, it being that which vniteth man with almightie God, with Chriſt our Lord, & with all his neighbors, making them one *Mat.* 13. 46. » » » *Col.* 3.

amoungst them selues, soe as if they were but one soule, and one hart. And like as amoungst the shells of the sea, wherein the pearles are, there is one as conductor or Captaine that the rest doe followe, which being taken, it is very easy to take the others: euen so Charitie is the Captaine of the other virtues, which whosoeuer attayneth, she draweth the other virtues after her: for as the Apostle saith. *Charitie beleeueth all things, hopeth all things, suffereth all things, and beareth all things.*

Note.

1. Cor. 13. 4.

2. Secondly, to find forth this pretious pearle, is to discouer the same by the light of faith, to behould the excellẽcy and beautie therof, & to inioy the pleasantnes & suauitie, which is so great, that it rauisheth the hart of him that findeth it, who forthwith and with great facilitie selleth, and giueth the farwell to all things that may hinder to possesse entirely: and casteth off, all loues, and earthly affections, which may hinder the buying or possession of it, esteeming all that which he leaueth to be little, according to that of the Canticles. *If a man giue all his goods for Charitie, he will esteeme it nothing.*

Cant. 8.

Colloquie

2. Cor 6.

O most pretious Charitie, ô most excellent vnitie of loue, ô most louing God, who callest thy selfe Charitie, and art a pearle of infinit value, one in essence, and three in person, and such a freind of vnitie, that all those which doe ioyne and vnite them selues to thee, thou makest one spiritt with thee: discouer vnto me this one and so pretious pearle, affectionate me vnto it, and giue me possession of it, for thou seest that here I offer thee for it, whatsoeuer I haue: and had I more, more would I giue thee, because all is little in respect of the inestimable value therof. Giue me (Lord) thy grace, to the end that I may also serue thee by grace, not for profitt, but for pure, and perfect loue, Amen.

3. According here vnto, I will indeauor to enter into my selfe, and to examyne well, 1. If I seeke, false and counterfeit pearles deploring the tyme, which I haue spent, and daily do spend therin. 2. If I seeke, these true pearles, with such slouthfulnes, that I doe not find them, for fault of vsing conuenient meanes to this purpose. 3. If I be resolued, to pay for them the price they are worth, which is the renunciation, and abnegation of all I possesse, at the least in affection: considering whether there be in my hart any spott of selfe loue, and of earthly affections, proposing manfully to mortifye them, and to roote them out of my soule, for that the diminishing of couetuousnes, is the increasing of charitie.

THE

THE IV. POINT.

1. THe fourth ſhall be to conſider, that this one pearle, and ſo paſsing pretious, is likewiſe the Euangelicall perfection, wherof ſuch as are religious make profeſsion, in imitation of Chriſt our Lord: which by excellency is called one, becauſe it comprehendeth in an eminent manner, the full accompliſhment of the two precepts of Charitie, which are to loue God, with all our hart and ſtrenght; and the other, which as Chriſt ſaith, is like to the former, to loue our neighbor as our ſelfe, or as Chriſte hath loued vs. And like as amoungſt men, two pearles which reſemble eache other are of great price, and are faſtened, like earings in the eares: euen ſo theſe two pearles of the loue of God, and of our neighbor for God, (which are like one another & cauſe admirable vnions) are moſt pretious and much eſteemed of God, and his Angells, and are moſt excellently practiſed in religion, wherwith as with earings, are hong and adorned the eares of the ſoule, which are faith and obedience, all religious performing in one conformitie, all the exerciſes of religion, not for neceſsitie, nor by conſtraint, but by obedience of loue and charitie: which is ſo pleaſing to the celeſtiall ſpouſe that he ſaid, thou haſt wounded my hart, my ſiſter, and ſpouſe, with one of thine eyes, that is to ſay, with the vnion that there is amoungſt the iuſt. For like as the two eyes of man, are in all things like one to another, and doe their workes, with vnitie: euen ſo religious are alike in their cuſtomes, and accompliſh their religious workes, with vnitie. Finally ſo great is the pretiouſnes of this pearle, that when almightie God, diſcouereth the ſame to man, by illuſtration, incontinently with great contentment, he ſelleth all whatſoeuer he hath, and forſaketh the world, diſappropriateth himſelfe, in effect from all things, and giueth them, for this pearle, to vndertake the ſtate of religion, and as S. Lawrence Iuſtinianus ſaith. Our Lord doth hide this pearle of ſett purpoſe, and will not ſhew the valewe and pretiouſnes of it to all, becauſe if all did ſee it, all would couett to buy it, and none would be found that would liue in the world.

Mat. 22. *Ioh. 14.* *1. Pet. 1.* *Cant. 4.* *S. Greg. ib.* *S. Laur. Iuſt. in eius vita.*

Colloquie

O eternall God, Who hath ſaid, they Who ſought me not, haue found me, for that thou preuenteſt them With thy inſpirations that they may find thee: ſhewe vnto me the pretiouſnes of theſe pearles, to the end that I may ſeeke them, and ſo ſeeke them, that I may find them. Suffer not that I Wound thy hart With the Wound of ſorrowe, by meanes of diſunion With my bretheren, but With the Wound of loue, by vnion With them. Diſcouer the pretiouſnes

of religious life, to such as are fit for the same, to the end that they may gladly buy the same: but much more discouer it to those, Who haue already bought it, that they may reioyce of the bargaine Which they haue made, and obteyne the end for Which they haue bought it, Amen.

THE XLVIII. MEDITATION.

Of the Pastor, Which sought for the lost sheepe.

Luc. 15.4 THE Pharises, murmuring against Christ our Lord, because he receaued sinners, he layd before them this present parable. What man amoungst you is there, who hauing an hundred sheepe, and if he loose one of them, doth not leaue the nyntie nine in the desert, and goe after that which was lost vntill he find it.

THE I. POINT.

1. VPon this first part of the parable, is to be considered: who this Pastor is: what sheepe these be: which is he that is lost: & how his Pastor seeketh, and findeth him. 1. This man is IESVS Christ our Lord, who descended from heauen, to be the Pastor of men, and who with admirable prouidence, and with great vigilancy gouerneth his sheepe, knoweth them very particularlie, and marketh them with the marke of his grace, and charitie, goeth before them shewing them the example of a holy life, healeth them of the scabbe, and disease of their sinnes, keepeth them from the infernall woolfes, giueth them the selected pasture of doctrine, and Sacraments, the loue which he beareth them being so great, that he made himself meate, and feedeth them with his proper body and blood, veyled vnder the formes of bread and wyne, and lastly for their good gaue his owne life.

Colloquie *O good Pastor, good by excellency, blessed are the sheepe Which are vnder thy gouernment, gouerned by thy prouidence, and countergarded by thy protection; I giue thee humble thankes, for that thou tookest this office vpon thee, and for the care,*

Psal. 22. *Wherwith thou dost fulfill the same: fulfill it with me most compleatly, for if thou dost gouerne me, nothing shall be wanting vnto me.*

2. The hundred sheepe in generall, are all the faithfull of the Church, but more particularly they are the iust, signified by the number of a hūdred, which is a nomber of perfection, whom almightie God keepeth counted, & knoweth full wel those which are his. These sheepe, whilst they are vnder the subiection of their pastor, doe know him full well, by faith and contemplation, hearing his voice, obeying what he comaundeth, following his

his ſteppes, imitating his virtues, receauing the food of doctrine, and Sacraments, which he giueth vnto them, without diuerting them ſelues to any other contary to him, reioicing to be fed with ſuch diuine paſtures, giuing vnto him all their wooll, by offering to his ſeruice all their ſubſtãce, giuing him the milke of their breaſts, by offering vnto him all the affection of their harts, and all the contentments of their body, forſaking them all to ſerue him, giuing him their yonge ones and Lambes, by offering vnto him their workes, for his honor and glory: and if it be needfull, they will giue him their owne fleſh, and blood, yea and their life alſo, which they will gladly looſe for the loue of him. So that like as the Paſtor, giueth himſelfe wholly to them, euẽ ſo doe they giue them ſelues wholly to him, each of them ſaying. *My beloued me, and I to him.* Note. *Cant. 2.*

O ſoureigne Paſtor, ſett vpon my hart the marke of thy sheepe, and take what ſoeuer I haue for thy holy ſeruice, ſith thou giueſt all thou haſt for my contentment. Colloquie

2. Thirdly the ſheepe which looſeth hir ſelfe, is the ſinner, which ſtrayeth from the company of the iuſt, and from the ſubiection, and obedience of hir Paſtor, not for the lack of a Paſtor, but thorough hir owne pernicious libertie: for the Paſtor, holdeth no ſheepe in his flock, againſt hir will. But wherfore then doth ſhe ſtray, and looſe hir ſelfe? becauſe ſhe wanteth the properties of a loyall, and faithfull ſheepe, that is to ſay, becauſe ſhe knoweth not hir Paſtor, nor the goods which ſhe enoyeth in him, nor maketh any account, of being vnder his protection, and in the companie of the iuſt. Moreouer ſhe maketh hirſelfe deafe to heare his voyce, and it is agreefe vnto hir, to heare his comaundments: ſhe grudgeth, to followe the ſteppes of hir Paſtor, becauſe they are cragged and ſharpe with croſſes and mortification. She loatheth the paſture of doctrine, and Sacraments, and luſteth after the paſture of the world, and of the fleſh: breifly, ſhe will retayne for her ſelfe, her wooll, her milke, and her lambes, ordering her goods, dignities, offices, and all her workes for her owne honor, and vtilitie, louing her ſelfe with a ſelfe, and diſordered loue, refuſing to offer ought of all this to almightie God. For theſe cauſes, or for part of them, ſhe ſtrayeth and wandreth from the fold, expoſing her ſelfe to the perill of eternall damnation, falling into the mouthes of the infernall wolues, who goe raging, to rent hir in peeces and deuoure hir.

O accurſed sheepe, whom his paſtor forſaketh. O wretch that I am, who ſo long tyme haue liued like a wandring sheepe, following my fantaſies and fulfilling myne owne will, contrary to the will of almightie God! O how many sheepe are there in the world which stray in this manner, euery one walking his owne way, whoſe sheepe-coat hereafter shall be hell! O moſt pittifull paſtor, recall them with the whiſtle of thy diuine inſpiration, and vouchſafe to open their interior eies, to the end Colloquie

they may see their error, before the time of remedy be vtterlie past, Amen.

4. Ponder fourthly, the infinite charitie of the Pastor, who left the nynety and nyne sheepe, in good securitie in the desert, and went to seeke the lost sheepe, and rested not vntill he had found him. For this cause he came from heauen downe into earth, to call and seeke sinners, and in this exercise, spent the three last yeres of his life, suffering excessiue labors, and persecutions, euen to the enduring of death, with most terrible torments: and and albeit it is true, that he died for the whole hundred sheepe, because in virtue of his death, all men receaued whatsoeuer supernaturall good is graunted vnto them, yet did he seeke, with more anxietie after the strayed sheepe of his owne tyme, not omitting sondry meanes wherby to find them.

Colloquie *O soueraigne pastor, how deare doe these sheepe cost thee, thou hauing no necessitie at all of them. For althongh they should all haue byne lost, what lookest thou? Wouldst thou peraduenture cloth thy selfe with their Woolle, sustaine thee with their milke, or enrich thee with their lambs? and if thou desirest to haue sheepe, hast thou not others a great deale better, in thy Kingdom of heauen, which behaue them selues faithfully in thy seruice? but thy charitie, (ô my God) is cause of all this, and because it behoueth them, to be vnder thy gouernement,*

Iob. 10. *thou saist that it behoueth thee to bring them to thy fould.* Et illas oportet me adducere, *them also I must bring to my fould. Gather them therfore (ô Lord) together, and bring them to thy obedience, that as thou art one, and a most perfect Pastor, so thy flock may be one, and a most perfect flock, Amen.*

5. I will also ponder the manner how euen at this present also, Christ our Lord, doth seeke this lost sheepe vntill he find him, seeking hir, by heauenly inspirations, and illustrations, with interior touches of the hart, some whiles mouing the tongues of the preachers to call her, and persuade her to pennance: sometime speaking also vnto her, by the meanes of spirituall bookes, of good examples, or of chasticements, imposed vpon others: yea a thousand meanes doth he inuent to seeke her, neuer resting vntill he find her. And when I feele, any of these inspirations within my soule, I am to imagine, that Christ our Lord, doth come to seeke me, and acknowledging his diuine presence, I must endeauor to obey whatsoeuer he shall comaund me, to retorne with him vnto the fold from whence I am fled.

THE II. POINT.

Luc. 15. 5 „ HAuing found the lost sheepe, he layeth it vpon his shoulders reioycing and coming home, calleth together his freinds, and neighbors,

bors, ſaying vnto them. Reioice with me, becauſe I haue found my ſheepe, which was loſt.

1. The firſt ſhall be to ponder, what S. Mathewe ſaith, propoſing another parable like vnto this. *Si contigerit, vt inueniat eam.* And if it happen that he find it: becauſe ſome ſheepe doe ſoe looſe themſelues, that notwithſtanding Chriſt doth ſeeke them, he doth not find them: not for want of diligence on his behalfe, but becauſe they fly from him, and doe reſiſt his inſpirations, and vocations, like as Iudas loſt himſelfe, although his Maſter did very much for to recall him. *Matt. 18.*

O moſt sweet Paſtor, I haue erred like a loſt sheepe, ſeeke thy ſeruant before he perish. Giue not ouer to ſeeke me, though I of my ſelfe doe fly from thee, and with Adam doe hide me. Ceaſe not to call me, although I reſiſt and contradict thee, as did Cain: take pitty on my peril, and multiply thy helpes vntill thou find me, and bring me back, to the fold of thine elect, with whom I may inioye thee, foreuer and euer, Amen. Colloquie *Pſa. 118.*

2. The ſecond ſhall be to ponder, the immenſe charitie of this diuine Paſtor, who encountering with the ſheepe, did not ſtrike him with his ſtaffe, nor did not hale him along by the heeles, but with great ioy laied him vpon his ſhoulders, & brought him to his flock: which is to ſhew vs, that he treateth ſinners, with great loue and with ſingular clemencie, to the end to conuert them, not bringing them back by force, chaſtiſements, and blowes like ſlaues, but of their owne accord and free will, altered and renewed, by his holy grace; Nether leaueth he them to goe, vpon their owne feete; & becauſe they cannot of themſelues alone, walke one ſtepp in the waie of heauen, he ſerueth them himſelfe in ſteed of eyes, confe:ring vnto them the light of faith, and of celeſtiall wiſdom: he ſerueth them in ſteed of feete, directing their ſteppes, and affections for feare leaſt they ſtray, and forſake the lawe of almightie God: he ſerueth them for hands, aſsiſting them in all their good workes: he layeth them vpon his ſhowlders, for that he aideth them with ſweetnes, to ſupport the burdens of this life: and payeth for them the dept of their ſinnes, in applying vnto them his ſatisfaction and his meritts.

O moſt louing Paſtor, what shall I rendre vnto thee, for ſo many fauors, and kindneſſes, as thou haſt done me? how shall I not ſerue thee with a right good will, and take vp thy yoake, and burthen vpon my shoulders, ſith thou takeſt vp me vpon thine owne? With great reaſon ſaiſt thou, that thy yoke is sweet, and thy burthen light, ſith ſo thou helpeſt me to beare the ſame. I will therefore beare it with great alacritie, for the pure loue of thee, ſith that bearing me, thou likewiſe beareſt the burthen, which thou haſt impoſed vpon me, Amen. Colloquie *Matt. 11.*

3. Pon-

3. Ponder thirdly, how farre the charitie of our ſoueraigne Paſtor, extendeth it ſelfe, who not only reioiceth to find theſe ſheepe, and that ſinners are conuerted, but alſo inuiteth all the Angells of heauen, the iuſt vpon earth, and all the inhabitants of his houſe, both of the triumphant and militant Church, to reioice and congratnlate him, for hauing recouered the ſheepe that was loſt.

Colloquie *O moſt louing Father, this congratulation, ought to be giuen vnto the sheepe, for that it importeth her that she be found, but yet thou Wilt, that Wee giue this congratulation vnto thee, becauſe the sheepe is thine, & hath coſt ſo deare to ſeeke her out and, to recouer her. I therfore (ô my Lord) doe congratulate thee in the behalfe of thoſe ſinners, Whom by thy grace, thou haſt recouered forth of ſinne, and doe ioye of the ioye, Which thou takeſt therin: graunt vnto all thoſe Which are noW in the World, that they conuert themſelues, that I may giue thee a thouſand congratulations, and reioice in the ioy Which thou receaueſt in their conuerſions, Amen.*

THE III. POINT.

Luc. 15. 7 I Say to you, that euen ſo, there ſhall be ioye in heauen, vpon one ſinner,
„ that doth pennance, more then vpon ninety nine iuſt, that need not pen-
„ nance.

1. The concluſion of this parable, is: that euen as a Father, who hath many children, in health and proſperitie, if on of them fall mortally ſick, or into any notable aduerſity, when he eſcapeth forth of perill, he receaueth an exceeding new, and actuall ioye, different for that which he conceaueth of others, which are in health and proſperitie; euen ſo, when a ſinner doth conuert him from his ſinnes, the Angells conceaue a new accidentall ioye for his conuerſion, different from that which they feele for other iuſt, which need not pennance, to conuert them to God, as being already conuerted to him.

2. Hence will I gather, that it is the will of Chriſt our Lord, that wee reioice at the conuerſion of ſinners, and that not only wee murmure not like the Phariſes againſt him who indeauoureth to conuert them, & diſpoſe them to this end, but alſo that wee our ſelues doe the ſame, aſsiſting and furthering their conuerſion, becoming coadiutors of Chriſt in ſeeking forth the loſt ſheepe, & bringing them back againe to their fold, eſteeeming the ſame for a great bleſsing.

3. Next if I my ſelfe be a loſt ſheepe, I will indeauor, to retorne to the fould of Chriſt, if I deſire to miniſter vnto him, this matter of ioye, and to reioice the Angels of heauen. And if almightie God haue fauored me ſo farre as to eſtabliſh me in his holie grace, I will labor not to looſe the ſame, b
cauſ

cauſe as the conuerſion of the ſinner, reioyceth the Angells, & contriſtateth the diuells: euen ſo the fall of the iuſt, reioyceth the diuells, & what is on his part doth contriſtate the Angells of their peace, who would moſt bitterly deplore our perdition, if they were capable, of teares, and bitternes. *Eſay 33.*

O Angells of peace, beſeech the ſupreame Paſtor (that Prince of Paſtors) to giue vnto me his holy loue, and to conſerue me therein. And if thorough my wickednes, I come to looſe it, that he incontinently helpe me to recouer it, to the end that my conuerſion, may be occaſion of ioy to heauen, and that I may enioy almightie God, in your bleſſed ſocietie, Amen Colloquie

THE XLIX. MEDITATION

Of the Prodigall ſonne.

THE I. POINT.

CHriſt our Lord, deſiring that all might vnderſtand the great benigtitie wherwith he receaueth repentant ſinners, propoſed this Parable. A certein man, had two ſonnes, and the yonger of them, ſaid to his Father, Father, giue me the portion of ſubſtance that belongeth to me. And he deuided vnto them the ſubſtance. And not many daies after, the yonger ſonne, gathering all his things together, went from home into a farre countrie: and there he waſted his ſubſtance liuing riotouſly. *Luc 15. 11.*

1. Ponder firſt, how almightie God our Lord (repreſented by this Father) hath two ſorts of ſonnes. The one good, vnderſtood by the elder-brother, becauſe that virtue is moſt ancient, and moſt pretious, and in her conſiſteth true wiſdom, in which is venerable antiquitie. The other euill, figured by the yonger ſonne, becauſe with vice, march imprudence, and leuitie, the which he diſcouered, in demaunding of his Father, the portion which appertained vnto him, to gouerne the ſame by himſelfe: inſinuating with a certaine ſecret pride, that God did owe him ſomwhat, and preſuming that he could gouerne himſelfe, by his owne wildome: contrary to the cuſtome of good ſonnes, who beleeue with humilitie, that what they haue, is of grace, and doe not truſt in their owne prudence.

2. Hence I will aſcend to ponder the infinite liberalitie of almightie God, in diſtributing the giftes, and talents of nature, with many ſupernaturall goods, both to the good, and euill ſonnes, giuing them liberty to vſe them well, or ill, and to abide within his houſe, or to goe forth

Eccl. 15. *Deut.* 30. therof, without a wil to force any, becauſe as the wiſe man ſaith, he leaueth all in the hands of their owne counſell, and giueth them facultie, to chooſe water, or fier, life, or death, good, or euill: yet in ſuch ſort, that he alwaies inſpireth and helpeth them, to make a good election, and to vſe well, that which he hath giue them.

3. From hence will I paſſe to conſider, that the bleſsing of good ſonnes, conſiſteth in remaining in the houſe of their heauenlie Father, vnder his protection and gouernment, to the end that he order and direct them, in the vſe of the talents they haue receaued, obeying him in all things: for he who ſuffereth himſelfe to be gouerned by God, ſhall obtaine, (as he promiſeth by the prophet Eſay) a ſea of iuſtice, and a flood of peace. And contrariwiſe, the curſe of wicked children begineth by their deſire, to goe forth of their Fathers houſe, and of his gouernment, gouerning themſelues by their owne iudgment and ſelfe will, liuing after their owne libertie. Hence it is, that by and by they goe into a farre countrey, departing a farre off from almightie God by ſinne, and diſsimilitude of life, and by forgetfulnes of his diuine preſence, ſpending and imploying all they haue, to liue luxuriouſly, lincked to the creatures, and louing them more then the Creator. From whence is to be ſeene, that ſecret pride, endeth in open luxurie: and that to truſt ouermuch to himſelfe, maketh a man to depart farre off from almightie God: and he that is much forgetful of God, cometh to be ſoe affected & entangled with the creatures, that he looſeth the ſupernaturall goods of grace and charitie, deformeth and obſcureth the gifts of nature, many times with the loſſe of his goods, honor and contentment. In the perſon of this youth I will conſider my ſelfe ſaying vnto our Lord, as inſueth.

Eſay 48.

Colloquie

O celeſtial Father, behold here a prodigall ſonne, who hauing receaued great giftes from thy liberall hand, hath departed forth of thy houſe, and of thy gouernment, to followe mine owne ſelfe will and iudgment. I haue departed far from thy preſence, by inumerable ſinnes and diſsipated the goods which thou gauest me, vſing them for mine owne contentment. Deare Lord, how haſt thou ſuffered me with ſo great patience, O that I neuer had gone forth of thy houſe. O wretch that I am, who like an ouer great libertine, and little experienced, haue ſuffered my ſelfe to be deceaued by my ſenſuallity! O my God, take pittie on me and doe not deny me thy mercy, ſeing I haue ſinned thorough ignorance, Amen.

2. *Tim.* 1.

THE II. POINT.

» After he had waſted all his ſubſtance, there fell a ſore famine in that
» contrie, and ſeing himſelfe in need, he went to one of the Citie, who ſent him into his farme to feed ſwine, and he would faine haue filled his belly, of the huskes, that the ſwine did eate, and no body gaue vnto him.

Ames. 8. Here is to be pondered, the ſpirituall, and corporall miſeries, whereinto ſinners fall by their rebellion, after they haue conſumed the goods of grace,

and are ariued to the depth of their malice.

1. The firſt is, a great hunger and want of ſpirituall food, which hunger alwayes raigneth in the region of the wicked, without finding amongſt them, any remedy, that is to ſaie the Sacraments are not receiued: the word of almightie God, is not heard: good bookes, are not reade: good examples, are not ſeene: interior conforts of the ſoule are not receiued nor felt.

2. The ſecõd miſery is, to ſubiect themſelues to the cheifeſt Cittizen of that country who is the diuell, ſeruing him and miſerably louing with a moſt ſtreight amitie, what they ought to abhorre: obeying him in baſe things, and in vices, vnworthie of the generoſitie of a man.

3. The third is, to feed ſwine, which is to imploy themſelues altogeather in giuing contentment to their ſences, and carnall appetites, ſearching them paſture, and feeding the diuells, whoſe foode is, our luxuries, and carnalities, wherwith they are delighted.

4. The fourth is, to be ſo greedy, & hongry after their delights, that they can neuer be ſatisfied, nor obteyne that which they deſire by reaſon, that the meat, which he eateth, is not the meate of men, but of moſt vncleane beaſts, and therfore cannot ſufficiently ſatisfie. O what greater miſery may come to a man, which was the ſonne of almightie God, and might haue liued with honor, and fulnes, in the houſe of his celeſtial Father! O the blindnes of my hart, which leadeth me to ſo great euill, God forbid that euer I be willing to liue in a country, ſo exceeding hongry, or to ſerue ſo cruell a maſter, nor to imploy my ſelfe, in ſo baſe a ſeruice.

5. Conſider alſo, how Chriſt our Lord, is wont to afflict ſinners with temporall miſeries, and to ſow and hedge (as the Prophet Oſe ſaith) their wayes, with ſhrubbes, and thornes, that at leaſt affliction and puniſhment may make them become wiſe, and retorne to almightie God; To this end doth he chaſtiſe them with pouertie, hungre, diſhonor, and ſeruitude, and howmuch greater ſinners they be, into ſoe much greater miſeries is he wont to ſuffer them to fall, that ſo they may open the eyes ot their ſoules, and be conuerted. And this is a greater mercy of God towardes thẽ, then if he left them, in their temporall proſperitie: for to diſſemble with them; although it may in ſome ſort ſeeme to be mercy, yet is it a greater chaſtiſement to withdrawe from them his holy zeale, as from perſons reprobate and reiected by him already *Eſay 36. Ezech 16.*

O God of my ſoule, doe not withdrawe from me thy moſt mercifull zeale, and if I depart from thee, lay punishments and calamities preſently vpon me, vntill ſuch tyme as I retorne vnto thee, doing pennance for my ſinnes, Amen. Colloquie

THE III. POINT.

THe prodigall ſonne retorning to himſelfe ſaid, how many of *Luc 15. 17.*

„ my Fathers hirelings, haue aboundance of bread, and I here periſh for hun-
„ ger, I will ariſe, & will goe to my Father, and ſaie to him-Father I haue ſin-
„ ned againſt heauen, and before thee, and not am now worthy to be called
„ thy ſonne, make me, as one of thy hirelings: and as he purpoſed, ſo did
„ he, ariſing vp, and walking to the houſe of his Father.

1. Hence is to be pondered, firſt, how the beginning of a ſinners conuerſion is, to enter into himſelfe, and to reflect vpon his miſeries, which he had forgotten, becauſe before he was forth of himſelfe, wandring and loſt amoungſt the creatures. To this purpoſe, almightie God doth preuent him with his inward inſpiration, and illuſtration, which neuer wanteth, but euen in the midſt of his wickednes, is wont to ſay vnto him that of
Eſay 46. the Prophet. *Redite, preuaricatores ad cor.* Retorne ye tranſgreſſors and enter into your harts, and recouer the vnderſtanding, which yee haue loſt, Harkē vnto me yee hard of hart, which are farre from iuſtice; I haue made my iuſtice neare, it ſhall not befarre off, & my ſaluation ſhall not tarry, come and embrace it if you will.

Colloquie *O my ſoule, Who goeſt forth of thy ſelfe, enter into thine owne hart, and ſtudie to knowe thy ſelfe, for ſo ſhalt thou knowe almightie God, Who can redreſſe and ſuccour thee.*

2. Ponder ſecondlye, how much it importeth a ſinner, to compare his miſerable eſtate, with the eſtate of the iuſt, although it be of thoſe, that be moſt imperfect, and which ſerue God as hirelinges, in hope of recompence; for hereby his honger and neceſsity will appeare more euident, as alſo the aboundance, wherwith Almightie God, prouideth thoſe which faithfullie ſerue him, and the fauors, which he vouchſafeth them, in the vſe of Sacraments, of holy ſermons, and other meates, meet for the ſoule: & therupon he doth animate him ſelfe to deſire and pretend that eſtate, which hath ſo much aduantage aboue his. And if ſomtimes he haue bin iuſt, and liued virtuouſlie, it ſhall be good to compare his preſent eſtate, with that which is paſt, wherby as the prophet Oſee ſaith, wholy con-
Hoſea 2. founded, at his preſent miſerie, he may retourne vnto the firſt husband and ſpouſe of his ſoule, with whom he was in much butter ſtate then now.

Colloquie *O my ſoule, conuert thee vnto God thy Lord, Whoſe Word cannot faile, and hath ſaid: Conuert yow and you ſhall ſee the difference that there is betwixt the iuſt,*
Mal 2. *and the impious, and betwixt him that ſerueth God, and him that doth not ſerue him. Quickly ſhalt thou ſee by experience, if quicklie thou beginne to change thy life.*

3. Conſider thirdly, how much it importeth vs, to conceaue great purpoſes, to retourne to almightie God, grounded on the one part in humilitie and in the knowledge of our owne indignitie; and on the other part, on the bounty

and mercie of our Father, becauſe herewith wee ſhall greatly facilitate, our remedie.

Colloquie

I acknowledge (ô my Father) that I am ſo miſerable as that I deſerue not to be called thy ſonne, nor is it reaſon, that a name ſo glorious, ſhould be giuen to a wretch ſo infamous, which hath ſo farre debaſed himſelfe, as to keepe hogges. Neuer theles I perceaue, that although I am vnworthy of the name of a ſonne, thou haſt not left to be a Father. I retorne therfore vnto thy houſe, entirely truſting in thy mercy, that thou wilt admitt me into the ſame. I haue ſinned (ô Lord) againſt heauen, and againſt thee, and before thy preſence, comitting ſo many iniquities, in the ſight of the Angells, and of thy moſt pure eyes. I haue ſinned againſt heauen, vſing his light, and his influences, to iniurye thee. I haue ſinned before thee, running forth of thy houſe and of thy gouernment, preferring mine owne will, before thine, I am greeued, for my fault, and deſerue not to be admitted to the delights of thy beloued ſonnes. Admitt me (if it pleaſe thee) to thoſe of thy hirelinges, and I will hold it for a great honor to be in thy houſe, although I be the very leaſte therein.

4. Conſider fourthly, how it importeth preſently ~~by~~ to putt in execution our good purpoſes, before they waxe cold, like as this prodigall ſon ne did, who inſtantly aroſe, and beganne to walke: for wee muſt not ſit ſtill with one hand vpon the other, nor expect that God doe all, and come to ſeeke vs, and draw vs of the ſame by the haire, but his will is that (ſith he preuenteth vs with his grace) wee ſhall ſeeke him, and doe ſomwhat, abandoning our ſinfull life, and obeying vnto that which he inſpireth vs to beginne a better.

THE IV. POINT.

THe Father ſeing his ſonne yet a farre off, moued with mercy ranne vnto him, fell vpon his neck, and kiſſed him. And the ſonne begining to ſaie, Father I haue ſinned againſt heauen, and before thee, and am not now worthy to be called thy ſonne, the Father interrupted him, and ſaid to his ſeruants; quickly bring forth the firſt ſtole & doe it on him, and putt a ring vpon his hand, and ſhooes vpon his feete, and bring the fatted Calfe, and kill it, and lett vs eate and make merry, becauſe this my ſonne was dead, and is reuiued, was loſt, and is found; And they beganne to eate, and to make merry, with muſick of inſtruments, and voices. Luc. 15.

1. Here is to be conſidered, the infinite charitie, aud bountie of our celeſtiall Father, the which is reſplendent in many things, firſt in that he beholdeth the ſinner with the eies of mercie, euē when he is yet a farre off from him, and is not fullie conuerted vnto him, but only treateth therof: with this pittie, he runneth with great ſpeed, to aide him with inward touches & inſpirations, vntill he be intirely cōuerted vnto him, he ioyneth himſelfe

with him by imbracing him and giuing vnto him, the kisse of peace, that is to saye, restoring him to his former grace, and freindshipp.

Colloquie *O most louing, and pure Father, doe not disdayne, nor abhorre, to kisse and imbrace a hogg-keeper, hideous, and disfigured, vnkind, and an vngratefull sonne: a man filthy, naked, barefooted, and all be tottered: it well appeareth (Lord) that thou art a Father and that the loue of a Father, maketh thee to goe forth of thy selfe, to giue thy selfe vnto thy sonnes.*

2. Secondly he shewed his charitie, restoring vnto him with great liberalitie, what he had lost: for he giueth him the stole, and vestment of grace and charitie: the ring of the holy Ghost, and of strict familiaritie with almightie God: the exercise of good workes, into his hands: vpon his feete the shooes of diuine perfection, and of those virtues, which mortifie the affections of the soule, and which direct his steppes, and adorne them to preach vnto others, the gospell of peace: he feasteth him with the fatt Calfe of his blessed body in the Sacrament of the aulter, and with the aboūdance of consolations, and spirituall contentments, which there he comunicateth vnto his famished soule.

Colloquie *O Father of mercy, and God of consolation, how many mercyes dost thou shewe at once vnto a sinner, and what multitude of consolations, dost thou giue him without any desert of his!*

3. Thirdly, this mercy is yet further manifested in the delight wherwith he doth al this for the sinner, as if he gayned somewhat by his cōuersion, desiring that all his seruants reioyce, and make a feast of ioye for his conuersiō.

Colloquie *Much doe I owe thee (ô my Father) for the goods which thou dost giue me, but feele my selfe much more obliged, for the delight & excesse of loue, wherwith thou dost giue them vnto me. I desire to serue thee with the like contentment and deligth, repaying thee some little of the much I owe thee, sith loue, is not repaid, but only with loue.*

4. Ponder lastly, how the prodigall sonne, admired the mercy and charitie which his Father shewed him, & mollified, or rather melted therwith, demaunded not that he would make him as one of his hirelings, as he had proposed but, threw himselfe betwixt the armes of his Father, hoping that he would admitt him to the dignitie of a sonne.

Colloquie *S. Bern. serm. 85. in Cant.* *O what occasion haue I (ô my Father) to hope in thy mercy, sith thou so fauorest those which haue recourse therto! Moreouer thou indeauorest, that it may be knowne to all the world, to the end that greiuous sinners, be not dismayde, seing the good intertainmēt which thou dost giue them, and the great dignitie, wherto so liberallie thou doost aduance them.*

THE V. POINT.

Luc. 15. 25 HIs elder Brother comyng from the feild, hearing the musick and reioycing, and vnderstanding the cause, would not for anger enter into the

the houſe; and ſaid to his Father Behold, ſo many yeres, haue I ſerued „
thee and neuer tranſgreſſed thy comaundments, yet neuer didſt „
thou giue me a Kid to make merry with my freinds, but this thy ſonne „
comying home, who hath waſted his ſubſtance with lewd women, thou „
haſt killed for him a fatt Calfe, to feaſt him. Whe to the Father anſwered, „
ſonne thou art alwayes with me, and all my things are thine, it is fit thou „
ſhouldeſt reioyce, and eate in this banquett, becauſe this thy Brother, „
was dead, and is reuiued, was loſt, and is recouered.

1. Here is to be pondered firſt, how ſome imperfect, who haue liued innocently, and byn preſerued from great ſinnes, are wont to be enuious, for the fauors which almightie God doth to thoſe, who haue byn great ſinners, and doe murmure and complayne, for that our Lord, doth not comfort them, as he doth others, it ſeeming to them that they deſerue better cheriſhing at his handes, which ſpringeth, from the lack, of humilitie, and charitie, and is much offenſiue vnto almightie God, who taketh great contentment, that wee reioyce in the good, which he doth vnto our bretheren, and that wee ſay with Moyſes; *Would to God, that all the people did prophecie.* O my Lord, that thou wouldeſt vouchſafe to receaue all ſinners, and exalt them, to a great degree of iuſtice and ſanctitie. *Num.* 11.

2. Conſider likewiſe ſecondly, the intention of Chriſt our Lord, in this diſcourſe of the elder ſonne, which was, to exagerate the mercy and liberality which he had done vnto the younger, the which was ſuch, as was ſufficient to prouoke complainte, and enuie in the very iuſt; albeit in regard of their virtues, they giue not acceſſe vnto ſuch vices, reuerencing the ſecret iudgments of almightie God, and the greatnes of his bountie, in communicating himſelfe vnto his Creatures, and giuing ſomtymes ſignes of greater cheriſhings, to thoſe which are vnworthy of them.

3. Ponder thirdly, the words, which the Father of mercy ſpeaketh interiorly vnto the iuſt, who doe truſie ſerue him. *My ſonne thou art alwayes with me, and all my things are thine.*

O moſt louing Father, What greater fauor, can there be then this? What ſtole? What ring? What ſhooes? And What fatt Calfe is more to be eſteemed, then to be alwayes in thy houſe, in thine obedience, vnder thy gouernment and that all thy things, be myne and at my diſpoſing? If all be myne, then thy grace is myne, thy gifts are myne, thy heauen is myne, thy Sonne my Redeemer is myne, and thou thy ſelfe art alſo myne, in Whom all thy good things are conteyned. O my Father, ô my God, and all my good, thou art my delight, my Colloquie

honor,

honor, and my riches, and if thy things be myne, mine are also thine. With this fauor alone, doe I content me that I be alwaies with thee, and thou with me, and that thy things be mine: so that I desire nothing, but that which cometh vnto me from thy holie hand, contenting my selfe, only to serue thee (my celestiall Father) to whom be honor, and glory world without end, Amen

THE L. MEDITATION.

Of him that fell into the hands of theeues, and was succoured by the Samaritan.

THE I. POINT.

Luc 10. 30. A Lawier demaunding of Christ our Lord, who was his neighbor, that he might loue him as himselfe, he answered him with this insuing parable, discouering therin, the great compassion which ha taketh of sinners, saying. A certain man went downe from Ierusalem, to Iericho, and fell into the hands of theeues, who spoiled him, and hauing giuen him many wounds, went away leauing him halfe dead. Vpon this point is to be considered, who this man is: who these theeues are: of what goods they robbe him: what wounds they giue him: and how they leaue him halfe aliue, and halfe dead.

1. First this man, is, one of the sonnes of earthly Adam, who after the imitation of his Father, being in the grace, and freindshippe of almightie God, assigned for an heire of the Cittie of the Celestiall Ierusalem, falleth from this estate, inclining to the goods of this miserable, and mutable world, figured by Iericho, which signifieth the moone. The originall of this fall, or descending is, to haue adicted himselfe to the things of this world, with some disorder, and to applie himselfe disordinatly to the affaires of the earth.

2. Against this man the diuells, goe forth in the way, which are theues, robbers, and our enimyes, who with their temptations, and wicked suggestions, sometimes openly, sometimes by treason, and treacherie, pretend to destroy vs. To this effect they serue themselues of our visible enimyes, which are the world, and the flesh, to witt, of the wicked which liue in the world, and of the passions of our flesh. And he is said to fall into their hands, who miserably consenteth to their perswasions, and admitteth that sinne, which wee call mortall.

3. The goods, which they robbe from this miserable man, are the grace of almightie God, the seauen gifts of the holy Ghost, charitie, with the virtues infused, which continually accompanie it: and in particular, some they robbe

robbe of chaſtitie, others of humilitie, others of patience, others of temperance, others of obedience, and the like: and ſomtimes they robbe euen of faith it ſelfe, precipitating ſinners into infidelitie: they alſo robbe of hope, cauſing ſinners to fall into deſperation for all they ſeek is to robbe vs and to deſtroy all, which woe hold of God, ſaying that of the Pſalme. *Raze it, to the rooting vp of the foundation therof.* Pſal. 13. 6

4. The ſtabs, and woundes, which they doe giue him, are the damages, which they leaue in our powers the ignorance of the vnderſtanding darkened with the clouds of errors; the weakening of our free will, feeble to reſiſt vice: the fury of diſordinate appetites, and paſsions, inclined to that which is earthly, euery one receauing ſo manie wounds, as he hath ignorances, paſsions, and peruerſe inclinations.

5 After this maner, this miſerable man, is leafte halfe dead, for that there remayneth in him onlie the light of faith, or the light of naturall reaſon: he is left alſo halfe dead, becauſe he is in danger to dye eternallie.

6. Conſidering all this, I will imagine my ſelfe to be the miſerable man, of whom this parable ſpeaketh, lamenting my misfortune. I am he who haue byn careles, in conſeruing the grace, which God hath giuen me in holie Baptiſme, inclining my ſelfe to the delights of this preſent life. I am he, who am fallen into the hands of the diuells myne enimies. Myne the fault to fall into them, for had I reſiſted, they had fled from me, and had I called vpon God, & the Angells for helpe, they would haue haſtened, to haue holpen me: for as full is the way, of Angells who keepe vs, as of diuells who tempt vs, and as the Prophet Elizeus ſaid. *More are With me, then againſt me,* 4. Reg. 6

Colloquie

O Wretch that am, for hauing ſuffered my ſelfe to be robbed, by theſe theeues, When I might haue defended my ſelfe againſt them. Woe is me, for hauing loſt the grace of almightie God, and his celeſtiall gifts. O What ſtabs, and Woundes, haue I receaued in my ſoule, for from the ſoale of the foot, to the croWne of the head, there is no part Whole in me. There is no poWer or ſence in me, Which hath not his particular Wound & peruerſe inclination: and although they haue left me a little life, yet am I much more dead, then I am a liue, and in danger to dye, Wholie for euer. O eternall God, behould (I beſeech thee) this miſerable man With the eies of mercy, and vouchſafe to ſuccour him With thy grace, before he come to dye this miſerable death. Iſay. 1

THE III. POINT.

IT chanced that a certeyn preiſt went downe the ſame way, and albeit he ſawe this man, yet he paſſed further. In like manner alſo a Leuite, Luc. 10 31

„ cama neare vnto him, and seeing him, passed by him, but a Samaritan, go-
„ ing his iorney came neare vnto him, and beholding him was moued with
„ mercie and compassion of the miserable man.

Vpon this point is to be considered, who this Priest and Leuite are, which passe farther without assisting this man: and who the Samaritan is, who taketh compassion of him.

1. First the Preist, and Leuite, represent vnto vs men, constituted in whatsoeuer dignity & excellency, who yet are not sufficient to succour a sinner, and so all doe leaue him, & passe on further; for albeit they haue eies to behold his misery, yet haue they not meanes of themselues, to redresse the same. Moreouer, some haue litle compassion of others miseries, as ouer carefull in seeking their owne comodities. Others, for that it seemeth vnto them, that they haue enough of their owne to doe, & to defend thēselues from the theeues, which doe lye in wayt for them in the way: and that if they should attend to cure him that is wounded and fallen, they thēselues might come to fall. Briefly, no pure creature, can succour this miserable man, nor heale his wounds, so that vnles he haue helpe from heauen, it is apparent that he will perish.

2. The Samaritan, which tooke pitty and compassion vpon him, is the word eternall, the Sōne of the liuing God, the guarder & protector of such as are forsaken; for soe the word Samaritan signifieth. This diuine word, seeing our perill, and dereliction, made himselfe man, and descended from the celestiall Ierusalem into this world, liuing like other men, walking by the same waies, which they doe walke, but yet without sinne, albeit he cōuersed & kept cōpany with sinners: for which cause he was held for a sinner, a Samaritan and abhominable vnto the Iewes; yet notwithstanding this, he casteth his eies vpon any sinner, whom he seeth despoyled of his grace, subiect to the diuells, and in danger of euerlasting damnation.

Ioh. 8

Colloquie *O mercifull Samaritan, true God and true man, the gardian and keeper of those Who neither can, nor nor know how to keeepe themselues, Who could countergard vs from so manie enemies, and deliuer vs from so many perills, if thou didst not con-*
Psal. 126 *serue vs, sith vnles our Lord keepe the citie, he laboreth in vaine Who keepeth the same? What should become of vs miserable Wretches, if thou tookest not compassion of our miserie? Moyses passed, With all the order of the preists, and ancien prophets, Who could not cure our infirmitie, because that they them selue Were infirme, and had necessitie to be healed. The lynage of Scribes, and Pha-*
Act. 10 *rises passed, Who proud and obdurate of hart, had not compassion of thos that Were in sinne: but thou (most pious Samaritan) camest from heauen t passe thorough this World, and passing didst good to all, healing those that Wer Wounded and oppressed With the diuell. I giue thee thankes for the mercie Whic*

tho

thou hast had of vs, and for the good Which thou hast done vs remedying our miseries, Who Wholy remayned Without remedy had it not bin thorough thy great mercy.

THE III. POINT.

AND going neare vnto him that was woũded, he bound vp his woũds, powring in oyle, and wine, and setting him vpon his owne beast, brought him into an Inne, and tooke care of him, and the next day, he gaue two pence to the hoste saying vnto him. Haue care of this wounded man & whatsoeuer thou shalt supererogate, I at my retorne will repay thee. Luc. 10 34 » » » »

Vpon this point is to be considered, the maner how this diuine Samaritan, had pitty on vs, and the inumerable goods which he did vnto vs: for his infinite mercy endeth not in compasion only, nor contenteth it selfe, with only words, but with workes of infinite charitie.

1. First he approacheth and draweth neare, vnto the wounded, because vnles he came to visit the sinner, the sinner could not goe to seeke him

Colloquie

O most louing IESVS, I confes that like vnto the prodigall child, I am departed forth of thy house, and haue estranged my selfe from thee, and am brought vnto such misery, that prostrate on the ground, I had no feete nor force to raise me vp to seeke thee, that thou mightest giue me remedy: but thy charity, hath taken me by the hand, and came to visit me, preuenting me With diuine inspirations, and approching vnto me With interior touches, touching my hart With desire to be cured & healed. I render thee thankes (ô my Lord) for that thou hast approched to me, I hauing departed so farre from thee.

2. Secondly he bound vp his wounds, and all his stabbs, not leauing so much as any one vnbound and vncured: but with what lynnen, and with what swathbands did he bynd them?

Colloquie

O most pious surgion, Who dra Vest blood from vs and staiest the current of our sinnes: and bindest the fury of our passions, With the most pure hand of thy grace & charity, and With other virtues, Which thou dost communicate vnto vs to iustifie our soules, to purge them of all their forepassed faults, and to preuent those Which are to come. O how pious art thou in our behalfe, Wee hauing byn so cruell to thee, suffering thy selfe for our inumerable sinnes, to be Wounded With most terrible Wounds, and to be bound With cruell cords, and fastened on a Crosse With sharpe nailes. By thy holie Wounds therfore, I humbly beseech thee to heale myne: and by thy cruell bonds I I beseech thee, so to bind me, that I neuer goe after the liberty of the flesh, nor abandõ my selfe to sinfull vices, but firmly embrace all sorts of virtues, Amen.

3. Thirdly, he washed his wounds with oile and wine: for he applieth vnto vs most effectuall Sacramẽts, full of mercy and celestiall virtue, wherwith he anointeth, cureth, and healeth vs, comfortteth, susteineth, & reioyceth the hart.

O most sWeete Samaritan, how Well prouided art thou come from heauen, Colloquie

ſith ſo readilie, and as it were at hand, thou haſt found forth the remedie of our wounds! What are the Sacraments which thou haſt inſtituted, but ſo manie veſſells, of the oyle of grace, and of the wine of charitie, the which thou poureſt forth vpon our wounds, and wherwith wee become perfectlie healed? Anoynt me (Lord) with this oyle of gladnes, comfort me with this ſpirituall wine, and heale me to the end, that I may conſecrate and offer my ſelfe to the ſeruice of him who with ſuch mercy hath healed me of my wounds, Amen.

He likewiſe applieth vnto vs another medicine which is the word of God, and the holy Scripture, full of oyle, and of wine, that is to ſay, full of ſweet and amiable verities, which doe reioyce, and inuite vs to penance by the way of loue: and other verities ſharpe, and terrible, which doe affright and moue to ſorrow for ſinnes, by the way of feare, and with the one, and the other he doth prouoke vs to ſondry affections, and holy deſires, wherwith wee happily ſolicite our health.

4. Fourthly, not content with this, ſeeing the weakenes of the ſick man and that he could not walke on his feet, he ſett him vpon his owne beaſt: becauſe he laied vpon his owne moſt ſacred body, the loade of our ſinnes, and with the ſuccour of his inſpirations, he aſsiſteth and ſupporteth vs as vpon the feete of another, in the waies of virtue, making the yoke of his lawe, and the keeping of his precepts, to be ſweet vnto vs.

Note

5. And proſecuting yet his mercie, he draweth the ſick forth of the way wherin he lay proſtrate, drawing him forth of the occaſions and perills of ſinne, and placing him, in a houſe honorable, ſecure, and very comodious, which is the holy Catholique Church, where he findeth all that which is neceſſary for his healing and perfect cure, with great ſecuritie and contétment, where he himſelfe, in his owne perſon. *Curam illius agit. Taketh care of him,* and as a Father, doth prouide for him and cheriſheth him.

Colloquie

O infinite charitie of IESVS Chriſt, what thanks ſhall I giue thee, for ſo manie fauors, and cherishments, as thou haſt vouchſafed me! The Angells praiſe thee for them, and lett my ſoule, be quite diſſolued in thy prayſes. Bleſſed be thou, for the oyle, and wine, wherewith thou haſt thus cured my wounds. Bleſſed be thou a thouſand times, for the ſuccour, wherewith thou haſt aleuiated my weaknes: Bleſſed be thou a hundred thouſand times, for that thou haſt drawne me forth of ſuch perills, and placed me in the glorious habitation of thy Church. And more then this, bleſſed be thou manie millions of tymes, for that thou haſt drawne me forth of the dangers, and dealings of the world, and putt me with thine owne hand, in the ſecure habitation of holie Religion, the which thou haſt ordayned in thy holie Church, to gather therin thoſe whome thou haſt choſen, for the moſt high degree, and eſtate of perfection.

6. Laſtly

6. Lastly when this Lord, departed to heauen, and absented himselfe, according to his humanitie, (albeit neither then he left the care which himselfe had of vs) he comaunded the host of the house, that is his vicar vpon earth, and all the prelates of the Church and superiours of religions, that they should haue a care of the sick, & of his cure, and recouery: and to this end, gaue them, two pence, which are the necesary meanes wherwith to gouerne: He gaue them virtue, and knowledge, the graces of sanctity, & graces giuen gratis, for the good of others: He gaue them the power of order, and iurisdiction, and streightly charged them, that on their part they should doe all they were able for the good of the sick, not contenting thē selues to accomplish that which is of precept, but adding also workes of superarogation, and of fauour; for when he shall retorne to iudge, he will repaie vnto all, whatsoeuer they shall haue imployed, for the good of their needy neighbour.

Here (ô my God) doe my sences faile me, nor doe I knowe, what I shall say, but only in silence to praise thee, for the great mercy and paternall prouidence, which thou hast of the needy: and to beseech thy diuine maiestie, effectuallie to inspire the prelates of the Church, that they fullfill with great fidelity, all that which thou comaundest them, that when thou comest to iudgement, thou maist find the wounded sinners healed, and the carefull prelates, full of merits, Amen. Colloquie

THE IIII. POINT.

LAstly is to be considered the conclusion of the parable: for Christ our Lord, demaunding of the lawyer which of these three was neighbor to him, that fell among theeues, and for such had loued him. The lawyer answered; he that shewed mercy vnto him. Goe then (sayd IESVS) and doe thou in like maner *Luc. 10. 36*

1. Wherein is yet discouered much more the infinite charity of our Lord; first, in desiring that wee all take compassion one of another vsing mercie towards them, and remedying both their corporall, and spirituall necessities, like as the Samaritā did: who being a stranger, had more mercy of this wounded Israelite, thē the preists & Leuites, that were of his nation.

2 Secondly for as much as secretly, he putteth himselfe for an exāple saying. Shew mercy one to another, euen as I who am represented by this Samaritan, haue shewed the same to you. Consider well what I haue done to the sick sinner, and doe you, practise the like, with such an one as is in necesity, remeding the best that you may his affliction both of soule, and body; and herein be not sparing, but liberall, doing much more, then what you are obliged by comaundement, like as I did incomparably a great deale more, then what was necessary for your remedy, repaying me herwith, the

Luc.6. 38 loue which I ſhewed you, and when I ſhall retorne to iudge, I will render you aboundantly, al you ſhall haue done, with a meaſure of glorie, full, preſſed downe, ſhaken together, and runing ouer.

Colloquie *O moſt ſweet Sauiour, I purpoſe with thy grace, to loue my neighbour like as thou haſt loued vs, and to pitty them, as thou haſt pittied vs, to imitate him to whom I owe ſo much: to whom be honor and glorie, world without end, Amen.*

THE LI. MEDITATION.

Of the ſeruant which owed ten thouſand talents.

THIS parable, is a liuely diſcription of the liberall mercy of almightie God, in pardoning iniuries, with great facility, although they be great: & of the abhominable hardnes of man, who will not pardō, his neighbour his, although they be few, and litle, and in both theſe reſpects it ſhall be the matter of this meditation.

THE I. POINT.

Mat. 18. 23. THE Kingdom of heauen, is like to a man being a King, that would make an account with his ſeruants, and begynnyng to make the accompt, there was one preſented vnto him, that owed him ten thowſand talents: and hauing not whence to repay it, his Lord comaunded he ſhould be ſold, and his wife and children, and all he had, and it to de repaid.

1. Conſider firſt, how God our Lord is to take account of all men of what they haue done in this life, which happeneh to euery one at the inſtāt of his death, and is there concluded; neuertheles before death alſo doth he beginne to take this account, when interiorly he aduiſeth vs, what wee are owing vnto him, and demaundeth paiment in this life by pennance: but eſpecially when he bringeth vs vnto ſome greiuous ſicknes, or danger of death, then it ſeemeth that he beginneth to take an account. But I am to pōder this differēce: that if in the inſtant of death God doe call me to an account, and find me loaden with greiuous ſinnes, then is the count concluded without any remedy or hope of pardon: but if during life the account be taken, there is ſtill hope that we may giue ſatisfaction thorough the infinite liberality of the eternall king.

Colloquie *Wherfore (ô my ſoule) enter into coūt with almighty God, during this life, & looke what thou oweſt him, ſith now is the time of mercy, but hereafter ſhalbe the time of rigorous iuſtice.*

2. The ſeruant, which oweth theſe ten thouſand talēts, is the ſinner loadē with ſinnes, the properties wherof are deciphered by theſe ten thouſand talēts. The 1. is that they are cōtrary to the ten comaūdmēts of the law of God, vio-

violating them with the iniurie of the lawe giuer: and albeit the sinne be against one only comaundement, yet is it (as S. Iames the Apostle saith) of such a nature, that it doth a certyn iniury vnto all, as hath afore bin said; *Iac. 2.* The .2. Is, that they are very manie or inumerable, & for this cause are cõpared to the nõber of tẽ thousand; & if that veniall sinnes are accounted in this nõber, we may say that they are more then the haires of the head, & sãds of the sea. The 3. Is that they are most greiuous, & euery one as weighty as a talẽt, enclosing in him a heauy burden, & a greiuous iniurie, as being against a God, so infinitely good, & against his inumerable, & most excellẽt benefits, & with the contempt of the blood of IESVS Christ, which is of infinite value and in the preiudice of those soules, which are bought with this infinite price, & with destruction of the talents, which God hath giuen vs with infinite charitie. The 4. which followeth of the former, is that no man of himselfe, can paie this debt, nor hath sufficient wherwith to satisfie almightie God, for one only mortall sinne, how much lesse for so many: for being the enimie of almightie God, he can doe nought to satisfie him, and whatsoeuer he shall giue, all is nothing in respect of the infinite which he oweth. The .5. is to be subiect vnto so tertible a paine as to be sold, he, his wife, his children, and all he that; that is to saie, to be condemned to loose his libertie, and to be a perpetuall slaue of the diuell in hell, with losse of all the goods, which almightie God hath giuen him, as well corporall as spirituall, being dispoiled of them as a traitor and vnworthy of them. In such sort, that as well the man, as his wife, to witt his sensualitie, and his children, which are his workes, and his substance, which are the giftes of grace which he receaued, all shall be sold and taken forth of the power, and possession of him that enioyed them, the goods of nature, which are left him, being for his greater torment. Pondering these fiue things, I will excite in my soule, a great sorrowe for the iniuries, which I haue committed against our Lord, seeing my selfe charged with so greiuous debts, and a great feare of his iustice, and of the chasticement which I haue deserued for them, hauing recourse with this seruant vnto my remedie, to obtayne pardon of this Lord. Note

THE II. POINT.

THe seruant hearing, what his Lord comaunded, fell downe on the ground, and besought him saying. Lord haue patience with me, and I will repaie thee all. Then the Lord of that seruant, had compassion on him, and pardoned him all the debt. *Mat.* 18 26

1. Ponder here in the person of this seruant, the meanes that there are

are to negociate the pardon of our ſinnes: procuring to make my profit of them. The. 1. Is, not to deny the debt, but to acknowledge and to cõfeſſe it entirely, and with great repentãce to haue fallen therin. The 2. Is to hũble himſelfe before almighty God with profound reuerence, euen to proſtrating himſelfe on the earth, reknowledging his nothing, and his miſery. The 3. Is, humbly to craue and aske mercy and ſpace of penance to ſatisfie for the offences, wee haue comitted againſt him. The 4. Is a firme reſolution to pay the whole debt, that is to ſay, to doe on our part with his aſsiſtãce, all that poſsibly wee can to pay the ſame. With theſe affections will I ſet my ſelfe before almighty God, and ſay vnto him. *Patientiam habein me, & omnia reddam tibi.* Haue patience towards me, and I will repay thee all.

Colloquie *O moſt patient Lord, Who With infinite patience, ſuffereſt all thoſe, Who ſo many times, & ſo hainouſly offend thee, adde this patience, vnto that Which it hath pleaſed thee to haue hitherto, giuing me alſo this onte place of penance, Wherby to paie thee What I owe thee, and becauſe I haue not of my ſelfe WherWith to pay, I Will helpe me With the payment Which my redeemer made With the price of his pretious blood, by meanes Wherof & aſsiſtance of thygrace, I Will pay thee, all I may in diſcharge of my debt.*

2 Ponder ſecondly, in the perſon of this Lord, the infinite mercy, & liberality of our great God, in graunting vnto hũbled ſinners much more, then they durſt preſume, either to aske or deſire of him, ſith of pure grace, he both reuoked the ſetence of puniſhment which he had threatned, and pardoned the debt without regard that it was much & very great, & all this of pure mercy, becauſe the debt of ſinne, and of eternall paine, is neuer pardoned for our merits.

Colloquie *O moſt merciſull, liberall, and bountifull Lord, let the Angells applaud thy infinite mercy, let men praiſe thine immenſe bounty, and let my ſoule magnifie thee for thy vnſpeakable magnificence. There Was need of a God ſo mercifull as thou art, for a man ſo miſerable, as I; ſuch a liberality and magnificence as thine, Was neceſſary to pardõ ſo great a debt as mine. And ſith thou haſt byn ſo liberall, in pardoning the fault & the euerlaſting paine, I Will not ceaſe to punish my ſelfe With temporall paynes, paying What I am able in recompence of the eternall Which I deſerued, With Will neuer more to offẽd him, Who hath vſed ſuch mercy towards me in pardoning me, Amen.*

THE III. POINT.

Mat. 18. 28 THis ſeruant going forth frõ the preſẽce of his Lord, met with one of his fellowe ſeruants, that did owe vnto him an hundred pence, and
„ taking him by the throate, choaked him ſaying: pay me that thou oweſt me;
„ and the debter falling at his feete, beſought him ſaying; haue patience with
„ me, and I will pay thee all I owe thee. But he would not, but went and
„ caſt him into priſon till he paid the debt.

1. Vpon

1 Vpon this point, consider first, how it is an ordinary thing amoungst men, that one doe owe vnto another; for some iniury donne by words, or workes, or for others causes; And this proceedeth from our fraiitie, and is permitted by the diuine prouidence, to the end that the good may take occasion of meritt, suffering and pardoning iniuries, and so may say vnto God, forgiue vs our trespasses, as wee forgiue them, that trespas against vs. But if wee consider well, the debts which wee owe to almightie God, they farre surpasse those, which men doe owe to vs, as much as ten thousand talents of siluer, exceede a hundred rialls, or a hundred farthings; that is to saie, exceed the same with notable excesse; because one only iniurie, done against almightie God, is infinitly greater, then all the iniuries done vnto men, for that so much the greater, is the iniurie, by how much more excellent, is the person that receaueth the iniurie, and as God is infinitly greater, then all men together, so is the iniurie which is done vnto him, as hath bin pondered in his place. *Med. 5. p. 1.*

2. Ponder secondly the crueltie of this wicked seruant against his companion. 1. First in the rage and rancor which he shewed against him, not contented to demaund the debt, with words only, but also assaulted him by the throate to choake and strangle him. 2. Secondly in that his cõpanion casting himselfe at his feete, and asking him with humilitie, to haue patience with him, promising to paye the whole debt, and vsing the same words, which himselfe had vsed to his Lord: yet he had no pittie of him, would not heare him, would not pardon him, nor expect with patience for a litle tyme. 3. Thirdly in the passionate fury, wherwith he cast him into prison. vntill such tyme as he had paid the whole, vsing towards him, so great rigor. 4. Fourthly in the ingratitude which he shewed, against the same Lord, whose seruant also that debtor was: because the iniurie which he did to the seruant, redounded to the dishonor of his Maister: shewing himselfe very dislike, and contrary to the condition of so noble a Lord, being nothing moued to compassion by the same words, by the which himselfe had receaued compassion. All this is found in sinners, who will not pardon to their neighbors, the iniuries they haue done them, and the debts which they owe them, but reuenge themselues vpon them with rancor.

3. Ponder thirdly, the rootes of these euills, which the parable signifieth saying, that this seruant went forth from the presence of his Lord: it being euident, that he durst not soe oppresse his companion, in his presence: that is to say, that the cause of our sinnes, against God, and our neighbors, is in going forth from the presence of almightie God, forgetting our selues, that he his present, that he is our iudge, and forgetting the fauors which he hath done vs, and the gratitude, and seruice, which wee owe *S. Ier. in Ezech. 8.*

him therfore, becauſe, if wee firmely retayned the ſame in mynd with a liuely faith, wee ſhould neuer be ſo hardy as to offend him.

Colloquie *Wherfore, ô my ſoule, thinke that God beholdeth thee, walke thou alwayes in his preſence, remember the benefitts he hath done thee, and that thou muſt be comptable for them, for if thou remember this, thou wilt alſo remember not to offend him, whom for ſo many reſpects thou art bound to ſerue.*

THE IV. POINT.

Matt. 18. 31. HIs followe ſeruants ſeing what was done, were very ſory, and they came to their Lord, and told vnto him all that had paſſed. Then his » Lord called him, and ſaid vnto him. Thou vngratious ſeruant, I forgaue thee » all the debt, becauſe thou beſoughteſt me, oughteſt not thou therfore, to » haue mercy alſo on thy followe ſeruant, euen as I haue mercy on thee? » And his Lord being angry, deliuered him to the tormentors, vntill he re- » paied all the debt.

1. Vpon this point, is to be conſidered; firſt, that all our malice and all the aggreuances which wee doe to our neighbors, are diſliked of men, and Angells: and all the ſeruants of almightie God that doe behould them, are greatly afflicted and contriſtated at them, partly for the compaſsion they haue of the party iniuried: partly for the damage which the iniurer himſelfe receaueth, and partly for the offence comitted againſt God: pondering that as it is the effect of the good ſpiritt, to be greiued for my neighbors offences, ſoe is it much better to forbeare to comitt them, not to contriſtate, as much as I may, the iuſt and the angells. Hence it is that albeit our malice, and ingratitude cannot be hidden from almightie God, though he ſeeme to be abſent, and maketh as if he ſawe not: yet the greife, and ſadnes, which the iuſt haue for the malice of men, and the deſire which they haue, to affranchiſe the afflicted, and oppreſſed, is like a crie, and a relation which they make therof vnto almightie God, which ſometymes awaketh him, to take vengance vpon rebellious, and vngratfull perſons, and to pluck his litle ones, forth of their cruels pawes, conforme to that which the *Luc.* 18. 7. ſame Lord ſaith. *Wil not God reuenge his elect that crie vnto him daye and night?*

2, Ponder ſecondly how our Lord preſently comaundeth that the ſeruant be called with the laſt call, vnto iudgment: for that in chaſticement of our inueterated malice, God is wont to ſhorten the daies of our life, and imediatly to call the ſinner to render vp his laſt account: and finding him guiltie, he deliuereth him vnto the hangmen & tormentors of hell, vntil he paie the whole dett: and as he can neuer be able to paie, ſo ſhal his torment neuer end. O if thou hadſt, alwayes preſent before thee this finall calling, with what ſwetnes wouldſt thou treate thy neighbor, to the end that almightie

mightie God, might treat thee with that sweetnes, which thou desiresst. O if thou didst remember, the tormentors and torments which atend thee, for the debts which thou hast not satisfied during this life, doubtles thou wouldst paie them incontinently, treating with almightie God to obteyne pardon for them.

3. Lastly ponder, how this euill seruant was punished, not only for the presentsinne, but also in a certeyn manner, for those which were past, and had byn pardoned him, in as much as he redoubled his former sinne, for hauing byn vngratfull, for the benefitt which he had receaued of his Lord, and the manner which he vsed in pardoning him, wherof he made no reconing, when it behoued him to pardon his neighbour: whervpon I will tremble at the vice of ingratitude against God, which so much augmenteth the greiuousnes of the sinne, because so many as the sinnes are, which God hath forgiuen me, so many ingratitudes, may I conceaue in the sinne, which afterwards I doe comitt: which although it be one, yet virtually it includeth many. *S. Tho. p. q. 8 art. 3.*

O abhominable ingratitude, after which entreth into the soule, seauen diuells worse then the first that issued forth: deliuer me (ô my God) from so great a mischeife, sith it is so disagreeable to thee, Amen. Colloquio Luc. 11.

THE V. POINT.

THen consider the cõclusion of the parable, the which was this. So also shall my heauenly Father doe to you, if you forgiue not euery one his Brother, from your harts. Wherin is to be pondered, the infinite charitie of our Lord, which appeareth in that that he will haue vs to pardon one another, not complementally, but from the hart, wholly grounded, vpon the lawes of charitie which are drawen from the words here set downe. *Mat. 18. 34.*

1. First because our celestiall Father, whose sonnes wee are, will haue it soe: and this sufficeth, to giue him contentment in what he comaundeth. 2. Secondly because wee are all brethren, sonnes of the same Father: and it is great reason that one brother should forgiue another. 3. Thirdly because euery one committeth somwhat which his brother is to suffer, & to pardõ, it is great reason, that he pardon, him as he would be pardoned. 4. Fourthly because our celestial Father pardoneth vs our debts liberally, incomparably greater. 5. Fiftly because if the lawe of loue doe not conuince vs to accõplish the same, the lawe of feare & punishmẽt wil take place, which shal be terrible, because he shal not be pardoned the second time, who with rebeliõ would not pardõ, and consequently shal be deliuered to the diuells, executioners of the iustice of almightie God, to chastice him as he deserueth.

Considering all these reasons, I will make very effectuall resolutions to shewe mercy towards my neighbours, and to forgiue them whatsoeuer iniurie they shall comitt against me, desiring (if it may be done without offending God) to be iniured, only to haue occasion to pardon, that so almightie God may pardon me.

Colloquie *O celestiall Father, I forgiue from the bottome of my hart, the debts which such doe owe me as haue iniuried me, to resemble thee, who art so franck in pardoning of those which doe offend thee: it being iust that the sonne be like, and resemble his Father. Receaue this good will, and giue me grace, that occasion being offered, I may presently putt the same in practise.*

THE LII. MEDITATION.

Of the parable of the Baylife who wasted the reuenues of his Lord.

THE I. POINT.

Luc. 16. 1. A Certain rich man, had a baylife who was ill reported of vnto him, that he had wasted his goods. Ponder here who this rich man is: who this baylife is: in what manner he wasted his goods: and how he was defamed before his Lord.

1. First this rich man representeth God our Lord, whose are all the riches of heauen, and earth, which either Angels or men enioy: and are of three sorts. Some are corporall riches, which serue the body for his foode, clothing and ornament. Others are spirituall which doe adorne and inrich the spiritt with grace, and virtues. Others are eternall riches, wherwith the iust are rewarded in heauen. These riches almightie God, imparteth to men, giuing the first both to good, and bad, to the faithfull, and vnfaithfull. The second, only to the faithfull, and some to the iust only. But the last only to the blessed.

Colloquie Ephes. 2. Rom. 10. *O souereigne God, rich in mercie, and rich vnto all those who call vpon thy holy name: graunt me that I may so vse corporall riches, that I loose not the spirituall, and in such manner to negociate with the temporall, that I may obteyne the eternall. Amen.*

2. Secondly the baylife, of this souereigne Lord, is man, to whom he hath committed the gouernment of the riches he possesseth as well in body as in soule: and albeit he giueth him the true dominion ouer some of them, yet is he alwayes called bailife, because his dominion, is not absolute, but subiect to the dominion of almightie God, and to his lawes, nor is it lawfull for him to distribute, or vse these goods, but conforme to the will of his

his ſupreame Lord, which gaue them vnto him, to whom he is to giue an account and reckoning of the whole, the daie and howre, it ſhall be demaunded; to which purpoſe there is a booke of account and expences, wherin is putt downe, that which he committeth vnto vs, and the manner, how wee haue laid forth the ſame.

3. From hence enſueth the third, to witt, that this baylife is held to waſte the goods of his Lord, who doth ſpende or vſe them contrary to his diuine will, and contrary to the comaundements, which he hath giuen vs in his holy lawe. I waſte food, if I eat it for gluttony: I waſte apparell, if I weare the ſame for vaine glorie: I waſte money, if I ſpend the ſame in prohibited things, or detayne it, and doe not impart it to the poore, when God comaundeth. And in the ſame manner, doe I waſte life, health, the ſences, and faculties of my ſoule, when I employe them in things which offend him, who gaue them vnto me.

4. For theſe cauſes, the baylife, cometh to be defamed before his Lord, for our good or euill name before almightie God, dependeth not vpon the words of men, but vpon our workes. Theſe doe creditt or diſcredit vs, honor or defame vs before him, nor can they be hidden from him. And albeit that the whole world, haue a good opinion of me, if indeed I be wicked, myne owne workes will crie out againſt me, as againſt thoſe of Sodome, and will defame me before God. *Gen. 18.*

O eternall God, Who of thine infinit mercy haſt made man ſteward of this great houſe of the Whole World, and haſt putt all things vnder his feete: ſuffer not that I followe the ſteppes of the old Adam, Who rendered an euill account of his ſteward ſhipp in the earthly paradice, but aſsiſt me With thy ſpeciall grace, that I may performe ſuch Workes, that I may come in credit With thee, and may be admitted by them, into the celeſtiall paradice, Amen. Colloquie *Pſal. 8.*

THE II. POINT.

HIs Lord called him, and ſaid vnto him; What is this which I heare of thee? Render me account of thy bayliſhipe, for now thou canſt be no longer baylife. *Luc. 16. 2.*

1. Ponder firſt, that like as this rich man, by the notice which he had, that his Steward, ſpent and waſted his goods, diſcharged him of his office, commaunding him to giue an account; euen ſo the crie of our ſinnes, which entreth in, before the tribunall of almightie God, is a cauſe, that he ſhortneth the daies of our life, and calleth vs to render him an account therof. For which reaſon, the Wiſeman ſaith, be not ouer-wicked, nor fooliſh, for feare thou die before thy time. And this our Lord, and Sauiour *Eccle. 7.*

doth, partly by iuſtice, and partly by mercie cutting off the euill ſteppes of him who liuing long tyme therin, would rendre vp a worſer account, and haue more terrible paine to ſuffer.

2. This calling is wont to happen in two manners. The firſt is more terrible, when as almightie God, calleth ſinners ſo ſodenly, that they thinke not of their death, nor haue not time to make themſelues ready for the account they are to render. The other manner is, calling them by little and litle, by the meanes of ſome infirmitie, which is a warning of death, and giueth vs ſpace to prepare our ſelues, for this account, and then it is that he ſaith. *Quid hoc audio de te?* *What is this I heare of thee?* In virtue wherof he putteth vs in mynd of all the ſinnes, wherof wee are taxed and defamed before him, to the end that hearing the accuſation, wee may prouide our anſwere in tyme, for otherwiſe at the inſtant of death he will reproach vs, conuince vs of the fault, and will likewiſe ſentence vs for the ſame.

Pſal. 110.

Colloquie *Wherfore, ô my ſoule, harken now to the voice of almightie God, who with his inſpirations, & inward remorſes ſaieth vnto thee. What ſinnes are theſe which thou committeſt? What lukewarmnes is this wherin thou liueſt? What forgetfulnes is this of thy ſaluation? What complaints are theſe which the poore and afflicted make againſt thee, & which aſcend and come vp before me? What careleſnes is this, which thou comitteſt in thy office, and in the things I haue comẽded vnto thee? Harken then vnto this warning, and amẽd thee betymes in that wherof God doth admonish thee, for vnles thou be amended, before the houre of thy death, the warne-word which now he giueth thee for thy ſaluation, he will then giue thee for thy condemnation.*

Luc. 16. 2. 3. Then ponder the terrour of that word. *Redde rationem villicationis tuæ, iam enim non poteris amplius villicare. Render account of thy Bailiſhip, for now thou canſt no more be bailife.* Which is to ſay, giue me accoũt of the houſe and farme of this world, which I haue created for thy dwelling; of the plants & liuing creatures, which I haue made to ſuſtayne thee: of the treaſures, riches, offices, & dignities, which thou haſt poſſeſſed: of the yeres of thy life, health, ſtrength and talents which I haue giuen thee. Giue me moreouer an account of al the thoughts, which roued in thy memorie: of all the words, which haue iſſued forth of thy mouth: of all the workes, thou haſt done with thy hands, of all the ſteppes, thou haſt walked with thy feete: and of all the affections and deſires which thou haſt framed in thy hart. Laſtly giue me an account of all that which belongeth to the office of a bailife, becauſe now thou canſt adminiſter the ſame no more, the day is gone for thee to negociate, and the night is come wherin thou canſt meritt no more. Now is the hower come, wherin though againſt thy will, thou muſt appeare before my tribunall, to render an account of what thou haſt done, liuing in this body, and receaue recompence

Ioh. 9.

2. Cor. 5.

compence or punishment for the same. These words ought I to haue alwaies before myne eies, sith it is certeyn that the houre will come wherin they shall be spoken vnto me: and it is great wisedome, to liue so well prepared, that I may rendre vp a good account when I am summoned therunto.

THE III. POINT.

THe Bailife said, within himselfe. What shall I doe. becaus my Lord taketh awaye from me the bailishipe? digge I am not able, to begge I am ashamed. I know what I will doe, that when I shall be remoued from the bailishipe, they may receaue me into their houses. Therfore calling together, euery one of his Lords debtors, he said vnto one, who owed vnto him an hundred pipes of oyle, take thy bill, and sett downe and quickly write fiftie. And to another, who owed a hundred measures of wheate, he said, take thy bill, and write eightie. And the Lord, when hee vnderstood this, praysed the bailife of iniquity for his prudence: for the children of this world, are wiser then the children of light in their generation. *Luc.* 16.3

1. Ponder here first the fact of the bailife according to the drift of the parable, wherin is represented, a kinde of men, worldly, craftie, and wise, in all that is euill, who will nor labor nor trauell to gett their liuing, becaus they are nice and freinds of idlenes: they will not begge, becaus they are in honor, and enimies of base exercises, so that they seeke their liuing of free cost, with deceit, and at the expences of other men, prouiding in this sort, for their owne necessities. But in this sence, Christ our Lord doth not produce this fact of the bailife, to the end that wee should practise it, but to the end that by the prouidence which he vsed, in prouiding in tyme for the necessities of his body, wee may learne to be prudent in remedying and prouiding for those of the soule: for that the Children of this world, are more prudent, in the art which they vse about temporall things, then are the children of light for things eternall: and therfore may learne of them.

O my soule, behold the prudence, of Worldlings in their manner of Wordly life, and be confounded to see the defect in thy religious and christian life. They are diligent in vice, thou negligent in virtue: They Watch and inuent meanes, to bring to passe their bad intentions, and thou addictest thy selfe to sleepe, careles to accomplish thy good intentions: they without delay doe all they are able instantly, although it be exceeding painful, thou With delayes frō daie to daie, dost not What thou maist, albeit easy. Blush then, that thou art lesse prudent, in good then they in euill: and leauing that Which is euill in them, imitate With spiritt, that Which is good Colloquie

prouiding

prouiding with like feruor, that which is neceſſarie for thy ſoule, as they prouide that which is neceſſarie for their body.

2. Then ponder the ſpiritt which is incloſed, in the act of this baylife, wherin are pointed forth ſondry exerciſes, wherby to obteyne the life eternall. Some there are that gayne the ſame, by digging, that is to ſaye, taking for their principall proiect pennance, and mortification of their fleſh with great rigors, and auſterities. But this ſort of life, although it be very excellent, yet is not for all, as S. Paule ſaid to his Diſciple Timothy, becauſe many are feeble and infirme, and cannot endure ſuch rigor. Others there are which gaine eternall life by begging, that is to ſaie, taking for their principall practiſe, the exerciſe of prayer, and contemplation, wherin nought ells is done, but to begge and craue of God and his Saints, that which is neceſſary for our ſaluation, and perfection: But this ſort of life, albeit it be alſo very excellent, yet is not for all, becauſe ſome cannot alwaies occupie themſelues, in prolixe and retired prayer, like ſuch as are ſolitarie, becauſe the ſinnes of their fore paſſed life, their vices, and wicked inclinations, make them after a ſort baſhfull and confounded to treate with God; adde, that their eſtate, office, or naturall complexion, is not proper to this end. Thoſe which are not apt for neither of theſe two ſorts of life, and do ſaie with the baylife, To digge I am not able, and to begge I am aſhamed, it reſteth that they take ſome other third ſort, wherby to gaine the life eternall, which is by almes, and other workes of mercy both corporall or ſpirituall, conforme to their talent or capacity following the counſell, which S. Paule gaue to Timothy, ſaying. Exerciſe thee in piety, which is profitable to all thinges wherunto the promiſes are made both of this life, and the other, becauſe with theſe workes of charitie and mercie, is obtayned of our Lord, pardon of ſinnes, with great gifts of his grace in this life, and afterwards the reward of life eternal.

1. Tim. 4.

Tob. 4. Ecl. 3. 17. Matt. 5.

3. This was that which Chriſt our Lord inferred of this parable, ſaying. *Make vnto you freinds of the Mammon of iniquitie, that when you faile, they may receaue you into the eternall tabernacles.* In which words he calleth temporall riches, the Mammon of iniquitie, albeit they be lawfully gotten, or for that the wicked only eſteeme them for riches, and place their reſt in them, and call thoſe bleſſed, which doe poſſeſſe them: but the perfectly iuſt, as the Apoſtle ſaith, eſteeme them for dongue, and fly from them, becauſe they are the occaſion of innumerable euills of ſinne and paine, to thoſe that loue them diſordinatly, as hath byn ſaid hertofore. Notwithſtanding all this, they may ſerue for inſtruments, to gaine ſpirituall riches, following the counſell which Chriſt our Lord, gaue here vnto certaine rich ſaying, that they ſhould make freinds of them, that when they ſhould faile,

Luc. 16. 9. S. Aug. li 2. q. Euan. c. 34 to 2. Pſal. 34. Phil. 3. S. Amb. l. 7. in Luc. c. vlt. 1. Tim. 6.

faile, they may receaue them into the eternall tabernacles, exerciſing towards the poore all the workes of mercy; who are faithfull and powerfull freinds, to negociate with our Lord, as Tobias ſaith, that if they died the death of ſinne, he would deliuer them, giuing them the riches of his grace, and when they died a temporall death, he would deliuer them from the eternall, giuing them the riches of his glorie, in the tabernacles, which he calleth eternall: which ſo farre exceede thoſe of this life in greatnes, as they exceed them in eternitie. And this ought to moue vs to giue infinite thanks, to him that hath ordayned ſuch an exchange, giuing vs facultie, and power, to change with ſo great facility, earthly for heauenly, & with riches ſo vild as are thoſe of the earth, to be able to gaine two ſorts of freinds, who may negociate for vs thoſe of heauen, to witt, workes of mercie, which being hidd in the poore mans boſome, doe pray for vs: and the ſame poore alſo whoſe prayers are heard with almightie God, when they pray for thoſe that doe them good. *Tob. 4.* *Eccl. 29.*

O moſt mercifull God, lighten, and inflame the harts of the rich of this World, With the light and fyer of thy grace and charitie to the end that With the riches, that thou haſt giuen them, they may become rich in good Workes and may gaine for freinds, the poore and iuſt Which are in earth, and the Angells and Saints Which are in heauen, by Whoſe interceſsion they may be receaued into the eternall tabernacles, Amen. Colloquie *1. Tim. 6.*

THE LIII. MEDITATION.

Of the Publican, and Phariſe Which Went vp into the temple to praye.

THE I. POINT.

IESVS propoſed to certeyn, that truſted in themſelues, as iuſt, and deſpiſed others, this parable. Two went vp into the Temple » to pray, the one a Phariſe, and the other a Publican. The Phariſe » ſtanding prayed thus with himſelfe, God I giue thee thanks, that » I am not as the reſt of men extortioners, vniuſt, adulterers as alſo this Pu- » blican, I faſt twice a weeke, I giue tithes of all that I poſſeſſe. *Luc. 18.* 9.

In this firſt part of the parable, is to be conſidered, the abhominable acts of pride, which this Phariſe diſcouered in his prayer, making reflection vpon my ſelfe, to ſee, if the like be not in me, and to leaue them.

1. The firſt was to hold himſelfe for holy and full of virtues: whence proceeded that in his prayer, he craued nothing of almightie God, neither pardon of his ſinnes, nor that he would conſerue or augment his giftes in

him, as if he had no need therof.

2. The second act was, vnder pretext of giuing of thanks, to praise himselfe, and vaunt himselfe of his good workes, pleasing himselfe therin, in such wise, that he gaue thanks to almightie God, with his mouth only, for with his harte, he gaue the thankes vnto himselfe, for so it is said, that he praied, *apud se, with himselfe,* and about himselfe, and not *Apud Deum, With God,* nor about God.

3. The third was, to preferre himselfe before all other men, holding himselfe better then all others, and singular in virtue, as if he alone, had byn good, and none but he.

4. The fourth was, to make great account of his owne good workes, albeit very litle of themselues, for asmuch as he compared them, with the euill workes of other men, insteed of doing the contrary: and only made account of exterior things, as was to fast and to paie tithes, which also he did for vanitie and boasting, not obseruing that himselfe was a painted sepulcher, and that within he was full of dead bones, and rotten with most greiuous sinnes.

5. The fift was, to contemne all men, and his owne companion the Publican, making litle account of them: and more then this, to iudge rashly of the publican that he was yet a sinner; where as he might haue cõiectured by the signes which he saw, that he was amẽded. In al which may be seene, how blind this Pharise was, and how blind pride is, in the knowledge of his owne, and of others affayres, which Christ our Lord, declareth in the Apoc. 3. Apocalips in the person of a prelate, like vnto this Pharise, who said of himselfe; I am rich, and haue need of nothing: and thou knowest not (saith Christ) that thou art miserable, poore, blind, and naked of all good.

Colloquie *O abhominable pride, ô monstrous beast, blind to see the euills thou hast, and presumptuous of good things thou hast not? Thou seest the mote in the eye of thy Brother, and seest not the beame in thine owne eye, because thou canst not see thy selfe who art a beame, that blindest the eyes of thine owne soule. I confes (ô my God) that I haue followed the steps of this Pharise, for being religious by profession I haue byn prophane in life, but thy grace can chang me, that my life may be conforme to my profession.*

THE II. POINT.

„ THe second shall be, to consider the prayer of the Publican, who stan-
„ ding vpon his feet alone by himselfe, farre off from the vpper
„ part of the Temple, durst not so much as lifte vp his eyes to heauen,

and

and ſtriking his breſt ſaid,, God be mercifull to me a ſinner; here is to be pondered the acts of humilitie of this Publican, contrary to thoſe of the Phariſe, to the end to imitate them.

1. The firſt was, to hold himſelfe vnworthy to approach neare vnto God, yea to approach neare vnto the Phariſe himſelfe, and ſo he ſett himſelfe a farre off in the lower part of the temple, chooſing forth the loweſt place of all others.

2. The ſecond was, not to dare to lift vp his eyes to heauen, eſteeming that he merited nothing of almightie God, nor that his workes might appeare before him, and ſoe couered with ſhame and confuſion, he held them fixed on the ground.

3. The third was, to knock his breſt, ſhewing herewith the interior ſorrow which he had for his ſinnes, and the deſire which he had to chaſtice his fleſh for them, ioyning together the three parts of humble pennance, to witt, a contrit and humbled hart, humble confeſsion of his ſinnes, and ſatisfaction, in ſuch manner as he might.

4. The fourth was, to aske forgiuenes of almightie God, for himſelfe alone, as if he alone were the only ſinner in the world, not iudging ſo of any others, no not of the Phariſe himſelfe: and although peraduenture he heard the words wherwith he deſpiſed him, yet was he not offended againſt him, holding himſelfe worthly to be contemned. Note.

5. The fift was, greatly to truſt in the mercy of God, becauſe he prayed not with many words, beleiuing that fewe words ſuffice with God, and that one is not the ſooner heard for the multitude of words.

O ſoueraigne virtue of humilitie, miſtreſſe of all virtues, thou teacheſt me both how to loue, and to truſt in God, both to beare him reuerence, and reſpect, and not to deſpiſe any, ſubiecting my ſelfe vnto all, and holding my ſelfe, for the moſt vile of all others. O he that could imittate this happy Publican! now no more Publican, but a Saint, ſith his humilitie, hath published his ſanctitie. With this ſpiritt of the Publican, I am to repeate oftentimes, this his breife, and feruent prayer, ſaying. Deus propitius eſto mihi maximo peccatori. *God be mercifull to me a ſinner, yea a great ſinner; God be merceifulll to this proud, to this impatient, and vindicatiue man, &c.* Colloquie. Caſſ. col. 15. cap. 7.

THE III. POINT.

Luc. 18. 14. THE third ſhall be to conſider, the ſentence which Chriſt our Lord gaue, as a moſt vpright iudge betwixt theſe two men. Verily I ſay that this » Publican went from the Temple, more iuſtified then the Phariſe: becauſe » euery one that exalteth himſelfe, ſhall be humbled; and he that humbleth » himſelfe, ſhall be exalted.

1. Ponder firſt in this ſentence, how Chriſt our ſouereigne iudge, contenteth not himſelfe with exterior things, but penetrateth the minde, the intentions, and the affections of the hart, from whence the workes doe ſpring, and according therto, doth pronownce ſentence of iuſtification or damnation: contrary to other men, who behould only the exterior, and ſo oftentymes deceaue themſelues.

2. Secondly how potent humilitie is, and how agreable vnto almightie God, ſith of publike ſinners, he maketh men very iuſt: and contrariwiſe how abhominable pride is, which peruerteth the iuſt, and changeth them into greiuous ſinners. And the cauſe is, for that the proud, attributing his virtues, vnto himſelfe, with vaine complacency doth deſtroy them, almightie God humbling him, becauſe he became proud: but the humble, attributing his ſinnes vnto himſelfe, with ſhame, and diſplicenſe, doth blott them out, God exalting him, becauſe he humbleth himſelfe.

Pro. 16. 18 *Luc.* 14. *Matt.* 23. 3. Whence I will aſcend to ponder this generall ſentence. Euery man of what eſtate or condition ſoeuer he be Eccleſiaſticall, Secular, or Religious, Noble, or Plebean, Learned, or Ignorant, Great, or Little, if he truly humble himſelfe, ſhall be exalted, Yea euen in that wherin he humbleth himſelfe will God exalt him, honoring him euen in this worlde, if ſoe it be conuenient, making him to be well eſteemed amongſt men, and enoblinge him with his giftes: and afterwards in the other life more copiouſly with a reſplendent crowne of glorie, placing him with the princes of his celeſtiall kingdome. And contrariwiſe, who ſo ſhall proudly exalt himſelfe, ſhall be humbled, either in this life or in the other, as hath byn pondered in the firſt part, and ſeauenteenth meditatiō. From all which I will drawe forth a loue of humilitie, and deteſtation of pride, hauing firme hope in this promiſe of Chriſt, that for humbling my ſelfe, I ſhall not looſe that exaltation which is conuenient for my ſaluation: and will feare and tremble to grow proud, ſith it will certainely cauſe my fall and confuſion.

THE

THE LIV. MEDITATION.

Of the Housholder, who hired Workmen for his vineyard.

THE I. POINT.

THE Kingdom of heauen is like to a man, that is a housholder, Mat. 20. „ which wēt forth early in the morning to his workmē into his vi- „ neyard, and hauing made couenant with them for their wages, he „ afterward wēt forth about the third hower, which is the nynth of „ of the daie, and hired others, saying, he would giue them, what should be „ iust. He did the same at the sixt, nynth, and eleauenth hower, which is at „ the twelueth and third hower of the euening, and at the first, one hower „ before night, reprehending these last, because they stood idle all the daie. „ Here is to be pondered, who is this housholder: what this vineyarde is: who the workemen are: how he calleth them: at what howers: and in what manner.

1. The howsholder, is God our Lord, true Father of two families, which he hath in heauen, and in earth, to wit the blessed spiritts, and men pilgrimes, exceeding carefull of the good of his, and so particularly of euery one, as if he had no more but him to keepe: and for this cause although he be King and supreame Monarch, yet calleth himselfe Father of a familie, whose cares are wont to be very especiall, and in particular of these which are in his house. O happie he which is in his house, vnder his safegard, and protection!

2. His vineyard is the congregation of the faithfull, but more particularly of the iust, which are, the most principall grafts or plants therof, who bring forth frutes of benediction, and the wine of diuine loue, and from thence he cutteth them, and transplanteth them into the vineyard of heauen, which is the company of the blessed.

3. The workmen of this vineyard, are men to whom it belongeth to cultiuate their soules, digging and pruning them, with the pick-axe, and vine knife, of mortification and pennance, procuring that they bring forth good and copious frute, not of sower, but of ripe grapes, that is workes pleasinge vnto almightie God. And the most perfect workmen are those, who both by word, and example, labor to instruct, and to teach others to labor, to the end they may truly serue almightie God; such are prelates, and sincere Religious.

4. For this effect, almightie God, himselfe doth call them, because Ioh. 6.

without his calling none can enter into the vineyard, nor trauell nor labor in it. And he calleth them interiorly with his inſpirations, and illuſtrations, taking for inſtruments, Preachers and other exterior things, and ſomtymes by himſelfe imediatly, ſending them vpon the ſodayne, an inward light and forcible inſpirations.

5. He goeth forth in the morning, becauſe his deſire is that all men, from the tyme they haue the vſe of reaſon, ſhould be good workmen, & not be idle, and ſo he calleth and inuiteth all, with a vocation moſt ſufficient to cauſe them to come, though all obey not nor will not come, but yet his mercy is ſo great that he ceaſeth not to call them, in all the ages of their life, once, yea oftentymes. Some receaue effectuall vocation, and conuert themſelues, from their very infancie: others in the their youth: others in the midſt of their life, others when they are old, and others a litle before their death. Some he calleth with pacts and promiſes, who are conuerted like laborers, for intereſt, and hope of gaine. Others he calleth with inward reprehenſion, by ſhewing vnto them their wicked life, and offering to giue them what is iuſt. Others he calleth with abſolute authority, commaunding them to goe and labor, for the loue of virtue, and virtuous labor.

6. From all theſe conſiderations, I will drawe affections of gratitude, and praiſe of this Father of the familie, for the care which he hath to call vs, and affections of paine and ſorrow, to ſee ſo many as reſiſt his vocation, and for the ſondry times that I haue reſiſted it, greatly deſiring to obey him now.

Colloquie *O ſoueraigne Father of thy Familie, carefull of thy vineyard, and to call Workmen into the ſame. Thou, in the law of nature, and in the lawe Written, haſt oftentymes gone forth to call vs, and haſt choſen a great number of Patriarches, of Prophets, and of other iuſt thy beloued ſeruants: and ſince haſt gone forth by thine Incarnation, making thy ſelfe man, and With thy preaching haſt called and choſen many Apoſtles, and diſciples, and by their meanes, innumerable others, and neuer ceaſeſt to goe forth euerie daie to call Workmen: goe forth (Lord) at this preſent, effectually to call pagans, and infidells, that ſo they may receaue thy faith. Goe forth by the meanes of thy holy Church, and call ſinners effectually, to the end they may conuert themſelues to thee. Goe forth thorough the World, and call many iuſt, that they may followe thee With perfection: and forgett not (I beſeeche thee) to goe forth to call me ſeriouſly to the exerciſe of all virtues, Wherby my ſoule, being Well cultiuated, and pruned, may bring foorth that aboundant frute Which thou deſireſt, Amen.*

THE

THE II. POINT.

THe euening being come, the Lord of the vineyard ſaid to his ſteward. Call the workmen, and paie them their hire, beginning from the laſt, euen to the firſt: and hauing called them, he gaue vnto the laſt, a peny, and the ſame he gaue vnto the firſt. *Mat. 20. 8*

1. Here is to be pondered, firſt how the eternall Father, hath recomended to IESVS Chriſt our Lord, as he is man, the iudgment of the workmen and the calling of them to receaue their hire, and this is done at the end of the life of euery one, the which is counted but for a daie in reſpect of eternitie, as alſo becauſe euerie daye wee ought to labor, as if it were the laſt of our life. *Ioh. 5. Pſal. 98.*

Remember thee (ô my ſoule) of this latter calling to receaue a crowne, for with this remembrance, thou wilt encourage thy ſelfe to conſent to euery vocation, wher with thou shalt be called to labor, for if thou reſiſteſt this firſt, thou shalt not enioy the ſecond. Colloquie

2. Ponder ſecondly, how all the workmen are to receaue their hire, the firſt, and the laſt; thoſe who beganne betymes, and thoſe who beganne but late, and no hower of labor ſhall paſſe without reward, and conſequently, how much the workes were more, and better, ſo much ſhall the reward be more aboundant, conforme to that which Chriſt our Lord ſaieth, that he will come to iudgment, and render to euery one according to his workes. *Mat. 16.*

3. Thirdly conſider aboue all, that to reward this labor, wee muſt not ſo much regard, the tyme that it laſteth, as the feruor, diligence & loue, wherwith it hath byn performed, from whence proceedeth that the latter workers, in one only hower, merited as much hire, as did the firſt who labored all the daie, for ſome labor with much feruor, with great humilitie, & charitie holding themſelues, vnworthie of any reward: and others trauell, with ſlouthfulnes, and for baſe, and auaricious ends, and with ſome preſumption of themſelues, and of their labor, for hauing endured long: but almightie God, doth much more eſteeme, one hower of feruent labor, then twelue of ſlouthfull, and laſie, and ſo beſides the eſſentiall reward, he giueth to the latter, another accidentall honor, which the Goſpell calleth, beginning the payment from the laſt.

4. Hence I will drawe, for my profitt ſome conſiderations, for if the latter workmen in one hower, merit ſo great a recompence, how great ſhal the reward be, if they had labored, after the ſame ſort, the whole daie? And if the Saints in heauē, could ſuffer paine, how great paine would they endure for not hauing anſwered very timely to the diuine vocation, & beganne frō their infancie to ſerue God. And thoſe who beganne to ſerue him from that Note,

time, and

and haue ſerued him long, but yet with ſlouthfulnes and lukewarmnes, what paine ſhall they receaue therfore, ſeeing that if they had ſerued him all that tyme with feruor, they had obteyned much greater glorie?

Colloquie *O my ſoule, ſith thou haſt tyme to labor, labor now as thou Wouldeſt Wish to haue labored the daie Wherin thy hire ſhall be paid thee: haſten thee becauſe the tyme is ſhort, and the reWard great, and euery degree of glorie Which thou deſerueſt is eternall, nor is it iuſt to looſe by ſlouthfulnes, the greatnes Which Will laſt for all eternitie.*

THE III. POINT.

Mat. 20. 10. THe firſt workwen, ſeeing that no more reward was giuen vnto them, then to the latter, murmured againſt the Father of the familie, ſaying. » Theſe laſt haue trauailled no more but one hower, and thou haſt made them » equall to vs, that haue borne the burden of the daye, and the heats. The » Father of the familie, made anſwere to one of them: freind I doe thee no » wrong, didſt not thou couenant with me for a peny? Take that which is » thine, and goe thy waies, may not I alſo giue as much to this laſt, and doe » with myne what I will? or is thine eie euill, and enuious, becauſe I am » good?

1. Ponder, firſt the intent of our Lord in theſe words, which is to ſignify the rewards and fauors which are done to the feruent who in a litle tyme labor much, and with great perfection are ſoe great that if thoſe that are bleſſed, which were not ſo feruent, had not the diuine light to know the iuſtice, and bountie of almightie God, and only conſidered the ſame, as earthly men conſider the like things, they would complaine, & murmure, and would enuy at thoſe fauors which God doth vnto the feruent.

Colloquie *O bleſſed be the liberalitie, of this Father of the familie, Which giuing to euery one What he deſerueth, reWardeth liberally Whatſoeuer is done for the loue of him.*

2. Ponder ſecondly, how Chriſt our Lord, here painteth forth the properties of thoſe, who ſerue him in this life many yeres, but with lukewarmnes: contrary to thoſe of the others, which ſerue him leſſe tyme, but with greater feruor; the firſt that they preſume vpon their owne workes, and ſeruices, becauſe of their continuance, and ſo ſuppoſe, they ought to receaue great recompence: where as the other: neither preſume of themſelues, nor repute themſelues worthie of any reward.

3. The ſecond is that they beare the burden of the daie, and of the heates: foraſmuch as lukewarmnes, is a cauſe, that they feele the labors of virtue painefull, although they be litle: and contrary wiſe, feruor is the cauſe that they feele them not although they be great: and ſo the lukewarme doe

doe take much paynes, and profit litle: the feruent take litle paines, and profit much.

4. The third is, that the lukewarme are hirelings and mercenaries, seeking their owne particular profit, and so walke full of complaints, and secret murmurings against almighty God, that he doth not cherish and fauor them: and against men, that they doe nor honor and helpe them: but the other serue almighty God without interest, for only loue, and soe find no cause of complaint, receauing with humility the least fauor which God shall vouchsafe them, esteeming it much and reputing themselues vnworthy therof.

5. Fourthly, the Lukewarme are enuious, and doe grudge at fauors, which almighty God doth to the feruēt, seeking to depresse thē: wherfore they despise them, noting them for nouices in virtue, and for comming late, to trauell in his holy Church. But the feruent trauell and talke not, desiring that God doe well to all.

O celestiall Father, Who so greatly fauorest the diligent and carefull workers in thy seruice, driue from my hart all tepiditie, and Lukewarmnes. Assist me that I may serue thee with true feruor, and that I may reioyce, that many others serue thee after this maner: suffer not that I become so euill, as to lett myne eie be enuious because thou art soe good. I reioyce, that thou art so good, as to doe good vnto all, and I am delighted in the good which thou dost vnto others, more then to me, for well I knowe, that thou art good, iust, and holy in all things. Colloquie

THE IV. POINT.

CHrist our Lord, concluded the parable saying. Soe shall the last be first, and the first last, for many be called, but fewe are chosen. *Mat.* 20. 16

1. First I will ponder in the first part of this sentence, that there are manie in this life who are censured for the first in sanctity, either for the contynuance of yeres that they haue serued God, or for the apparance of exterior workes, which moue much; or by reason of the excellency of their estate, and office, which is an estate and office of perfection: or for the reputation, which they haue obteyned, to haue byn iust for some time; who yet at the daie of iudgmenr and of the laste account, shall be held for the last, because in the eies of almighty God, they were Lukewarme, mercinary, and much imperfect. Contrariwise, some who in this life, seemed the last, for that sometimes they had byn greiuous sinners, or haue serued God but a litle time, or hid themselues with humilitie, and patience, imploying themselues in base and humble workes: shall afterwards be the first, because in the eies of almightie God, they were very feruent and pure.

As alſo it will come to paſſe, that ſome of thoſe who here appeare iuſt ſhall be damned for ſinners, and others who ſeemed ſinners, ſhall be exalted amoungſt the iuſt. Hence I will take aduiſe, to conſider how I liue, and to deſire to be the firſt, not in the eyes of men, but in the eyes of almightie God, who ſeeth all, and who ſhall iudge me, not reſpecting neither the high, nor the lowe place, which I hold in the opinion of men. And I will like wiſe drawe forth affections of feare, trembling at the iudgments of almightie God, and at the lott which ſhall befall me: for it may happen that I may be, to daie, the firſt, and by my fault, to morowe, the laſt.

2. Ponder ſecondly, the other part of the ſentence. *Manie are called, but few are choſen.* For euen as amoungſt the men of this world, who are called of almightie God, to receaue his faith, and grace, the moſt part are ſinners, who reſiſt this calling, and but fewe iuſt which conſent therto, and remayne elect for the kingdom of heauen: euen ſo amoungſt the iuſt which are called to a perfect life, there are very many who reſiſt this calling, and liue in lukewarmnes, contenting themſelues, with mediocritie, and few are the choſen, and perfect, becauſe alwaies, what is pretious, is alſo rare.

Colloquie

O infinite God, Who calleſt and inuiteſt all to followe perfection: I beſeech thy diuine maieſtie, to augment the nomber of the choſen, to the end there may be manie perfect, as thou art perfect: graunt (Lord) that I may be one of thoſe, anſwering promtplie to my vocation, ſo that in me, and by me, thou maiſt be glorified, World without end, Amen.

THE LV. MEDITATION.

Of the parable of the vineyard.

THE I. POINT.

Mat. 20 33 „ „ A Man that was a Father of a familie, planted a vineyard, and made a hedge round about it, and digged in it a preſſe, and builded a tower, and lett it out to husbandmen, and went forth into a ſtrange country.

Iſay. 5 1. Conſider firſt, the ſouereigne prouidẽce of almightie God in the vineyard of his Church, which ſhineth eminently in three things, figured, by the hedge, the preſſe, and tower. The hedge, is the protection of the Angells, which doe encompaſſe, and defend it from the diuell, and hinder the wild beaſts of perſecution that they cannot enter, and tread it downe, keeping

Pſal. 31 90

ping euery one with ſuch particular care, as if he alone, were the whole vineyard. But a much more ſtrong hedge, is the protection of God himſelfe, who is the keeper of his people, garding thē with the ſuccour of his inſpirations, and encompaſsing them with precepts, fortified with promiſes of great rewards, to thoſe that keepe them, and with theatnings of terrible puniſhments, to thoſe that breake them, *Pſal. 124*

2. The Preſſe, is the multitude of Sacraments, and Sacrifices, wherin are gathered the blood of IESVS Chriſt, preſſed, and ſtrayned, with the tree of the Croſſe, in virtue wherof he imparteth pardon of ſinnes, and the wine of charitie. And of them all the, principall is the moſt holy Sacrament, and Sacrifice of the Aulter, wherin this diuine preſſe-man laid do wne his owne body, and blood, to inebriate vs with the wine of his loue. The preſſe is alſo the diuine lawe, with its comaundements, and counſells of perfection, whoſe end is the pure wine of charity, ſeparated from the ſowre verges of earthly things, and from the lees of our faults, preſt with the preſſe and ſtone of mortification, and penance, and with the weight of humiliation and obedience. *1. Tim. 1*

3. The Tower, is the ſpeciall prouidence of our great God, who foreſeeth the things, which are to come for the good of his Church, & for the good of euery ſoule therin. It is alſo the temple and houſe of prayer, wherin wee inuocate the name of our Lord, which is a moſt ſtrong Tower for our defence. As alſo the multitude of prelates, and maſters, and doctors, who like watch men keepe this vine, leaſt wild beaſts doe ſpoile it, or foxes deſtroy it. Laſtlie, this Tower is, the high and ſoueraigne doctrine, of the ſacred Scripture, and of the Goſpells, wherwith our hart is lifted vp, from earthly to heauenly things, and like the tower of Dauid, is furniſhed with offenſiue and defenſiue weapons, of great counſells, and remedies againſt temptations, and moleſtations publike and ſecret of our enimyes. *Prou. 18* *Cant. 3* *Pſal. 79*

Coloquie

O ſoueraigne Father of the familie, I giue thee thankes for the good which thou haſt done vnto this vineyard, which thou haſt planted with thine owne hand, and ſith thou haſt placed me therin, take me vnder thy protection and ſafegard: inebriate, me with the wine of thy loue, reioyce me, in the houſe of prayer, gouerne me by meanes of thy miniſters, and giue me light, to make my profit of thy doctrine, in ſuch ſort, that I may attaine the perfection, wherto it diſpoſeth vs.

4. Ponder fourthly, how God our Lord let out this vineyard to laborers, & farmers, which are men; he doth not ſell it thē, but only let it forth for rent, becauſe he will retaine the dominion himſelfe, & exacteth of vs, that wee doe cultiuate the ſame, to the end it may produce frute of benediction: wherof euery one, is to cultiuate and prune, the part which is alotted

vnto him, which is his owne ſoule, & the ſoules of thoſe, which are in his charge. And the pacte, being made, it is ſaid, that he went into a ſtrange country: to giue to vnderſtand, that he treateth with vs, as one abſent, leauing vs to our owne liberty, without inforcing vs, & as if he did not ſee vs, albeit actually he ſeeth all thinges, and is in euery place. With theſe conſiderations, ſpeaking to my ſelfe I will ſay.

Colloquie *Indeauour, to be liberall to almighty God, as God is to thee, and ſeeing God hath made thee farmer of ſo pretious a vineyard, render him abundant frute, making thy profit of the hedge, preſſe, and tower, which is therin. And ſith he maketh himſelfe as abſent to proue thy fidelity, ſerue him as faithfully as if thou ſawest him, to the end thou maiſt come to ſee him as thou deſireſt. O moſt liberall God, who requireſt rent of me for this vineyard, not for thine owne profitt, but for myne, graunt me to bring forth aboundant frute, not for my glorie, but for thine, World without end, Amen.*

THE II. POINT.

Mat. 21. 34 THe time of the frutes drawing nigh, the Father of the family, ſent ſõdrie times, many ſeruants, vnto the husband men to receaue the frutes; But they treated them euilly and killed the ſeruants. He ſeeing this, ſent
» vnto them his Sonne ſaying. Peraduenture they will reuerence my Sõne:
» but they ſeeing him ſaid, this is the heire, come let vs kill him, and the
» vineyard and inheritance ſhall be our owne. And ſo taking him, they drew
» him forth of the vineyard, and there killed him

1. Ponder here the prouidence of almightie God, towards theſe huſband men, ſoliciting them to good by ſondrie meanes: and the abhominable malice of theſe husband men, againſt almightie God, treading them all vnder their feete, preſuppoſing, that the time of frute is only during the courſe of this mortall life, for after the end of this world, and the death of euerie one, there is no time to fructifie more. For Gal. 6 which reſpect ſainct Paule ſaith, let vs whileſt we haue time worke that which is good for our owne ſoules, and for our neighbors, becauſe if the time once be paſt, wee ſhall remaine without remedie. This preſuppoſed, I am to ponder the infinite charitie of this our Father of the familie which is God, who at all times, is carefull to ſend, Patriarches, Prophets, and Preachers, to exhort the husband men to labor for the good of their ſoules. And although theſe men were ſo rebellious, and ſo treacherous, as euillie to entreate and kill theſe Prophets, and Preachers, yet he forth of his infinit bountie, inſteed of puniſhing theſe murtherers, gaue them his onlie begotten Sonne, made man to the

end

end he might come in perſon to preache vnto them, and himſelfe to exhort them: but ſo much did the malice of the husbandmen of that time increaſe, that they attempted to kill the onlie begotten Sonne, and to caſt him forth of that vineyard which was his owne, deliuering him to the Gentiles, of whom, he ſuffered himſelfe like a moſt meeke lambe to be taken, ſcourged and crucified, without the city of Ieruſalem, and with his moſt pretious blood would water this vineyard, to the end it might bring forth frute in greater abundance.

O eternall Father, What profit doſt thou receaue of the frutes of this vineyard; that thou ſo ſendeſt thy Sonne, to ſolicite the husbandmen, knowing how euillie they would intreate him? O Sonne of the liuing God, Wherfore doſt thou loue this vineyard ſo much, as that thou ſeekeſt to die for the ſame? O exceſsiue loue of the Sonne of God! Now I ſee (ô my Lord) how trulie thou ſaidſt. What could I doe more for my vineyard, then I haue done? Verilie thou didſt all that thou couldeſt in making thy ſelfe man, and dying for man: but man vngratefull and rebellious, could not doe greater euill, then What he did, deſtroying thy life, reſiſting thy preaching, and reuoulting With the goods, Which thou haſt giuen him. But all this inuiteth me to loue thee ſo much the more, and to labor to render thee the frute I owe thee, doing all that I am able in thy ſeruice, as thou haſt done for my profit. Colloquia. Iſay. 5.

3. Ponder thirdlie, the daylie care which God our Lord hath, to admoniſh me, to be ſolicitous of the vineyard of my ſoule, ſometimes, by the meanes of preachers, and ſpirituall maſters, and ſomtimes by his inuiſible ſeruants, which are his inſpirations: although I be ſo wicked that oftentimes I treat euilly, and choke the ſpirit which incited me to good, and ſmoother the remorſe of conſcience, which reprehended me, and crucifie within me the Sonne of God, caſting him forth of my hart, to giue entrance to ſinne. And though the bounty of the eternall Father hath beene ſuch, that he would haue his proper Sonne to remaine in the midſt of the vineyard of his Church in the holy Sacrament of the Aulter, to the end, that reſpecting his preſence, I may animate my ſelfe to dreſſe and cultiuate my ſoule, yet hath not this byn ſufficient to make me doe it. 1. Theſſ. 5. Ebr. 6.

O rebellious hardnes, ô ingratfull rebellion, ô abhominable ingratitude of my hart, Why doſt thou not molliſie thee, With ſo manie fauors, to ſerue this Lord, as thou oughteſt, of Whome thou receaueſt ſo manie good things? Aſsiſt me (ô my Sauiour) With thy holie grace, to beginne, from this preſent a new life, Amen. Colloquia.

THE III. POINT.

Mat. 21. 40 THe Parable being propoſed, IESVS demaunded of the Iewes. When the Lord of the vineyard ſhall come, what will he doe to thoſe huſ-
" bandmen? They ſay to him, the naughtie men, he will bring to naught:
" that is to ſay, will puniſh them rigorouſly, and his vineyard he will lett out
" to other husbandmen, that ſhall render him the frute in their ſeaſons. And
" euen ſo (replied IESVS Chriſt) ſhall it come to paſſe, that the kingdom of
" God, ſhall be taken from you, and ſhall be giuen to the Gentiles, yealding
" the frutes therof,

1. Ponder here firſt, how iuſt almightie God is in his iudgments, ſith euen his enimies, pronounce that ſentence againſt themſelues, which he was to pronounce: and how abhominable, the malice of man is againſt almightie God, ſith euen he which comitteth, it reproueth and condemneth the ſame in a third perſon, pronowncing againſt him ſelfe, the ſelfe ſame iudgment, which God was iuſtly to pronownce againſt him, to chaſtice him as he deſerued.

Colloquie *O Father of mercy, and iuſt iudge, temper thy iuſt anger, With thy great mercie, and if thou Wilt conuince vs With ſuch parables, let it not be to condemne vs like*
2. Reg. 12 *theſe phariſes, but to the end that knoWing our faults like Dauid, Wee may doe pennance for them.*

2. Ponder ſecondly, the terrible, but iuſt chaſticement, which Chriſt threatned to the Iewes, ſaying, that he would take the kingdom of God from them, which is the ſame vineyard, to geather with its hedge, preſſe, and tower, abandoning them for their peruerſnes, to the end to deſtroy them. He tooke from them the right which they had to the Sacraments, and Sacrifices, to the ſacred bookes, and lawes of the kingdom of the Meſsias, transferrnig all vnto the Gentiles, out of whom he hath gathered together his Church.

Colloquie *Wherfore, ô my ſoule, take thou heed by other mens harmes, before the puniſh-ment come vpon thee. Behold hoW almightie God abandoneth thoſe Who abandon him, and knoWeth hoW to tranſlate his faith, from one kingdom to another; and kingdoms and dignities from one perſon to another, taking them aWay from thoſe that poſſeſſe them, and putting others in their place. And if one doe faile in the faith*
Iob 34 *and Religion, Which he profeſſeth, he calleth inumerable others, Which conſerue the ſame, and bring forth frutes therof: hold then Well that Which thou haſt, for*
Apoc. 3 *feare leaſt another receaue thy croWne.*

THE

THE LVI. MEDITATION.

Of the parables of those which were inuited to the mariage and to the supper.

THESE two parables, may be meditated together, for the great similitude they haue betwixt them, and becauſe they may be be addreſſed to one and the ſame end.

THE I. POINT.

THe Kingdom of heauen, is like to a man being a King, which made a mariage to his ſonne, and called ſondry perſons therunto. *Mat.* 22. 1 *Luc.* 14

1. Ponder here, firſt, how the eternall Father king of heauen and earth, of his meere bounty & mercy, would that his only begotten Sõne ſhould eſpouſe humane nature, vniting it with him, in vnity of perſon, endowing it with ſo great iewells of grace, and virtue, as beſeemed the eſpouſe of a Sonne, who in all things was equall vnto his Father. *Pſa.* 18

O ſoueraigne Father, what moued thee, to will that thy Sonne should eſpouſe himſelfe vnto a ſpouſe ſo vild, and deformed? Was not the nature of Angells, farre more noble, and more beautifull? Wherfore then didſt thou (ô Lord) leaue this, and match with that? If it were becauſe it was more vild, more deforme, and in more neceſsity (as indeed it was) then art thou not deceaued: but then in this I ſee the exceſſe of thy charitie, which inclineth it ſelfe, more to honor, and remedie thoſe, which were moſt deſpiſed, and in moſt neceſsitie. Lett all thy creatures praiſe thee for this, and let my ſoule, diſſolue it ſelfe in thy praiſes. Colloquie

2. But the bountie of this celeſtiall Father paſſed yet further, foraſmuch as he likewiſe would, that his Sonne, true God, and true man, ſhould eſpouſe and celebrate a mariage with the Church, which is the company of the faithfull, ioyning to him the ſoules of the iuſt, by the vnion of charitie, and adorning them with ſuch virtues, as were conuenient for the ſpouſe of ſo ſoueraigne a King. *Hoſe* 2 2. *Cor.* 11 *Epheſ.* 5.

Acknowledge (ô my ſoule) the dignitie wherunto, God almighty will exalt thee: Waſh thee with pennance, anoynt thee with deuotion, adorne thee with celeſtiall virtues, that thou maiſt be receaued for the ſpouſe of this heauenly husband. Colloquie

3. But the bountie of our God ſtayeth not here: for if this fauor had byn offered onlie vnto a fewe ſoules and thoſe of perſons verie noble, verie learned, or of great expectation, it ſhould be without doubt a ſingular benefit; but yet it is much greater, for that he calleth many

many to haue part in this mariage, without excluding any man, although vild, ignorant, or a great sinner, yea although he haue ofttimes broke the fidelitie of this diuine mariage.

Colloquie *O Immense ocean of the charitie of God, how doe I not goe forth of my selfe, considering the depth of this charitie? O my soule animate thy selfe, to accept this diuine mariage, which is offered vnto thee, which will change thee frō foule, to faire; from vile to noble; from poore, to rich; and from earthly; to heauenly.*

THE II. POINT.

TO solemnize these espousalls, as well the king of heauen, as IESVS Christ himselfe made a solemne banquett, and a great supper, which being prepared, he sent his seruants to call the inuited therunto.

1. Ponder here the greatnes of this banquett, and of this supper, which almightie God, prepared for men, wherin are serued, three dishes, or three sorts of meate, very pretious. The first is, of celestiall and diuine doctrine, for the sustenance of the vnderstanding, illuminated with faith, which feedeth it selfe with this foode, when it heareth the word of God, or readeth deuout and sacred bookes, or when it meditateth them by it selfe alone, almightie God, comunicating vnto it, great light, and tast therin.

2. The second is, of admirable precepts and counsells, and of great perfection, for the sustenance of the will, desirous of saluation, which incorporateth this meate, when it accomplisheth the will of God, in all things he comaundeth, and counsaileth, infusing an exceeding ioy in this amorous obedience.

3. The third is, of Sacraments, full of great efficacie, to communicate his grace, his celestiall giftes, and virtues, which quicken, susteyne, and perfect soules: amoungst which, the most principall is, the most holie Sacrament of the Aultar, wherin the same spouse IESVS Christ, true God, and true man, giueth his bodie reallie and trulie for meate vnder the species of bread, and his blood for drinke veyled vnder the species of wine, for the nourishment, and sustentation of soules that receaue it, and to vnite them with him selfe as spouses, with the vnion of perfect loue.

Colloquie *O soueraigne banquett, ô great supper, farre excelling all those which haue byn, or euer shall be! O how blessed are those which are called to the sup-*
Apoc. 19 *per of this lambe, where the lambe of God, who taketh awaie the sinnes of the world, is he that inuiteth, is the banquett, is he that giueth to eate, and*

he

he that is eaten, purifying with this meate, him that eateth it, and filling him with the delight of heauen. Open then thine eyes (ô my ſoule) and ponder that thou art called, not to teares, but vnto weddings and banquetts. And if thou wert called to teares, it is that thou ſhouldeſt bewayle thy ſinnes, and the litle preparation which thou haſt for ſuch a banquet, and by this meanes, thou ſhalt make thy ſelfe worthie to be preſent there at.

4. Ponder finally, how all the men in the world are inuited to eate of theſe three meſſes, and are called therto by meanes of the preachers, which are the ſeruants of the king, and of the ſpouſe, and by ſecrett inſpirations, to the end that they may come to the banquett. And ſo when I ſhall feele, an interior touch within my hart, which may moue me to the exerciſe of the three things afore-mencionned, I am to vnderſtand that almightie God, doth call me, to the end that I may be preſent at his banquett, and reioyce me in his delights.

THE III. POINT.

MAny of the inuited, would not come vnto the banquett, but went their wayes, one to his farme, an other to his merchandiſe, others euilly treated, and killed the ſeruants, which did call them. Conſider here, how thoſe who excuſed themſelues, from going to the ſupper were three, euery one taking for his excuſe, the vices wherunto they were addicted, which are thoſe, which S. Iohn in his firſt Canonicall epiſtle calleth, pride of life, concupiſcence of the eies, and concupiſcence of the fleſh. *Luc. 14.* „ „ *1. Ioh. 2.*

1. The firſt ſaid, I haue bought a Farme, & I muſt needs goe forth, and ſee it, I pray thee hold me excuſed. The ſecond ſaid, I haue bought fiue Yoke of Oxen, and I goe to proue them, I pray thee, hold me excuſed. The third ſaid, I haue married a wife, and therfore I cannot come. He ſaid not hold me excuſed: to ſignifie, that the delight of mariage, had made him drunke, and out of himſelfe. Now if that delight of the fleſh, which is lawfull of it ſelfe, be an hinderance vnto a man if he be two much addicted vnto it, how much more doth that hinder, which is vnlawfull and forbidden by the law of God? Hence I may vnderſtand which of theſe vices, doe deteyne me, that I goe not to this banquett, nor delight to heare the doctrine of IESVS Chriſt, nor to reade or meditate, nor to putt it in practiſe, nor to receaue his Sacraments: and knowing the ſame, I will procure to take away the impedimẽt, anſwearing to the diuine vocatiõ, for feare of falling in the ſentence of the ſame Lord againſt thoſe rebells, when he ſaith, *none of thoſe that were called, ſhall taſt of my ſupper*, who by the iuſt iudgment of almightie God, which he permitteth in chaſticement of their rebellions, die without

the Sacraments, or without the profitt of them, and come to be excluded from the ſupper, and banquett, which almightie God, hath prepared in heauen, for thoſe that obey him here on earth.

Colloquie Mat. 22. *Tremble then (ô my ſoule) at this ſentence, and if loue incite thee not to goe to this Supper, lett feare terrifie thee, leaſt thou be foreuer excluded.*

2. Laſtly, thoſe who moſt ſhamefully killed the ſeruants who called them, are thoſe who abhorre Preachers and Confeſſars, and thoſe which reprehend their vices, and counſell them, what they ought to doe: from whom with the ſworde of their tongue, they take away their honor and good name, and as much as is in them, their life of body, and of ſoule. Againſt theſe the King of heauen, was angrie vehemently, becauſe to the ſinne of not comyng to the banquett, they added another, to abuſe his meſſengers: and ſo their puniſhment ſhall be, not only to be excluded from the Supper, but to be maſſacred, and conſumed with all that they haue, the paine increaſing, as the fault increaſeth.

Colloquie *O eternall King, mollifie the hardnes of rebellious Iewes, of Heretikes and Infidells, which reſiſt thine inſpirations, and kill thy ſeruants which call them to thy weddings and banquetts: bridle (Lord) their anger, and haue mercy on them, Amen.*

THE IV. POINT.

Mat. 22 9 „ „ „ „ THen the Lord ſaid to this ſeruants, the mariage, and the banquett is ready, but they that were inuited, were not worthie to come vnto it: Goe yee therefore into the high waies, and whoſoeuer, you ſhall find, call to the mariage. They did ſo, & aſſembled, good and bad, ſo that the mariage was filled with gueſſe.

1. Ponder here, firſt the immenſe liberalitie and charitie of almightie God, who forſaketh not mankind, albeit many contemne his banquetts, and his fauors, yea euen the moſt principall of the world, moſt learned, and moſt aduanced, which ought to be more reſpectiue: but ſeing that theſe, are vnworthie of his benefits by reaſon of their ſinnes, he will call with a moſt effectuall vocation the vile, and contemned of the world, and ſuch who haue nothing in the world which poſſeſſeth their hart.

2. Secondlie he admitteth both good, and euill, that is to ſaie, ſuch as are of good, or euill nature, good, or euill inclination, to the end that all may become good and holy, reioycing in his banquett, albeit afterwards, Luc. 14. 22. ſome of them, become euil: and which is more to be admired, in particular he comaunded to be called, the poore, feeble, blind, and lame, and if theſe were not ſufficient, he wild to call others, forth of the high waies, and hedges, and to compell them to enter; not by force of armes, but by the force

of

of miracles and reasons, and by the force which the good and holy life of the preacher worketh. And the same Lord himselfe interiorly with the light of his diuine and effectuall inspirations, doth compell them to come, with great delight and will, submitting thēselues to that which he desireth.

O Father of mercie, Who will force no man to serue thee against his will, force me (ô Lord) by this interior force, Which may change my rebellious Will, and With great delight make it obedient vnto thine. Thou seest (ô soueraigne Father) that this World is full of blind, lame, feeble and miserable sinners, Who see not by What Waie they are to Walke vnto the mariage, nor haue not feete to goe, nor forces to beginne, nor sufficiencie to continue. O my God, I know right Well that thou art ready to giue them Whatsoeuer they stand in need of: but yet I beseech thy bountie, that thou Willt indeede giue the light of faith to the blind, feete of right intention to the lame, force to the feeble, and sufficiency of grace, to such as be beggers, compellinge them With the sweete force of thy inspiration, to obey thy holy vocation. Colloquie

3. Ponder thirdly, how the house and table of almightie God, is filled with such as were inuited, for he neuer wanteth meanes to accomplish his designes, and to fill vppe the nomber of the elect: because if some resist, he knoweth, he can, and he will call others, in such sort, as they shall not resist. So that, I haue no cause to feare, that the house and dwelling of almightie God, shall remayne dispeopled, when God will people it, nor the houses of religion, want people to be called vnto them, sith it is almightie God, who founded them, and who is to call those, which are to enter therin. From whence I will drawe motiues of comfort, to behould so miserable falls, as I see in the world, trusting in the prouidence of our celestiall Father, that he will repayre the same, by the meanes best knowne vnto his wisdom, albeit I cannot comprehend them.

THE V. POINT.

THe Lord entring in to see the ghestes, that were sett at the table, he sawe amoungst them a man not attired in a wedding garment, and said vnto him, freind, how enteredst thou in here, without hauing the wedding garments? And he was dumbe. *Mat. 22. 11.*

1. Ponder here first, that it sufficeth not to consent to the diuine calling, and to come to the banquett and supper with the only virtue of faith, but that it is also necessarie to come with the wedding garments, which are charitie and puritie of life, which make a man worthie to be present at this banquett, and to be agreeable vnto almightie God, who did inuite

him. With this garment, must he be attired who is to take the food of doctrine, of obedience to the lawe, and of the sacraments, especially of the body, and blood of IESVS Christ our Lord, and he that hath it not ought to goe to the sacraments soe disposed, that by meanes of them he may receiue it.

2. Ponder secondly, how the King of heauen, at the end of the mariage and banquett, that is to saie, at the end of the world, or else at the end of each ones life, is to come to see, all the ghestes, and to iudge their workes and life, beholding if there be amoungst them any one, who hath not byn presente with that dignitie, and decency which was conuenient, to the end to chastice him seuerely, as he chasticed those, who would not come vnto the banquett: for like as they offend him who refuse to come, euen so they offend him who come, and haue not on them the garment of charitie, and of puritie of life, but are present with an ould garment, patcht, and polluted with many sinnes.

3. From this iudgment, none can escape, and this is the cause, that albeit, there are many euill, which damne themselues, yet Christ our Lord only saith, that he sawe one without the nuptiall garment: to giue to vnderstand, that although amoung all the Christians of the world, there were but one only euill, and who did comunicate sinfully, or kept not the lawe of almightie God, euen this one could not be hid, because the eies of almightie God, would discouer him, and condemne him. To giue vs moreouer to vnderstand, that condemnation is so terrible an euill, that albeit amoungst all the Christians, one only were to be condemned, this were sufficient that all should feare, and tremble with dread, not knowing whether himselfe should be that one: how much more seing they are many, because our Lord incontinétly added. *Many be called, but few elect.* For they that come to the banquett, are fewe, and those who are found therin with their wedding garment, are fewe in respect of innumerable others, who resist the diuine vocation.

Note.

Note.

Mat. 22. 14.

4. Ponder lastly, the terriblenes of the reprehension giuen by IESVS Christ, not in hatred of the person, but for the the zeale of iustice, against sinne, and the obstinate sinner: and for this cause he calleth him, *Freind*, saying vnto vnto him. *Freind how camest thou in hither?* Who made thee so bold, as to enter in with a garment so torne, and filthie? O what great confusion, shall the accursed sinner suffer, seing himselfe reprehended by Christ in the presence of his Angells, and remayne so conuinced, that he become dumbe, not knowing what to answere?

Colloquie *O good IESVS, reprehend me in this life with mercie, so that I may hold my peace,*

With

With humilitie, and receaue thy correction for mine amendment, and may obteyne the life eternall, Amen.

THE VI. POINT.

THen the Lord, said to the waiters, bind him hands and feete, and cast him into vtter darknes, there shall be weeping, and gnashing of teeth. *Mat.* 22. 13. For many be called, but few elect. Ponder here the terriblenes of the sentence, and the paines which it conteyneth, the which are fower.

1. The first is, the perpetuall prison without any hope or meanes to issue forth. This the bynding of hands, and feete denoteth, in such wise, that he cannot vndoe them, in chasticement of the dissolutenes, wherwith he liued in this life.

2. The second is, obstinacie in euill, without hauing any more, the libertie to doe good workes signified by the hands, nor of good affections signified by the feete: in punishment, for that in this life, he had both hands, and feete bound, with the chaynes of his passions, and disordered affections.

3. The third is, vtter and terrible darknes, as well of the soule, by the priuation of the sight of almightie God, and obscuritie of indgment, darkned with its owne miserie, as also with the exterior darknes of the fier of hell, which fier shall burne, and not giue light, as hath byn said in his place.

4. The fourth is, perpetuall weeping, and gnashing of teeth: because he shall weepe, remembring the banquett, wherat he was, and the helpes, and commodity which he had to saue himselfe, which he of his careleslnes neglected, and serued not himselfe, of so good an occasion: He shall likewise weepe for the miserie which he now endureth, and this weeping shall be accompanied with gnashing of teeth, for the rage, and impatience, which he shall haue in his torments, seeing himselfe without all hope, of euer escaping forth of them.

5. All this the Lord shall comaunde the ministers, and executioners of his iustice, which are the diuels, who laying hould on this wretched gueſt, shall pluck him forth of the banquetting house, which is the Church, and shall throwe him into the prison of hell, which is his dwelling.

O eternall King, and most iust iudge, Whose iudgments are right, although most terrible to the Wicked: I present my selfe, before thy maiestie, With my hands, and feet bound, not With the chaines of obstinacie, but With the chaines of obedience, resolued not to resist, What so thou comaundest: confirme Lord this Will Colloquie

With the chaines and bonds of charitie, that being constant to loue and obey thee, I may come to see thee, and to enioy thee, World without end, Amen.

THE LVII. MEDITATION.

Of the tenne Virgins.

THE I. POINT.

Mat. 25. 1 THE Kingdom of heauen, is like vnto tenne virginis, which taking » their lampes, went forth to meete the bridgrome, and the bride: » and fyue of them were fooliſh, and did not take oyle with them: » the other fyue were wiſe, and tooke oyle in their veſſells, with » their lampes.

1. Conſider firſt, how in the Church, there are both iuſt and ſinners, figured by theſe tenne Virgins, & the one, and the other, expect the coming of Chriſt our Lord, to iudge them, and to celebrate the mariage with his eſpouſe, the Church triumphant. All theſe doe furniſh themſelues both with faith, and workes, comon to Chriſtans, as touching that which appertayneth to a Chriſtian exteriorly, but yet in different manner; for ſome are wiſe, and furniſh themſelues of all that is neceſſary for the comyng of the Bridegrome: others are fooliſh, who prouiding themſelues of ſome things, omitt others things more neceſſary.

2. The fooliſh are like the fyue vnwiſe virgins, the which haue lampes, but with litle oyle in them, neither haue they in veſſells, wherwith to fill them: that is to ſaie, they haue faith, and not charitie; they haue the light of truth, and not the oyle of virtues: they haue lampes, which ſhine with exterior workes, and not the feruent affections of interior workes: haue ſōtimes ſenſible deuotion, and teares which indure for a litle while, but not interior, and ſubſtantiall deuotion which laſteth long: haue virginitie and integritie of body, but not puritie, and integritie of ſpiritt; make profeſsion of perfection, and haue many imperfectiōs, with ſiniſter, and earthlie intentions. Finally they content themſelues, to enioy the good which laſteth no longer then this preſent life, and leaue that which is to laſt for the life to come in all eternitie: and conſequently when death cometh, find themſelues vnprouided, of what were neceſſary for receauing the Bridegrome. Now what greater folly can there be, then to expect, with ſo litle preparation the comyng of a iudge ſo rigorous, and of a Bridegrome, who hath ſoe ſharpe an eye that perceth into both the interior, and exterior, nor contento with exterior things, if they want the interior virtue

O ſoue-

O ſouereigne iudge, and amiable Bridegrome of my ſoule, deliuer me (I beſeech thee) from this foolishnes, and ſuffer not that I content myſelfe, to doe the halfe of that which thou comaundeſt me, but to fulfill it intirely, Amen. Colloquie

3. The prudent, are like the wiſe virgins which haue their lampes full of oyle, and their veſſells well prouided, for to fill them, being emptie: becauſe they haue faith, and charitie, the light of verities, and virtues, exterior and interior workes, puritie of body, and of ſoule, and finally all that good which doth endure vnto euerlaſting life. They content them not with faith alone, which is to ſurceaſe, nor with that which is pleaſing and agreable to men, which endeth in death, but procure to haue the wiſdom of ſpiritt, and pietie, which is profitable to all thinges, and charitie, which neuer faileth and the nuptiall robe, which is ſo pleaſing to the ſpouſe. *1. Tim. 4. 1. Cor. 13. Mat. 22. Epheſ. 5.*

O prudence and diſcretion, worthie of Chriſtian men, which worke according as they beleeue, and prepare themſelues ſoe as they may, receaue what they hope for. O God of my ſoule, giue me this prudence, and diſcretion, that I may in ſuch ſort prepare, and diſpoſe, the lampe of my hart, with the light of verities, and oyle of heroicall virtues, that I may haue what is neceſſary and ſufficient to expect thy coming, and to appeare in thy preſence without confuſion. Colloquie

THE II. POINT.

AND the Bridegtome, tarying long, all the ten virgins, ſlumbred and ſlept, and at midnight there was a clamour made, ſaying. Behold the Bridegrome cometh, goe yee forth to meete him. He calleth ſleepe, a light ſlumber, which by and by paſſeth: and in this ſence, will wee vſe this word. *Mat. 25.*

1. Conſider firſt, how the comyng of the Bridegrome, as it ſeemed to all men, was exceeding long, becauſe al imagine, that their life ſhall be long, and that it is farre from hence vnto death, and vnto the iudgment, that is to be made therin: whēce proceedeth that the good, ſleepe the ſleepe of ſlouthfulnes, ſuffering their heads to incline to veniall ſinnes: and the euill, ſleepe the ſleepe of mortall ſinne, vtterly careles of the comyng of the iudge.

O ſouereigne iudge, deliuer me from this ſinfull ſleepe, ſuffer not my ſoule to ſlumber, for feare leaſt ſhee fall into a deadly ſleepe. Graunt that ſhee doe not neglect many light ſinnes, for feare leaſt ſhee fall ento thoſe that are great. Awake thee (ô my ſoule) who ſleepeſt, and crie to IESVS Chriſt, that he doe raiſe thee vp, and quicken thee with his copious grace, wherby thou maiſt liue euerlaſtingly, Amen. Colloquie

2. Conſider ſecondly, how all the ten virgins ſlumbred, and ſlept, becauſe all men fall into ſickneſſes, age, feeblenes, or ſome other like cauſe, which doth diſpoſe them, to the ſleepe of death: and finally all come to ſleepe, this

this laſt ſleepe, nor can any perſon eſcape the ſame. And death is called ſleepe, becauſe that like as heauie ſleepe oppreſſeth vs, and ouercometh vs, whether wee will or noe, and for the time, depriueth vs of the vſe of our ſenſes, and of all delectable things of this life: ſo doth death alſo. And like as, ſeing a picture, I remember me of the thing it repreſenteth: euen ſo, as often as ſleepe doth ſeaſe vpon me, or that I goe to lay me downe, I will endeauor, to remember me of my death, the which I will as often as I can ſet before myne eyes: and then ſeing the Bed, wherin the body that ſleepeth, is couered, I will remember me, of the graue wherin the dead body ſhall be couered.

3. Conſider thirdly, how in the midſt of the night, this clamorous voice ſounded. *Behold the Bridegrome cometh, goe forth to meet him.* For vpon the ſuddaine, and when wee leaſt thinke of it, wee ſhall be called, vnto iudgement: as well to the particular iudgment, which is made at the end of the life of euery one, as to the vniuerſall, which is to be made at the end of the world. And notwithſtanding that he who cometh, is the ſpouſe of iuſt ſoules, yet is he alſo iudge, and ſo preſenteth himſelfe, adorned, like a Bridegrome, vnto the good, and with the rigor of a iudge vnto the wicked; he cometh like a Bridegrome, to cheriſh and enrich thoſe whom he ſhall find well diſpoſed, and prepared, and to exclude and driue forth thoſe, whom he ſhall find ill prepared.

Colloquie *O my ſoule, lett this dreadfull voice, at the leaſt ſound in thyne eares, and procure to be ready, ſith thou knoweſt not neither the daie, nor houer wherin it ſhall ſound. When ſicknes ſhall touch thee, imagine it to be the ſound of his voice, to the end thou maiſt prepare thee, ſith thou knoweſt not, What will happen vnto thee; And to heare it then with ſecuritie, heare it alſo when thou goeſt to communicate, imagining that it ſaith vnto thee; Behold thy ſpouſe cometh, goe forth to receaue him with due preparation, ſith he cometh to eſpouſe thee vnto him, in mercie and charitie.*

THE III. POINT.

Mat. 25 7 „ ALl the virgins, hearing the voice, aroſe and prepared their lampes: the
„ fooliſh finding but litle oyle, asked ſome of the wiſe: and they anſ-
„ weared them, that they could not giue them, becauſe all that which they
„ had, was needfull for themſelues, and that therfore they ſhould goe to
„ buy. And whiles they went, the Bridegrome came, and thoſe which were
„ ready, entered with him to the mariage.

1. Conſider firſt, how both thee good and euill, muſt riſe againe, and appeare at the generall iudgment: and before this alſo, as ſoone as they are dead

dead thy ſhall open their eies, as of they awaked from the ſleepe of this mortall life, and ſhall find themſelues preſented to their particular iudgement: and euery one ſhall carrie with him his lampe, according as he had prepared it in this life, either with oyle, or without oyle, with litle, or with much: for that his workes, whither good or euill, are to followe him, euen ſuch as they were in this world, and according to them he ſhall be iudged. *Apoc. 14.*

2. Secondly it is certeyn, that the, euill and fooliſh, in that hower, ſhall find themſelues deceaued, and ſhall acknowledge their foly, ſeeing their lampes out for lack of oyle, and albeit they haue recourſe to the good to craue mercy, and interceſsion, there will be none who will intercede and ſpeake for them, foraſmuch as euery one hath enough to doe for himſelfe: and for that the time of interceſsion for others is expired, yea they will ſaie vnto them by way of ſcorne: goe and buy of thoſe that ſell: which is to ſaie, you haue thought to late of making your prouiſion, for now you ſhall find none that can giue or ſell vnto you: nor can you buy, becauſe the hower of buying is wholy paſt. *Iſay. 55*

O my ſoule, be Wiſe buying in time this oyle, foraſmuch as almightie God, is readie to ſell it thee, and he himſelfe Will giue vnto thee Where With thou ſhalt buy it, Which is ſo to giue vnto thee, as it ſhall coſt thee nothing. He inuiteth thee With his grace and charitie, With his virtues, and celeſtiall giftes, and he Will giue thee diſpoſition meet to obtayne them, preuenting thee With his diuine inſpirations. Heare then betimes, What he inſpireth thee, and doe What he comaundeth thee: noW thou haſt interceſſors, Who Will praie for thee, and their prayers ſhall be admitted, the ſacred virgin our Bleſſed Lady, the Apoſtles, the Martyrs and the Saints of heauen, With all the Angelicall quires, ſhall be thy Aduocats: haue then noW recourſe to this multitude of prudent ſpirits, Which all Will fauor thee during this life, forafter this life, neither Will they, nor can they. Colloquie

3. Conſider thirdly, how the Spouſe, coming to iudgment, all the pure and prudent ſoules, which are prepared, with the preparation which they haue gayned in this life, ſhall be admitted to the celeſtiall weedding, in the company of their ſweet ſpouſe.

O What contentments, ſhall they find for hauing prepared themſelues in time! O What ioyfulnes to ſee themſelues With him Whom they haue ſoe greatly loued! O What ſWeetnes, and What comfort ſhall they receaue, to ſee their celeſtiall ſpouſe face to face, and to embrace him With beatifying loue, and to eate With him at his table, the meate of the diuinity, and to drinke of the riuer of his delights? O hoW reſplendent ſhall the lampe of their ſoule be With the light of his glorie? HoW ardent With the fyer of his charity? HoW deuout, and ioyfull, With the oyle of diuine conſolation? HoW ſecure no more to Want the protection of God? O happy trauailes, Which doe conduct to ſoe pretious a repoſe. Colloquie

THE IIII. POINT.

Mat. 25 THe Bridegrome, entering with the wiſe Virgins, the gate was ſhut:
10 ,, and the fooliſh coming, they called, ſaying. Lord, Lord vpen to vs.
,, He anſweared, Amen I ſay to you, I know you not.

1. Conſider firſt, how at the day of the vniuerſall iudgment, the gate of heauen is ſhut, in ſuch manner that it ſhall neuer more be opened, to caſt him forth who once is entered, becauſe his glorie, ſhall be perpetuall ſo long as God ſhall be God, reioycing euerlaſtingly in his company without feare, or doubt of looſing the ſame. Sometimes in this life, almighty God
Cant. 2 doth bring vs into the celler of his wines, or into his cloſet, and retreate, and doth viſit and comfort vs with his inſpirations, but alwaies leaueth the dore open, and when we leaſt thinke of it, either he turneth vs out, or we goe out of our ſelues: but entering into heauen, the gate is ſhut in ſuch ſort, that neither God will caſt me forth, nor I my ſelfe will goe forth.

Colloquie *O happie and bleſſed entrance, ô ſecure place! Graunt (ô my God) that I may enter into this celeſtiall celler, and into this cabinet of the bleſſed, to be alwaies with thee, reioycing with them, Amen.*

2. Ponder ſecondly, how this gate is ſhut againſt all thoſe, which are not ready at the hower of death to enter; & if they be once excluded, it ſhal neuer be opened againe vnto thē. And although they lamēt & crie, crauing of God to open it vnto them, they ſhall not be heared, but he will ſay vnto thē. I know you not, nor approue your liues, I know not theſe voices, nor
Mat. 7. will admit thē. Depart frō me you workers of iniquitie, condemned to e-
Luc. 13. ternall fire.

Colloquie *O my ſoule, What dooſt thou hearing this! How dooſt thou not tremble for feare! Is it poſsible, that if once in the iudgement of death, thou be excluded forth of heauen, thou ſhalt remayne forever banished from thence! That thou ſhalt neuer enter to ſee God! That thy Creator ſhall not acknowledge thee, but treat thee as a ſtranger and his enimie! That thou art forever to be incloſed in the obſcure and darke dungion of hell! O mercifull God, ſpouſe of ſoules, moderate the iuſt indignation which thou haſt againſt me, acknowledge me ſith I am thy creature, made according to thyne image and likenes, and thy ſlaue bought with the price of thy pretious blood. I confes (ô Lord) that it is no meruaile if thou acknowledge me not, ſith by my inumerable ſinnes I haue blotted out, that which thou haſt imprinted in me: and ſith I haue not knowen thee, nor acknowledged by my life thy holy comaundements, I haue well deſerued that thou neither acknowledge nor approue me for thy paradiſe; I deſerue not that thou heare my cries, wherwith I beſeech thee to opē vnto me the gates of heauē; ſith I would not hearken*

thine

shine, wherwith thou criedst vnto me, to open vnto thee the gate of my heart. Notwithstanding sith all our life is a time of mercy, behold here the gates of my hart sett wide open for to receaue thee: open vnto me those of heauen, to receaue me therein, where I may see thee, and enioy thee, world without end, Amen.

3. Ponder finallie, the conclusion of this parable, which is the end, and intent therof in these wordes. *Watch yee therfore, because you know not the day nor the hower*; The which I am to hold imprinted in my memorie, sith (as Saint Marke the Euangelist relateth) that they are spoken to all, and euery one in particular. I will therfore stirre vppe and awake my selfe with the, saying. *Mat.* 25 13 *Marc.* 13

Colloquie

O my soule, watch in prayer, and penance, and in the continuall exercise of good workes: and if thou sleepe by luke warmnes, awake thy selfe by and by with diligence, because thou knowest not if this present hower, shall be the last of thy watching, wherein thou shalt be called to the wedding: and if thou be vnprouided, thou shalt foreuer be excluded; and if prouided, thou shalt foreuer be admitted, that so thou maist reioyce with thy spouse Christ IESVS, foreuer, and euer, Amen.

THE LVIII. MEDITATION.

Of the talents, and of the poundes.

THE I. POINT.

THE Kingdome of heauen, is like vnto a man going into a strange countrie, calling his seruants, and deliuering them his goods; And to one he gaue fyue talents, and to another two, and to another one, to euery one according to his proper facultie. Consider here, what talents these are; who deliuereth them; to whom they are deliuered; in what maner; and to what end. *Mat.* 25 14 ,, ,, ,,

1. The first talent, is, necessary and conuenient knowledge to negociate our owne saluatiō, and our neighbors, with all that which may serue to this end, and may be deuided into fiue sorts of things. 1. The first comprehendeth the giftes, and naturall parts, as well of bodie, as of soule: as health, bodily strength, abilitie, witt, liuelines: of sences, and aboue all naturall light of reason, which is common, as well to infidells as to the faithfull, & discouereth vnto vs good and euill, inclining it selfe to follow the good, and to flie the euill. 2. The second, comprehendeth those gifts, and parts with are got by humane industrie, as riches,

honors, dignities, ſciences, liberall arts, morall, and politicall virtues: all which are alſo gifts of our Lord, and may aſsiſt to our ſaluation. 3. The third comprehendeth the ſupernaturall virtues, comon to the faithfull, as well good, as euill: as the light of faith, and the virtue of hope, and the the right to frequent the Sacraments of the Church, by which they obteine grace, and euerlaſting ſaluation. 4. The fourth comprehendeth the ſame grace and charitie, with the virtues and gifts, which accompany the ſame, wherwith wee negociate the increaſe of merits, and of euerlaſting rewards. 5. The fift, comprehendeth all the graces giuen gratis, which are ordayned for the edification of the Church, and for the ſaluation of our neighbor, as the grace to vnderſtand the ſacred Scriptures, to preach and to teach: the gift to giue counſell, to conuert ſoules, with other offices of the Church ordayned for this end; of all which things are compoſed diuers and ſondry talents, which are deliuered vnto men.

2. He who diſtributeth them, is God our Lord, becauſe they are all his goods, and doe proceede from his liberall hand. He giueth the goods of nature, the goods of fortune, the goods of grace, and to him they are all due; and who ſoeuer will attribute theſe goods to him ſelfe, excluding God, is both proud, and vnworthie of them, and God will chaſtice him, in taking them from him, as vngratefull. It is therfore iuſt, that wee giue him thankes for all, praiſing him for the liberalitie wherwith he imparteth to his ſlaues the goods he hath, only to doe them good, and becauſe he is good, and loueth to impart what he hath vnto others.

3. Theſe talents are giuen vnto men in three degrees, ſignified by the three ſeruants. To the one, almightie God giueth talents in great aboundance, ſignified by the nomber of fiue. To others, he giueth in a meane degree, ſignified by the nomber of two. To others, he giueth the leaſt degree, ſignified by the nomber of one: wherin he doth not wrong to any perſon, for he oweth nothing to any, and to whom nothing is due, honor is done him if any thing be giuen him. Beſides it ought ſuffice, that God will haue it ſo, and ſo ordaineth by his prouidence: and for this reſpecte alone, I am to hold it for good, and to content me therwith.

4. Theſe talents, are giuen to euery one according to his proper facultie, that is to ſaie, according to the capacitie, and poſsibilitie which they haue in order to the end, for which the talents are ordayned, and deliuered, ſo that God our Lord, ouerchargeth no man, with a greater burden, then he ſeeth he is able to beare, nor obligeth him to more, then he is able to doe. And ſo in the diſtribution and deliuerie of the Talents, he conſidereth the naturall forces, and diſpoſition of the partie, as well that which he hath of his owne complection, as that which he hath got-

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ten by industrie, by the meanes of diuine inspiration, which alwaies preuenteth vs and assisteh with sweetnes, to dispose vs to receaue those supernaturall talents, and to the good imployment of them.

5. The end of these Talents, is to negociate with them our saluation, and our neighbors, conforme to our capacitie. This is that which he said more clearly in the Gospell of saint Luke to the seruants, to whom he deliuered the ten pound. *Negociate till I come,* as if he had said: consider that I giue not vnto you this money, to the end you should be idle, nor that you should prodigally spend the same, but that you should negociate therwith and drawe gaine. So that he prohibited, two vices in the vse of the talents, one of idlenes, and lazines, not vsing them becaus of negligence: another of prodigalitie, dissipating them without discretion, and with danger to loose them. Luc. 19.

6. And to the end that they might be industrious, he addeth. *Vntill I come.* Assuring them that he would come to take an account: but would not tell them what time he would come, to the end they might traffique all that time vntill he came.

O redeemer of the World, Who art ascended on high, and hast giuen gifts vnto men, distributing amongst thy Disciples sondry talents, and graces for their good, and for the good of the Church, giue me that spiritt Which proceedeth from thee, Wherby I may know those things, Which thou hast giuen me: for vnles I know thy talents, I can neither be thankfull vnto thee for them, nor traffique with them, Wherfore make me to know them with humilitie, so that I deceaue not my selfe, supposing they be more or greater, then indeed they be. Graunt me likewise (ô Lord) to be content with those, Which thou hast giuen me; in such wise, that I neither despise through pride those Which haue lesse, nor enuie, those Which haue more, aymingonly to giue thee contentment, With that much or litle, Which thou hast giuen me. Graunt me also, that I alwayes be mindfull of thy coming to take an account, to the end I may incessantly negociate that, Which I would haue wished to haue negociated. Lett no daie passe me Without doing somwhat, sith it displeaseth thee if I remayne any moment idle, so that death, finding me piously exercised, thou maist admitt me into thy holy kingdom, Amen. Colloquie Epheſ. 4. 2. Cor. 1.

THE II. POINT.

HE who receaued fyue talents; negociated with them, and gained other fyue. And in the same manner, he who receaued two, gayned other two. And he that receaued one, digged it into the earth, and hid the mony of his Lord. Mat. 25 16 ,,

1. Ponder first, that great or litle spirituall merit, consisteth not so much in the talents receaued, as in the great or litle care, and diligence in trauailing and negociating with them, because he who receaued fiue talents, might as well digge them into the earth by slouthfulnes, as he that receaued one: and he that receaued one, might negotiat and double his as soone, as those who receaued more. So that the slouthfull, thorough his owne default, doth not negotiate, but the feruent, profitteth by his diligence, cooperating with the grace of almightie God, which preuenteth and assisteth his free will. And to declare the same more euidently, the parable of Sainct Luke the Euangelist saith, that with one pound, one gained ten, another fiue: wherby is to be seene, that the profitt proceedeth from diligence, but yet assisted by grace. Which they cõfessed, when they said. *Lord thy pound, hath gotten other ten pounds*; as if he had said, Not I alone, but, I in virtu therof, and more it then I.

Luc. 19. 17
2. *Cor.* 5.
Psal. 58

Colloquie

Wherfore (ô my soule) consider Well What thou dost, sett thy hand to Worke, becauſe the hand of God our Lord, Will alWayes goe accompanying thine, and his mercy Will preuent thee, and shall assist thee, and Will followe thee all the daies of thy life, if thou hinder it not thorough thy default.

Psal. 22

2. Consider secondly, how Christ our Lord proposed this example of of the feruent and the diligent, in the person of him who receaued the fiue talents, and in him who receaued two; forasmuch as ordinarily those who haue receaued great sommes, receiue great spiritt, and confidence to labor: and like vnto rich Marchants, venture vpon great imployments and gaine much, prouided that it be with humility, attributing their feruor, not to their free will, but principally to the grace of almightie God, as did the Apostle saint Paule, when he said. *I haue labored more then they all, yet not I, but the grace of God Which Was With me*. And contrariwise, Christ our Lord put the example of the slouthfull, in him who receaued one talent: because those which haue but small abilitie, if they be not very humble, are ordinarily, complainers, enuious, and pusillanimous, and so render themselues to slouthfulnes. These haue other talents of the world, and of the flesh, and imploy them selues, in seeking forth of earthly goods, and burie vnder this earth, the talent which they haue receaued, for to negociate the gifts of heauen.

1. *Cor.* 15

O God of my soule, ô that I vsed as much care in negociating, according to my ability, for the goods eternall, as Worldly marchants vse in negociating their affaires temporall: Suffer not ô Lord, that I bury such pretious talents vnder so vile a couer; Helpe me to vse them and to double, and redouble them, With great gaine, sith thou hast sett noe stint therein.

3. Ponder thirdlie, that the industrious marchant, is to negociate, and traf-

traffique, with all the talents which he hath, and with euery one of them, becauſe of all and of euery one of them, he muſt render account, and how much more he hath receaued, of ſo much more muſt he render account, if he doe not traffique with them, becauſe as Sainct Gregorie ſaith. So much as the gifts increaſe, ſo much the obligation increaſeth to giue a reckoning of them. *Hom. 9 in Euan.*

THE III. POINT.

AFter a long time, the Lord of thoſe ſeruants returned, and called them to account. He which had receaued the fiue talents, came, ſaying. Lord fiue talents, thou didſt deliuer me, behold, I haue gained other fiue with them. His Lord ſaid, welfare thee good and faithfull ſeruant, becauſe thou haſt byn faithfull ouer a few things, I will place thee ouer many things, enter into the ioy of thy Lord. And the like paſſed with him that receaued the two talents, who gained other two. *Mat. 25 21*

1. Ponder here firſt, how the coming of Chriſt our Lord to take a reckoning of his ſeruants, was, after a long time: both becauſe the comyng to the generall iudgment is deferred for many daies: as alſo to ſignifie, that he giueth to euery ſeruant, leaſure and time enough to negociate what is neceſſarie for his ſaluation. In ſuch ſort that no man can complaine that he wanteth time to conuert him to God, if him ſelfe will; and if when he hath will to be conuerted, life doth faile him, the fault is his owne, becauſe he had time enough before to negociate the eternall.

2. Conſider ſecondly, the great confidence and ſecuritie which the feruent haue at the hower of death and finall reckoning, which they render well, becauſe there they ſee what they haue receaued, and what they haue gained, and ſo ſay confidently. Fyue talents thou haſt giuen me, and I haue gained other fiue, augmenting the gifts, which I haue receaued of thy grace, and gayning with them other new gifts. O fortunate feruor, which cauſeſt ſuch aſſurance in time of ſo great feare.

3. Conſider thirdly, the reward which Chriſt our redeemer giueth vnto him, qualifying him for a good and faithfull ſeruant: good, becauſe he liued holilie, keeping the lawe of almightie God: faithfull, becauſe he vſed faithfullie the gifts and graces, which he had receaued, which albeit greate in them ſelues, yet were but litle in reſpect of the eternall, and for this cauſe ſaid: Becauſe thou haſt byn faithfull in litle, as that is which paſſeth in this mortall life, I will ſett thee ouer much in the kingdome of heauen, and will doe thee many

many and great fauors, enter into the the ioy of thy Lord, ingulfe thy ſelfe into the abyſſe of his celeſtiall delights, that thou maiſt be full within and without, and repleniſhed with ioy, drinking of the copious torrent of his voluptuouſnes, vntill thou haſt drunk thy full ſaciety.

Colloquie Pſal. 35 Ioh. 16 *O ioy immenſe! Ioy eternall! Ioy Worthie of almightie God! O bleſſed negociation, Wherin is negociated the ioy of heauen, Wherof none can euer depriue vs!*

4. Conſider fourthly, how he vſed the ſame words to him who with two talents, had gained other two: to giue vs to vnderſtand, that in the payment of heauen, the diligence of the worke, is more reſpected, then the nomber of talents: and if he who receaueth two, labor ſo much, as to make his of equall value with him that receaueth fyue, he ſhall receaue equall reward; notwithſtanding this, he who trauaileth moſt, & moſt augmenteth the talents receaued, he ſhall be moſt rewarded. This Chriſt our Lord, declared more plainly in the parable of the pounds: for to him who with one alone gained ten, becauſe his diligence was the greater, he gaue vnto him ten cities. And to him who with one gained fiue, becauſe he had vſed leſſe diligence, he gaue only fiue.

Colloquie *Wherfore (ô my ſoule) labor at all times With all poſsible feruor, for God hath ſondrie manſions in the kingdome of heauen, and if With one pound or talent, thou canſt deſerue ten cities, that is to ſaie, ten moſt excellent degrees of glorie, doe not content thy ſelfe With fyue: not ſo much for thine owne intereſt, as to loue him ſo much the more, Who is Worthie to be beloued With an infinite loue, foreuer and euer, Amen.*

THE IV. POINT.

Mat. 25 24 THe ſeruant who receaued the one talent, ſaied to his Lord. I knowe
" that thou art a hard man, and reapeſt, where thou didſt not ſowe,
" and gatheredſt, where thou ſtrawedſt not, wherfore being afraid,
" I went, and hid thy talent, in the earth. Behold here thou haſt that
" which is thine.

1. In this diſcourſe is repreſented vnto vs, the malice of the ſlouthfull ſeruant, who to couer his ſlouthfulnes, fayned difficulties, and terrible dangers, and feared where was no cauſe to feare, as manie doe, now a dayes. Some burie in the earth the talent of prayer, and contemplation, and leaue it off for feare to be deceaued. Others hide the talent of preaching, and conuerting ſoules, fearing leaſt they ſhould looſe their owne. Others worſe leaue to keepe the comaundements, of the lawe, fayning them to be verie ſeuere, and that they haue not forces therunto,

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taxing God of hardnes towards them, becauſe he will gather frute, where he hath not ſowed, and without affording them ſufficient force, will that they fructifie in good workes. O abhominable blindnes! ô curſed ſlouthfulnes, which to excuſe thy ſelfe, dareſt to blame almightie God.

O my Redeemer, quite contrary to this euill ſeruant doe I ſay, that I know thee right well to be a man, not hard, but ſoft, not cruell, but merciſull, not ſeeking to gather where thou didſt not ſowe, for vnles thou firſt ſowedſt the ſeeds of thy talents, it were vnpoſſible to gather any frutes; & thou art ſo farre from ſeeking to gather, where thou didſt not ſow, that many times thou ſoweſt much, and gathereſt litle, and thy gentlenes is ſuch, that thou contenteſt thee with very litle gaine. Colloquie

To this ſaying, our Lord replied. Noughtie and ſlouthfull ſeruant thou didſt knowe that I reape, where I ſowe not, and gather where I ſtrawed not, thou oughteſt therfore to haue comitted my money to the bankers, and comyng I might haue receaued myne owne with vſurie. Take yea awaie therfore the talent from him, and giue it him that hath ten talents. For to euery one that hath ſhall be giuen, and he ſhall abound: but from him that hath not, that alſo which he ſeemeth to haue, ſhall be taken awaie from him. And the vnprofitable ſeruant caſt yee out into the vtter darknes, there ſhall be weeping and gnaſhing of teeth. *Mat.* 25. 26.

1. In this ſentence, there are three terrible things to be conſidered. The firſt is the ſeuere reprehenſion of our Lord, to the great confuſion of the euill ſeruant. For what confuſion may be greater, then to be termed by almightie God, and before his Angells, for an euill, ſlouthfull, vnprofitable, and vnfaithfull ſeruant? And what diſgrace greater, then to be conuinced by his owne reaſons. *Ex ore tuo, te iudico ſerue nequam. By thine owne mouth, I iudge thee noughtie ſeruant.* If thou kneweſt that I gather frute, where I ſowe not, how much more oughteſt thou to know, that I will gather frute of the talent which I gaue thee? *Luc.* 19.

2. The ſecond was, to take from him the talents which he had, and to diſpoile him of all the giftes of grace, and of all other ſupernaturall qualities, beſtowed on him in chaſticement of his ſlouthfulnes: which almightie God, ſomtimes doth euen in this life, chaſticing thoſe which vſe not well the talents they haue receaued, by taking them from them: in like manner as he ſuffereth him ſomtimes to looſe his faith who vſed it euilly, but in the other life, they are deprined therof without all remedie, as hath bin pondered in the firſt part, and nynth meditation. And to ſaie, that it is giuen to him, who had gained fiue talents, is to ſaie, that the Saints, receaue an accidentall glorie from all things, as well from the vſe of their owne talets, as from the ioy which they haue, of thoſe which God imparteth liberally to others, as alſo for thoſe, which he iuſtly taketh awaie.

3. The third was; to cast him in, into the exterior darknes of hell, where he shall deplore and rage, for his vnprofitable slouth. And if such chastice-
Note. ment, shall be giuen to him who for slouthfulnes, vsed not the talent he had receaued, what chasticement, shall be giuen to him that vseth it to offend almightie God, and scandalize or endomage his neighbor?

Colloquie *O eternal God, iust, and holy iudge, enter not into rigorous iudgment with me, because I knowe, that vpon myne owne words, thou maist iustly condemne me. I haue deserued, that thou shouldest take from me, the talents thou gauest me, for hauing hidden them in the ground, but sith of thy mercie thou hast suffered me till now, helpe me to digge them out of the ground, that negociating with them, as thou desirest, I may obtaine what thou promisest & reigne with thee world without end, Amē.*

The end of the third part, and first Tome.

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